

OUR NATIVE LAND.

What land more beautiful than ours?  
What other land more blest?  
The South with all its wealth of flowers!  
The prairies of the West!

Oh no! there's not a fairer land  
Beneath heaven's azure dome—  
Where peace holds plenty by the hand,  
And freedom finds a home.

The slave who but her name hath heard,  
Repeats it day and night—  
And enters every little cot  
That takes its northward flight!

As to the polar stars they turn  
Who brave a pathless sea—  
So the oppressed in secret years,  
Dear native land for thee!

How many loving memories throng  
Round Britain's stormy coast;  
Renowned in story and in song,  
Her glory is our boast!

With loyal hearts we still abide  
Beneath her sheltering wing—  
While with true patriot love and pride  
To Canada we cling!

We wear no haughty tyrant's chain,  
We bend no squire's knee,  
When to the mistress of the main  
We pledge our fealty!

She binds us with the cords of love—  
All others we disown;  
The rights we owe to God above,  
We yield to him alone.

May be our future course direct  
By his unerring hand;  
Our laws and liberties protect  
And bless our native land!

THE BAKED BIBLE.

Did you ever hear of the "baked Bible?" There is a German woman living in Ohio who owns a Bible having a remarkable history. It belonged to her grandmother, who lived in Bohemia at a time when there was a great persecution by the Catholics. This woman was a faithful Protestant and dearly loved her Bible; a law had been passed that all the copies of the Scriptures found in the hands of the people should be burned. The day when the priests came to search this woman's house she was just preparing bread to bake. She took her precious Bible, wrapped it up carefully, put it in the centre of a great batch of dough, and placed the whole in the oven. Of course the priests never dreamed of searching in loaves of bread, so the book was saved. It came out of its hiding-place uninjured, and now is more than one hundred and fifty years old.

FREE ACCESS TO WINDSOR.

I HAPPENED to visit Windsor the other day when the Queen was holding an "investiture." Several matters struck me with surprise. For one thing, the remarkable freedom accorded to the public entry to the Castle and its appurtenances. All the open spaces within the precincts, except the quadrangle itself and the private garden, seem to be free to everybody. The Windsor children use as a playground the grassy slope in front of St. George's Chapel and the region about the Windsor end of the Long Walk. There is not a gentleman's seat in the kingdom where very much greater exclusion is not maintained. There are plenty of sentries, but they do not interest themselves in the people who lounge about their beats. Here and there, at long intervals, is a benevolent looking policeman in uniform, whose leading functions seem to be to gossip with him. With some practice in that

sort of introspection, I could not spot a single detective in plain clothes. That the Queen in residence is proclaimed by what I suppose we should call a white flag flying from the top of the Round Tower. But such a flag! No meaner piece of bunting can well be conceived than "the banner of Britain" which, it seems is thought good enough to mark the personal presence of the sovereign. It is not much larger than a good-sized bandana. Too most economical Lord Lieutenant in the kingdom would be ashamed to display so paltry and shabby a rag.

MAKING PAPER FROM WOOD.

A GREAT deal of printing and wrapping paper—formerly made of rags and straw—is now made from wood. Mills where paper is manufactured by this process have a machine resembling in appearance a large cheese box, about six feet in diameter, standing on its edge. In this cheese-box there revolves, at an enormous speed, a strong iron wheel, armed with a great number of sharp steel knives, which cut up the wood into shavings similar to those made by a draw-knife. An eye-witness of its operation says: "While we were looking at this machine an attendant picked up a heavy stick of cord-wood, which he placed in an inclined trough by the side of the machine, and shoved it into the same. In a twinkling the log had disappeared, and a second was sent after it, quickly followed by a third. Although it may seem incredible, that machine reduced those heavy four foot sticks to shavings at the rate of three a minute." The subsequent processes are too intricate to be explained here, but from this cord-wood pulp rolls of paper four miles long are regularly made, and rolls nine miles long have been made. Just think of a car-load of cord-wood going into the machinery at one end of the mill and coming out at the other in a beautiful roll of white paper nine miles long! If that doesn't wake you up and set you to thinking, you had better get somebody to shake you.

LESSON NOTES.

SECOND QUARTER.

A. D. 29.] LESSON XII. [June 20  
JESUS AND ABRAHAM.

John 8. 31-38, & 44-59. Commit to mem.  
verses 32-36.

GOLDEN TEXT.

Your father Abraham rejoiced to see my day; and he saw it, and was glad. John 8. 56.

OUTLINE.

