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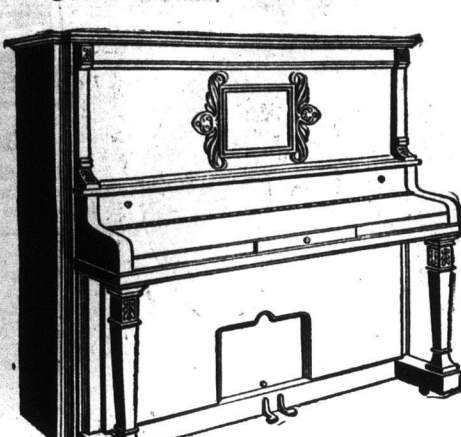
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formance that disappointed his friend as much as it mortified himself.

About a year afterward a neatly clad stranger called at his office, and thanked him for that address.

"I am the son of Christian parents," the man said, "but an idle ambition lured me into political life, and I drifted to Washington. There I loafed and waited for months, a beggar for a government job. Disappointment drove me to dissipation, and the night you spoke at the mission I had wandered in, ragged and penniless, to listen to the singing. In your address I heard you say, 'Even if there were no heaven Christianity would be worth all its costs.' Something in that sentence made me ashamed of my wasted manhood and set me to longing for a life worth living. I went home, and with the help of God made a new beginning."

The stranger went out, leaving the rich man astonished and humbled. What sort of work was it that was taking up his mind and time? This crazing strife for party advantage and personal spoil—did it pay? Infinitely better than it all was the rescue of a single soul. The politician became a devoted and successful evangelist.

#### What My Faith Means to Me

By David Starr Jordan

The faith which appeals to me is not confidence in any record, pledge, or saying. It does not concern my own individual fate which is of no consequence unless it is likewise and in like fulness the fate of my brothers and my neighbors.

fathers were born here and our father's fathers. The world is fitted to our family—and we are fitted to the world. The pledge of the future is adequate. We are links in the eternal chain and the part assigned to us is the conquest of Here and Now. This my faith means to me.

#### Be Still.

L.W.A.

Be still, my heart! God's hands are strong

To hold thee, tho' the years be long  
And nights be crying emptiness and gnawing want.

Be still, my heart! God knowest best,  
And He would have thy life at rest  
In Him, though temptests surge around  
and foes assail.

Be still, my heart! thou canst not see  
To what great goal God leadeth thee;  
He goes before and asks thee but to follow Him.

Be still, my heart! God whispers peace  
And causes all thy pain to cease,  
And round thy life He casts the mantle  
of His care.

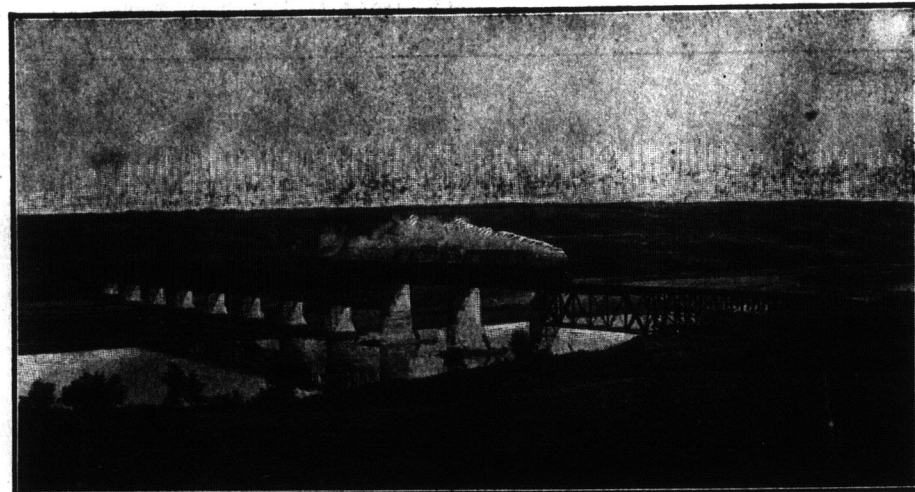
Rest thus, and know that God is good;  
Beneath thy feet His changeless word,  
And all His will concerning thee shall  
be fulfilled.

—Exchange.

#### The Multitude Fed.

G. Campbell Morgan, D.D.

Golden Text: "Jesus said unto them, I am the Bread of life." John 6:35



Battleford Bridge crossing Saskatchewan River.

I have faith that this is God's world—none more so. He is the God of the things as they are, and no place or time lies outside of his hand. We can conceive of no limit to time or space. They must extend everywhere—forever. But whatever be the bounds of the unbounded, two things are real—here and now. They are real to me because I am given power to touch them and to mold them. Here and now—this is our place and our day. Here and now our lives make their count.

Many men for a hundred thousand years have had their day; other men the world over have found their peace, and others more will come and go, for our race is still in its childhood. Yesterday has passed away. It is as far from us as the days of Julius Caesar. We cannot make it nor mar it now. To-morrow is still unborn. It may never be ours, for it is not yet to-day. To-day is our day, and no day was ever so inspiring, so glorious, so worshipful as the day that actually is. For this is our time to act, the hour for us to play our part. The ages have waited for us. Our lives have led up to it. For every meanest day is the conflux of two eternities. Let our part be large or small, it is our part. It is a part of love and action. It is for us to do our best, not our second best; to do it with good cheer and with perfect confidence that in God's economy no right act is ever wasted. Whatever our immediate or our ultimate fate it is not for us to cringe or whine nor to cry for any special recompense for days of doubt, discomfort, or despair.

Have faith that I am at home in God's universe. This is no alien land. Our

In approaching the study of this lesson it is most interesting and instructive to notice its connection with the picture of Herod. While under the then existing conditions he was only tetrarch, he does, nevertheless, stand as the representative of lase knigship. In these accounts of the feeding of the multitudes Christ is revealed as the true King. In each case the miracle is introduced by the declaration of His compassion. "He.....saw a great multitude, and He had compassion on them" (14:14); "I have compassion on the multitude" (15:32). These quotations take us back to that illuminative verse to which we have already more than once referred: "When He saw the multitudes He was moved with compassion, because they were distressed and scattered as sheep not having a shepherd" (9:36). The idea of kingship has its most illuminative interpretation according to the Scriptures, and according to all highest human conception, in the work of the shepherd. That work is ever that of guidance and healing and feeding. On both these occasions of the feeding of the multitudes there were also evidences of healing power. The contrast therefore is evident. Herod feared the multitude, Jesus had compassion on the multitude. Herod's fear issued in destructive administration, for when the king breaks law and violates conscience, the people are scattered. The compassion of Jesus knew no fear of the crowd, and expressed itself not only in the benefits it conferred, but in the moral requirements upon which it insisted.

The first lesson of these stories is that of His ability to feed the multitudes. The account of the material miracle