

# Our Young Folks.

## THE MINUTES.

We are but minutes—little things!  
Each one furnished with sixty wings,  
With which we fly on an unseen track;  
And not a minute ever comes back.

We are but minutes; yet each one bears  
A little burden of joys or cares,  
Take patiently the minutes of pain—  
The worst of minutes cannot remain.

We are but minutes; when we bring  
A few of the drops from pleasure's spring,  
Taste their sweetness while yet we stay—  
It takes but a minute to fly away.

We are but minutes—use us well;  
For how we are used we must one day tell;  
Who uses minutes, has hours to use—  
Who loses minutes, whole years must lose.

## A CHILD'S FAITH.

BY J. B. H.

The other evening my little Gordon, aged seven years, was overheard by his mother praying beside his cot. After repeating the Lord's Prayer, he said: "Thank You for taking care of us last night. Do it again to-night. Don't let anything hurt us. You know what I mean. Make us 'dood.' For Jesus' sake, amen."

Is there not a lesson for older ones in this simple trust of a child?

## WHAT ALL BOYS SHOULD KNOW.

Don't be satisfied with your boy's education, says *School Supplement*, or allow him to handle a Latin or Greek book until you are sure that he can—  
Write a good legible hand.  
Spell all the words he knows how to use.  
Speak and write good English.  
Write a good social letter.  
Write a good business letter.  
Add a column of figures rapidly.  
Make out an ordinary account.  
Deduct 16½ per cent. from the face of it.  
Receipt it when paid.  
Write an ordinary receipt.  
Write an advertisement for the local paper.  
Write a notice or report of a public meeting.  
Write an ordinary promissory note.  
Reckon the interest or discount on it for days, months or years.

Draw an ordinary bank check.  
Take it to the proper place in a bank to get the cash.  
Make neat and correct entries in day-book and ledger.  
Tell the number of yards of carpet required for your parlour.  
Measure the pile of lumber in your shed.  
Tell the number of bushels of wheat in your largest bin, and the value at current rates.  
Tell something about the great authors and statesmen of the present day.  
If he can do all this and more, it is likely he has sufficient education to enable him to make his own way in the world. If you have more time and money to spend upon him, all well and good—give him higher English, give him literature, give him mathematics, give him science, and if he is very, very anxious about it, give him Latin and Greek, or whatever the course he intends pursuing in life demands.

## WHATSOEVER THINGS ARE LOVELY.

An invalid who had been shut for years in her room—a room, however, which was the centre from which radiated much that brightened other lives—revealed the secret of her power as well as her own heart cheer in a single sentence. As friends were bidding her good-bye in the twilight one said:

"Shall we not have lights brought in before we go? We do not like to leave you in darkness."

With her own rare smile she answered:—

"It is always noon with me. When the shadows come, and I do not like them, I think of everything bright I have seen or heard, and the shadows themselves seem to brighten."

Blessed Christian philosophy! Just as good for the busy worker as for the shut-away sufferer. Habits of thought have great influence upon character. As a man thinketh, so is he. It is worth while to try the experiment of a reviving of our thoughts and compelling them to go in ways of pleasantness when they naturally or by fact of circumstances seek gloomy pathways.

The effect of a cheerful landscape, with variety of hills, river, cloud and forest, upon the spirit is very marked, it doeth good like medicine to have such a change for our work-weary eyes and brain. But suppose circumstances shut us in from the outward vision of beauty. The next best thing is a cheerful mental picture, the result of thoughts resolutely turned to whatsoever lovely things we have had the good fortune to hear of or to experience.

And herein is wisdom which we would fain bestow upon our friends who are yet in their youth, if they would only

take it. They can paint whole galleries of brightness and beauty for future enjoyment if they will but use the present opportunity. The habit of pleasant thinking is much more easily formed in early life than later on, when thought has fixed its courses. To think kindly of others, to see the best side of human nature; to appreciate the work of others; to make the best of one's surroundings; to turn out the good side of the people we do not like when holding them up for inspection—all these are habits which will clear up our own mental atmosphere and give us a cheerful outlook in the evil days when "the clouds return after the rain."

Good books stored away in the memory and days of companionship with pure and ennobling friends will give pictures for contemplation in days lying far in the shadow of the future.