1. Bond and free, v. 31-36.
2. True and False, v. 37-50.
3. Living and Dead, v. 51-57.

TIME, PLACE.—Same as in last lesson.  
EXPLANATIONS.—Continue in my word—Steadfastly obey my commandments. Abraham's seed—Abraham's descendants. Ye shall be made free—Jesus did not mean free from subjection to Roman power, but free from bondage to sin. My word hath no place in you—You do not receive what I teach. Ye are of your father the devil—You are showing an evil disposition and spirit, such as the devil would show. Thou art a Samaritan—An epithet of contempt. Never taste of death—Never die; that is, he shall have eternal life. Rejoiced to see my day—Earnestly desired that he might see. Before Abraham was, I am—This was a direct assertion that he was the eternal God.

TEACHINGS OF THE LESSON.

Where are we taught in this lesson—  
1. That actions determine character!  
2. That sin keeps men under bondage!  
3. That freedom from this bondage is the gift of Jesus Christ!

THE LESSON CATECHISM.

1. What did Jesus say to the Jews who believed on him? "The truth shall make you free." 2. From what does the Gospel make men free? From the slavery of sin.
3. Who did Jesus say alone can give this freedom? The Son of God.
4. What did the Jews who heard Jesus say to him? "Art thou greater than our father Abraham?"
5. What did Jesus say of Abraham in the GOLDEN TEXT? "Your father," etc.
6. What did Jesus say of himself? "Before Abraham was, I am."

DOCTRINAL SUGGESTION.—Eternal life.

CATECHISM QUESTION.

29. Are there more gods than one? There is one God only, the living and true God. Hear, O Israel. The Lord our God is one Lord.—Deuteronomy vi 4. I am God, and there is none else.—Isaiah xiv. 22.

SECOND QUARTERLY REVIEW.

June 27.

REVIEW SCHEME.

Lesson I. *The Word Made Flesh.* John 1. 1-18.—By whom were all things created? Who is co-eternal with God? What title is given him in this lesson? Of whom is he the Light? How was the Word revealed to men? (GOLDEN TEXT.) By whom was he rejected?

Lesson II. *The First Disciples.* John 1. 35-51.—To whom did Jesus come for baptism? Who were with John? What title did he give to Jesus? What did his disciples do? (GOLDEN TEXT.) What news did Andrew bring his brother?

Lesson III. *The First Miracle.* John 2. 1-11.—What feast did Jesus attend in Cana? What was wanting at the feast? Who called the attention of Jesus to this want? How did Jesus help them? What opinion was given concerning the water that was changed? (Repeat the GOLDEN TEXT.)

Lesson IV. *Jesus and Nicodemus.* John 3. 1-18.—What late visitor had Jesus? What did he confess Jesus to be? What did Nicodemus learn? (GOLDEN TEXT.) What gift had God given the world? How many men receive that gift?

Lesson V. *Jesus at the Well.* John 4. 5-26.—To whom did Jesus preach at the well-side? What did Jesus ask of the woman? What did he offer her? What did she confess Jesus to be? What did Jesus say to her about true worship? (GOLDEN TEXT.)

Lesson VI. *Sowing and Reaping.* John 4. 27-42.—What invitation did the Samaritan woman give her neighbours? Why did they believe on Jesus? (Repeat the GOLDEN TEXT.)

Lesson VII. *The Nobleman's Son.* John 4. 43-54.—Where did Jesus go from Samaria? On what errand did a visitor seek him at Cana? What assurance did Jesus give him? (GOLDEN TEXT.) How did he receive the assurance? What did he find on returning home?

Lesson VIII. *Jesus at Bethesda.* John 5. 5-18.—Where did Jesus find a disabled man lying? How long had he been a beggar? Why was he not cured? What question was asked him? (GOLDEN TEXT.) What command was given? What followed? Why did the Jews condemn Jesus for this act?

Lesson IX. *Jesus Feeding Five Thousand.* John 6. 1-21.—Who followed Jesus beyond the sea of Tiberias? Why did Jesus pity them? How did he supply their wants? Who can supply all our spiritual need? (GOLDEN TEXT.)

Lesson X. *Jesus the Bread of Life.* John 6. 22-50.—To what place did two people come seeking Jesus? What reason did he give for their seeking him? What did Jesus declare himself to be? What did his hearers ask of Jesus? (GOLDEN TEXT.) What will faith in Jesus secure to all men?

Lesson XI. *Jesus the Christ.* John 7. 37-52.—What was the proclamation of Jesus on the last day of the feast? What title did some give Jesus? What was Peter's testimony? (GOLDEN TEXT.) Why did some hesitate to believe?

Lesson XII. *Jesus and Abraham.* John 8. 31-38; 44-59.—What test of discipleship did Jesus give? Whose children did the Jews claim to be? Why were they not truly his children? (Repeat the GOLDEN TEXT.) How did the Jews treat Jesus? How did he escape them?

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