

THE FIVE LOAVES.

WHAT if the little Jewish lad,
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said;
"For food the thronging people call:
I only have five loaves of bread,
And what are they among them all?"

And back the mother's words might come,
Her coaxing hand upon his hair:
"Yet go, for they might comfort some
Among the hungry children there."

Lo, to the lakeside forth he went,
Bearing the scant supply he had:
And Jesus, with an eye intent,
Through all the crowds, beheld the lad,

And saw the loaves and blessed them. Then
Beneath his hand the marvel grew;
He brake, and blessed, and brake again;
The loaves were neither small nor few;

For, as we know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say—
That miracle beside the lake?

HELP YOURSELF.

PEOPLE who have been bolstered
up and levered all their lives
are seldom good for anything
in a crisis. When misfortune
comes they look around for something
to cling to or lean upon. If the prop
is not the e down they go.

Once down they are as helpless as
capsized turtles or unhorsed men in
armour, and cannot find their feet
again without assistance.

Such silken fellows no more resemble
self-made men, who have fought their
way to position, making difficulties
their stepping-stones, and deriving de-
termination from defeat, than vines
resemble oaks, or sputtering rush-lights
the stars of heaven. Efforts persisted
into achievements train a man to self-
reliance, and when he has proven to
the world that he can trust himself, the
world will trust him.

It is unwise to deprive young men
the advantages which result from their
own energetic action by "boosting"
them over obstacles which they ought
to surmount alone.

HOW A RAT SAVED \$20,000.

THE telegraph wires in London
are not all above ground, as
in the case here, but many
belong to the underground system.
The main wires are laid through big
tunnels, in which are the gas and
sewer pipes.

The tunnels are big enough for a
man to walk through easily. The
branch pipes, containing the side wires,
running off from the main line for
several miles, are much smaller, of
course, and the workman must be
careful not to lose the connections be-
tween the larger and smaller wires.

Not long ago, however, some men,
who were repairing one of these lateral
wires, failed to attach to it a leading
line, by which the wire could be drawn
back into its place. The blunder
seemed to involve great loss, for it
looked as if the whole side pipe would
have to be dug up to replace the wire.

In this dilemma a remarkable step
was taken. A rat was caught, and
around him was tied one end of a very
fine steel wire. He was placed in the

pipe; but after running a few yards
he stopped.

Then came another curious step.
A ferret was put in after the rat.
As soon as the rat heard the ferret
coming behind it, the fine wire began
to play out. It was feared that the
rat would show fight, but it did not
and the complete circuit was made by
both rat and ferret.

When the rat came out at the other
end of the pipe, it was caught, and by
means of the fine wire the telegraph
wire was drawn through. So the rat
saved the telegraph company thousands
of dollars.

FOR THE BOYS.

THE *Wide Awake* gives the
following story, which is all
the better for being true: Two
men stood at the same table in a large
factory in Philadelphia, working at
the same trade. Having an hour for
their nooning every day, each under-
took to use it in accomplishing a
definite purpose; each persevered for
about the same number of months, and
each won success at last. One of
these two mechanics used his daily
leisure hour in working out the inven-
tion of a machine for sawing a block
of wood into almost any desired shape.
When his invention was complete, he
sold the patent for a fortune, changed
his workman's apron for a broadcloth
suit, and moved out of a tenement
house into a brown-stone mansion.
The other man—what did he do? Well,
he spent an hour each day
during most of a year in the very
difficult undertaking of teaching a
little dog to stand on his hind feet and
dance a jig, while he played the tune.
At last accounts he was working ten
hours a day at the same trade and at
his old wages, and finding fault with
the fate that made his fellow-workman
rich while leaving him poor. Leisure
minutes may bring golden grain to
mind as well as purse, if one harvests
wheat instead of chaff.

"PROFESSOR," said a student in pur-
suit of knowledge concerning the
habits of animals, "why does a cat
while eating turn its head first one
way then another?" "For the reason,"
replied the Professor, "that she can-
not turn it both ways at once."

OBSERVE a tree how it first tends
downward, that it may shoot forth
upward. Is it not from humility that
it endeavours to rise? There are those
who grow up into the air, without at
first growing at the root. This is not
growth, but downfall.

LESSON NOTES.

