



LESSON.—SUNDAY, MARCH 1, 1908.

Jesus Feeds the Five Thousand.

John vi., 5-14. Memory verses 11, 12. Read John vi., 1-21.

Golden Text.

He shall feed his flock like a shepherd. Isa. xl., 11.

Home Readings.

Monday, February 24.—John vi., 1-21.
 Tuesday, February 25.—Matt. xiv., 19-23.
 Wednesday, February 26.—Mark vi., 31-52.
 Thursday, February 27.—Luke ix., 7-17.
 Friday, February 28.—Matt. xv., 29-39.
 Saturday, February 29.—Mark viii., 1-10.
 Sunday, March 1.—Ex. xvi., 11-21, 31.

FOR THE JUNIOR CLASSES.

Do you remember anything about the children that are mentioned in the Bible? There was Samuel who served in God's temple when he was a little boy; Moses who floated in that queer little bed on the great river Nile, and Miriam, his little sister, who was set to watch him; there was little King Joash who was only seven years old when he started to reign; there were the little children who crowded around Jesus when he said 'suffer the children to come unto me,' and the others who ran along the road shouting 'Hosanna' when Jesus rode into Jerusalem. Many more than these do we learn about in the Bible, though we can't stop to even mention them all, for God had a great deal for the children to do at all times in his work. God never thought the children were too young to serve him, and in our lesson to-day we learn about one little boy, we don't know his name, who gave up his dinner to Jesus one day. Did you ever take your lunch to school with you? Well, this little boy took his one day. Perhaps he was going to school, and perhaps he was just going fishing, but he got out his lunch basket and he packed into it five nice little barley bread rolls and two dried fishes, perhaps like the dried herrings that we know of. Anyhow they made the rolls taste nice when one got hungry. Well, he started out and then he found that there were great crowds of people running quickly somewhere, and just like any other little boy you ever knew, he wanted to find out what it all was, so he ran along with them too. Do you know what the people were running for? They wanted to see Jesus.

The story should be of the greatest interest, and as it is given in all four Gospels there is a wealth of detail in this, sometimes lacking with the other miracles.

FOR THE SENIORS.

This lesson has been selected at the instance of the Young People's Missionary Movement as the missionary lesson for the quarter, and surely none could be more appropriate. Christ's compassion for the multitude is as great to-day as ever. His power has provided the full satisfaction for all their needs, but as with the disciples of old he has entrusted its distribution to us. That is one of the glorious facts emphasized in the lesson to-day. As 'workens together with God' (II. Cor. vi., 1) let us make sure that no soul goes hungry because of our neglect. If we cannot take the disciples part of distribution we can, as the little boy of the lesson did, give to the best of our ability for the cause. This is so much the typical example of giving willingly of our best no matter how inadequate it may seem for the demand that it will be familiar in that application to everyone. The people were ready and eager to hear Christ's mes-

sage, as is proved by the neglect of their physical needs, and as we are definitely told at another time (Mark xii., 37). It is the same to-day. The real 'good news' of God's word is always gladly received by the hearts of a hungry world, whether in the darkness of heathendom or in our more favored lands. The man with a message of hope will always be heard even if at times misunderstood. It is comforting to know that Christ did not expect anyone to always live above their body's needs. To rise above them at times is our blessed privilege, but 'He knoweth our frame; he remembereth that we are but dust,' and when warning against a too anxious pursuit of this world's goods Christ assured his disciples that God understood the need that prompted this (Luke xii., 30-32). Mark's account, however, assures us that it was in neglect for his own bodily cry for rest (Mark vi., 31, 34) that Christ took up that day of teaching; the disciples too had but just returned from their months of missionary labor, on their first tour through Galilee (Luke ix., 1-6, 10) and were naturally anxious to talk again with their Master after the long separation; the news also of John the Baptist's death (Mark vi., 29) had just reached the Saviour. In few other instances is the utter unselfishness of our Lord made so evident. The people's need was his first thought.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

Consider the mighty works that God has wrought through the hands of man. Think of the great influence of thousands of Sunday Schools scattered over the world. How did that begin? In the efforts of poor printer Robert Raikes to teach the ragged children of Gloucester. Think of the beautiful charity which carries vast multitudes of little ones every summer out of the crowded city into the fresh air of the country. How did that begin? In the attempts of a country minister to bring a score of poor children to spend a few days in the farm-houses of his scanty parish. What can we do? Nothing. What can God do with us? Anything: whatsoever he will.—Henry Van Dyke.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is a man found whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—H. Clay Trumbull.