Like every other precept and admonition of the blessed book, this of the apostle has for us highest wisdom and truest happiness, if we turn it to practical account. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

## A MISSIONARY SOCIETY IN AFRICA.

A missionary in Africa had established a school for coloured children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolators in the world, who did not know the Lord Jesus Christ, and that there were societies in America, England and France, which sent missionaries to these poor pagans. The little coloured children then said, "And cannot we do something also?"

"Reflect upon it," replied the missionary, "and come and tell me."

One morning, however, they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society."

"That is very well," said the master; "but what will you give for missions?"

The eldest answered, "Each of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark; and carry it to the tanner, who has promised a half-shilling for each load."

Another interrupted him and said, "And as for the rest of us, we will gather gum, and sell it for four shillings a pound."

"And we," exclaimed the smallest children, "will carry ashes and sell them to the soap maker."

Then the girls said, "We will collect locks of wool, and sell them." Others said, "We will get hens, and sell the eggs and chickens."

The children did not rest satisfied with making promises. They executed their plan without neglecting school; and at the end of a year they held a meeting, under the direction of a missionary, and carefully paid over to him all they had raised. And how much do you think they put into his hands? More than thirty dollars.

## GOD'S LITTLE ONES.

One of the most tender incidents we can recall is that when a little blind boy from a city tenement house who, for the first time in his life, heard of and had felt grass. He was almost wild with delight as he rolled and tumbled about on a beautiful lawn. The days have come when Christians can do nothing more Christlike than by helping the city toilers to a glimpse of God's fair fields without city walls.

Rev. Mark Guy Pearse, of London, tells of one of the deaconesses in his great mission church who went to a mother of a child of the slums and offered to take her for a walk in the park. The little one had never seen a tree even. When she saw the fountain in the park she asked, "Is this the sea?" "No; that is not the sea." "Is the sea larger than that?" "Yes." "Could I walk round it?" "Then it must be as large as our square." And as she brought the little one back, a man who lived in the top storey of the same house said to her, "I am an atheist by rights, you know, but I cannot help saying to you, 'God bless you.'"

## CAN TRUST HIM.

A teacher said the other day: "Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?

A mother once said: "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nelly will never try to read a word of it." These things couldn't be said of every boy and girl.

These children are honest. They do right, not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. This is what we should all and always do—live as in God's presence, and do what will please Him.

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WE direct attention to an advertisement of the Ontario Ladies' College in another column. It is generally regarded as one of our most progressive and successful institutions.

# Sabbath School Teacher.

## INTERNATIONAL LESSONS.

Aug. 16,  
1891.

THE FIVE THOUSAND FED.

John 6:  
1-14.

GOLDEN TEXT.—I am that Bread of Life.—John vi. 48.

## INTRODUCTORY.

The evangelist John in his Gospel records the principal incidents in our Lord's ministry that took place in Judea. He does not dwell on what took place in Galilee. The miracle that forms the subject of to-day's lesson was wrought near Bethsaida, on the north-eastern shore on the Lake of Galilee. Jesus had entered on the third and closing year of His earthly ministry. The opposition to Him was growing in bitterness and in strength. John the Baptist had been in prison for nearly a year and had just been put to death. Herod was uneasy and apprehensive. He had heard of the wonderful works that Jesus did. He was frightened by the thought that this wonder-worker might be John the Baptist restored to life. To allay tumultuous feeling, and to secure a brief season of comparative seclusion, Jesus, accompanied by His disciples, went into the desert—that is the uninhabited—region near Bethsaida, where the feeding of the five thousand took place.