SECOND QUARTER.

A.D. 61-63.] LESSON IV. [April 26.

PAUL AT ROME.

Acts 28. 16-31. Commit to memory vs. 28-31.

GOLDEN TEXT.

The salvation of God is sent unto the Gen-
tiles. Acts 28. 28.

OUTLINE.

1. Paul to the Jews, v. 16-27.
2. Paul to the Gentiles, v. 28-31.

TIME.—From A.D. 61-63.

PLACE.—Rome in Italy.

EXPLANATIONS.—*By himself*—This favour
was due probably to the report of Festus,
which pointed to no crime, and partly to the
influence of the centurion. *Jews together*—
To explain to them his position and the reason

of his arrest. *This cause*—"From the fact
of his being a true brother Jew in undeserved
bonds." *Saying*—(ver. 26)—In thus quoting
the apostle places those rejecting on the same
footing with the fathers who rejected Isaiah
and other prophets. *Therefore*—(ver. 28)—
Because the Jews were so obdurate and
irrecoverable. *Departed*—Making a formal
separation between them and the apostle.
Own hired house—To procure the means Paul
was, doubtless, aided by brethren at Rome
and a distance, (Phil. 4. 10. sq.) *Forbidding
him*—The Romans having no wish, and the
Jews not having the courage to interfere.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That opportunities may be found by
those who seek them?
2. That an unwilling heart makes an un-
willing ear?
3. That God has a work somewhere for all
his servants?

THE LESSON CATECHISM.

1. Whom did Paul call to speak with
concerning his imprisonment? The chief men
of the Jews. 2. What did they say? We
have heard no harm of thee. 3. What did
they desire? To hear him concerning Jesus.
4. What was the result of Paul's preaching
to them? Some believed, and some believed
not. 5. Unto whom, besides the Jews is the
salvation of God sent? Unto the Gentiles.

DOCTRINAL SUGGESTION.—Personal respon-
sibility.

CATECHISM QUESTION.

4. How does He explain the Ten Command-
ments?By teaching us that they forbid sin, not
only in outward actions, but also in the
thoughts and purposes of the mind.

Matthew v. 21, 22.

A.D. 62.] LESSON V. [May 3.

OBEDIENCE.

Eph. 6 1-13. Commit to memory vs. 1-4

GOLDEN TEXT.

Children, obey your parents in the Lord:
for this is right. Eph. 6. 1.

OUTLINE.

1. The Christian Home, v. 1-6.
2. The Christian Warrior, v. 10-13.

TIME.—A.D. 62, about the middle of
Paul's imprisonment.PLACE.—Written from Rome to the
Church at Ephesus, in Asia Minor.

EXPLANATIONS.—*In the Lord*—Qualifying
obey, and implying that obedience is an
element of Christian character. *Is right*—
To obey parents is in accordance with nature
and is also sanctioned by divine law. *With
promise*—This command is the only one
having a promise to those obeying it. *Nur-
ture and admonition*—Discipline and counsel,
training by act, and training by word. *Eye-
service*—Service done simply because one is
under his employer's eye. *Whole armour*—
Offensive and defensive weapons. *Of God*—
Which God gives. *Wrestle*—Used in the
general sense of struggling. *Principalities*—
Evil angels and spirits. *Spiritual wickedness*—
Literally, the spiritual hosts of wickedness in
the heavenly regions, (that is, in the air.)
Stand—As opposed to falling, running, being
captured.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That the spirit of the home should be
the spirit of Christ?
2. That the Christian life is a warfare?
3. That spiritual armour is essential to
victory?

THE LESSON CATECHISM.

1. What is the first commandment with
promise? "Honour thy father and mother."
2. Against what service are we cautioned?
Against eye-service. 3. How should we do
service? "As to the Lord, and not to men."
4. What is said concerning God? He is no
respector of persons. 5. What are we finally
exhorted to be? "Strong in the Lord."

DOCTRINAL SUGGESTION.—Evil spiritual
personalities.

CATECHISM QUESTION.

5. Who is our neighbour, whom we are
commanded to love as we love ourselves?Our Lord has taught us by the parable of
the good Samaritan that every man, of every
nation, is our neighbour; and that if any be in
distress we are bound to help and relieve
them

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