The question is not, What can you do? but, What can you and God together do?—Lyman Abbott.

Christ never indulged in emotions which did not lead to work.—Maclaren.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.

BIBLE REFERENCES.

Mark vi., 34-53; Matt. xiv., 15-32; Luke ix., 12-17; I. Sam. xiv., 6; I. Cor. iii., 7, 9; Phil. iv., 19; II. Cor. iii., 5; Matt. vi., 11; Rom. x., 12.

Junior C. E. Topic.

Sunday, March 1.—Topic—Songs of the Heart. III. How God leads men. Ps. xxiii. (Consecration meeting.)

C. E. Topic.

Monday, February 24.—The man believed. John iv., 50.

Tuesday, February 25.—Trust in the Lord. Nahum i., 7.

Wednesday, February 26.—Mary believed. Luke i., 45.

Thursday, February 27.—Paul believed. Acts xxvii., 25.

Friday, February 28.—We have believed. I. John iv., 16.

Saturday, February 29.—Believe on the Lord. Acts xvi., 31.

Sunday, March 1.—Topic—The story of the nobleman's son. John iv., 46-53. (Consecration meeting.)

The Child in the Bible.

(By Davis W. Clark.)

When Correggio overlaid the dome of Parma with the frescoes which make its common plaster more precious than gold, for every figure of prophet or apostle he gave us a number of happy, cherub-like children. Unconsciously, perhaps, he was copying the Bible. A child's face peers out of almost every page. We see the boy Ishmael fainting near the angel-pointed fountain. Joseph in his iridescent coat, Moses in his wave-rocked cradle, Samuel answering God's call in the mystic shade of the tabernacle, two boys raised to life—one by Elijah, the other by Elisha: the children singing 'Hosanna' on Jesus' approach; the lad with five barley loaves and two fishes; Jesus healing a boy and the daughter of the woman of Tyre, and raising the daughter of Jairus; placing a child in the midst of his disciples. The series closes with the most significant of all—a child in Jesus' arms. We may well marvel at this prominence of childhood in the Bible. They are far from being overlooked. Promises and commands are given to children; rewards are offered. More miracles are worked upon children than upon any other one class of persons. We may well ask, 'Why this prominence?' It cannot be accidental. It must be designed. If we find the child in the Bible, the natural inference is that the Bible is for the child. Putting children in possession of their heritage in the Bible is the legitimate and supreme function of the Sunday-school—a function which it is performing more intelligently and successfully than ever since its first institution. All workers in this department of the Church ought to know their calling, the importance and dignity of it. They should appreciate the honor and seek to make full proof of their ministry. This they are undoubtedly doing as never before.

Teaching by Stereopticon in a Light Room.

It has been demonstrated that the electric are-light stereopticon can be used to good advantage in the undarkened Sunday-school room, and the superintendent has at his command an aid which will greatly add to the impression made upon the eye and heart. Professor Eugene C. Foster, of the Fortieth Street Methodist Episcopal School of Philadelphia, has shown the feasibility of this in his own work as superintendent. The Professor in speaking of the success of his daylight experiences at the recent Twentieth District Philadelphia Sunday School Convention, said: 'In practice we close but one window, and that is one which would shine directly upon the screen. In some highly colored pictures we find it desirable to bring out the true tints by shutting out direct sunlight. For all ordinary reproductions in black and white we can use the lantern with splendid success whether the sun is shining in the room or not, and even when electric lights are burning in the room if we choose to do so. There are several ways in which this lantern has proved a boon to our Sunday-school. The question of variety in opening exercises has been solved. For a small cost we may have a new opening exercise for every Sunday in the year, if we choose. Such an exercise is written upon the typewriter in black ink, and a sheet is reproduced upon a slide in the ordinary way. We may likewise write and transfer to the slide the words of familiar hymns which we do not find in some of our books. We may reproduce the photographs of famous individuals, or reproductions of masterpieces in art. We may likewise reproduce maps, and throw them upon the screen for use during the lesson study. . . . We believe it has been responsible for a very much increased interest and attendance in our school.'—'Sunday School Times.'

If your pupils are getting to be better pupils that is well. But if they are getting to be better boys or girls that is better. It is the development of character which concerns us; not merely the development of mind.—'Push.'