I. **Jesus Retires to a Secluded Place.**—Jesus and His disciples went across the Lake of Galilee in a boat from Capernaum, landing on the north-east shore. The reasons for leaving Galilee and selecting the place where they landed were numerous. There were almost no opportunities for necessary rest and refreshment, as crowds of people were coming all the time to see and hear Jesus. Calm and meditative quiet is necessary to religious life and progress. The commotion raised by the execution of John the Baptist might easily be made an occasion of popular uprising, and the life of Jesus and His disciples might thereby be endangered. It was, however, difficult to obtain the seclusion they sought. The people in great multitudes followed after the divine Teacher and His little band of attached followers. He had been seen to depart. The news quickly spread and the people in thousands set out to meet Jesus when He landed. The people went round the upper portion of the Lake, and would reach the place about as soon as the boat reached land. What had impressed the minds of the people was the healing of the sick by miracles. The Revised Version uses the term "signs" instead of miracles. These wonderful works were signs of the divine power, mercy and love that Jesus had come to reveal. Jesus and His disciples went up the mountain side, where He would be comparatively free from interruption. There he held converse with the disciples, who had recently returned from an evangelizing tour through Galilee. There He could impart to them fresh views of divine truth and instruct them as to the work of the Gospel on which they would soon have to enter. John mentions that the Passover, a feast of the Jews, was nigh, thus indicating the time of this miracle, and accounting for the great multitude there assembled, many of them probably on their way to the celebration of the feast at Jerusalem.

II. **The Hungry Multitude.**—As the day was declining, Jesus cast His compassionate glance on the multitude assembled in the plain below. He turns to Philip, one of the disciples who belonged to the neighbouring town of Bethsaida and asks him "Whence shall we buy bread that these may eat?" It is stated in explanation that this was said to prove Philip, that is to try and strengthen his faith. He believed that Jesus was the Messiah, but how strong was his faith in the divine power and compassion of the Son of Man? The question put to him would quicken and deepen that faith. It put him in a proper frame of mind to observe rightly what was to follow. Jesus did not ask Philip for advice or counsel as to what should be done, for "He Himself knew what He would do." This is true of Jesus still. He knows the wants of His children, and He is perfectly able to supply them all. Philip sees the difficulty of feeding the people by ordinary means. It would take about thirty-four dollars' worth of bread to give each one a small morsel. Andrew, Peter's brother, mentions that there was a lad present who had five barley loaves and two small fishes, but these were quite insufficient, and he adds, "but what are they among so many?"

III. **The Multitude Miraculously Fed.**—Knowing what he was to do, Jesus made no reply, but gave the order for the people to be seated in orderly fashion on the fresh green grass, abundant at that season of the year. The men numbered about five thousand, and Matthew tells us there were women and children besides. According to custom they would be seated apart, and they too were abundantly fed. Jesus took the bread, and looking up to heaven gave thanks to God, the giver of all good. In this He has given us an example which we should follow. We should not only pray for our daily bread, but give thanks to Him who bestows it. Jews universally observed this excellent custom. Jesus gave the provision to the disciples to distribute among the people ranged in order on the green sward. There was abundance for all. They had as much as they would. Their hunger was satisfied even in that desert place, where it was impossible to secure food speedily for so large a company. After the meal miraculously provided was ended, Jesus told the disciples to gather up the broken pieces that remained, so that there should be neither waste nor loss. This command had the two-fold effect of teaching the lesson that it is sinful to waste God's bounties, and by the abundance left, enabling them in some degree to comprehend the magnitude of the miracle that had been wrought. God provides abundance for the supply of His children's wants, but all extravagant and wasteful use of His gifts is discountenanced. Of the fragments thus gathered up there was enough to fill twelve of the baskets or satchels that the Jews usually carried their food in when upon a journey. The effect of the miracle was immediate and convincing. Those who had partaken of the food divinely supplied had sufficient evidence that Jesus was the Prophet who was promised in the Scriptures, and for whom the people had been expectantly waiting. They were convinced that He was the promised Messiah, but what is afterward told of them shows us how difficult it is to apprehend savingly the truth of God. A Messiah who would deliver the nation from Roman ascendancy and restore it to its former glory they could easily understand, but One who would save them from sin and found the true kingdom of God they did not understand.

## PRACTICAL SUGGESTIONS.

Successful and profitable Christian work needs occasional seasons of restful and quiet meditation.

Jesus compassionately cares for all our wants, temporal and spiritual, and is able to provide for them all.

Jesus, who has all power in heaven and in earth, can provide the means for the accomplishment of His designs. Five loaves can be made into provision for five thousand.

Let us learn from Christ's example to give daily thanks for our daily bread.

The words and works of Jesus leave no doubt that He is the promised Saviour who takes away the sin of the world.