

They are hungry for fairness—the sense of justice.

There is no use to try to instruct a boy while he is hungry. In Chicago in some of the schools a penny lunch is provided, giving a sandwich an inch and a half thick, with jam between the slices, a cup of milk, and a piece of candy. While the public school has been designed to teach, it has been found that pupils who are hungry cannot be successfully taught. Hence provision is being made to satisfy hunger as well as teach arithmetic.

The Church that hopes to teach the boy the truths of religion must remember that the boy is hungry. An effort must be made to satisfy the hunger of the boy for companionship, for proper hero material, for the utilization of his spirit of emulation, his desire to know and to do. True, it is the duty of the home to satisfy the hunger of the boy, both his physical and mental hunger; but the Church also has a responsibility, and the Church and the home should co-operate in their efforts.

Furthermore, it should be remem-

Scots looked on it with reverent adoration.

In 1296 Edward I. of England invaded Scotland, captured the Abbey of Scone, ripped the sacred stone from its place and sent it to England. There it was placed in Westminster Abbey, and every English sovereign but one since that time has sat on it during his coronation.

The stone is fixed in the lower part of a huge oaken chair that is nearly seven feet high and over three feet broad.

It is called St. Edward's Chair. Under the oaken seat and supported by four metal lions is the Stone of Scone. The chair itself has become battered and mutilated through centuries of ill-usage. Marks where the cloth of gold covering, used for the various coronations, has been tacked on and torn off are plainly visible. And across the oaken seat, scratched with a jackknife, is this queer inscription:

"P. Abbott Slept in This Chair Jan. 4, 1801."

"P. Abbott" was a schoolboy who made a bet that he would spend a whole night in Westminster Abbey. He did so, and to prove he had won his wager he left that rudely carved testimony. History does not tell what happened to "P. Abbott" when the inscription was discovered.

Queen Mary I. was the only English ruler who was not crowned in St. Edward's Chair. She used instead a throne sent her by the Pope. When William III. and his wife, Mary, were crowned together the question arose as to which should occupy St. Edward's Chair. It was decided to let Mary take this seat, while a companion chair was built for William. But he was a very short man, and she was a very tall woman. So, to keep their heads on a level, the second chair was made much higher than the first.

Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion

To be allotted in advance to members of the class.

BY REV. J. H. McARTHUR, S.T.D.

Aug. 20.—Text, Jeremiah 37.

1. Why was the prophet's message not acceptable to the people?
2. What kind of message would have been acceptable to the people?
3. Judging from his message, what kind of man would you take Jeremiah to be?
4. What kind of man would you take Zedekiah to be (17-20)?
5. Contrast the two men as to their fidelity to truth, their courage, their independence of thought and action, and their trust in God.
6. What was the real cause of Jeremiah's persecution?
7. What is the motive of the false prophet? What the motive of the true prophet?
8. What heroes in Christian history have met with Jeremiah's fate?

Aug. 27.—Text, Jeremiah 39.

1. Was the downfall of Judah due to the strength of the enemy without or to weakness within?
2. Wherein did the weakness of Judah consist—in the lack of courage or in the lack of moral strength?
3. Which is more to be feared—a foe within or a foe without—in national life, in individual life?
4. To what extent was the king responsible for the overthrow of the kingdom?
5. Was the captivity of Judah a result of her own sins, or an act of divine Providence?
6. Does retribution always follow wrong?
7. How might this calamity prove to be a blessing?

Sept. 3.—Review. Lessons I-IX.

Suggestions to teachers.—Ask someone to state the facts of each lesson and someone else to repeat the Golden Text; then discuss one question on each lesson as follows:

1. How is the truth of the Golden Text illustrated in this lesson?
2. Recount the sufferings of our Saviour as suggested by this lesson.
3. What led Manasse to repentance and faith in God? What led you to God?
4. How does the work of Josiah emphasize the importance of the Golden Text?
5. In what ways has the Bible influenced our national life?

6. In what different ways is our fidelity to truth and God tested?

7. Explain the difference in the mental, moral, and social life of the people in those nations (a) where the Bible is read, (b) where the Bible is suppressed, (c) where the Bible is unknown.

8. Show how the truth of the Golden Text is illustrated in the life of Jeremiah.

9. Can we take the responsibility for criticizing Providence for our so-called misfortunes?

Sept. 10.—Dan. 1: 8-20.

1. To what extent is poor health due to improper food taken in improper quantities?

2. Discuss a recent statement that 65 per cent. of the infants dying in Montreal during a recent month died because of improper diet.

3. To what extent does intemperance with reference to food prevail among us?

4. Does right eating and pure living contribute to good looks? What is their value as compared with cosmetics?

5. Is there any connection between plain living and high thinking?

6. According to modern tests in athletics which class of men has the greater power of endurance, total abstainers or moderate drinkers?

7. Which class of men have the brightest intellects?

8. Which class is most in demand by railway companies and business firms?

Sept. 17.—Dan. 3.

1. What is the difference between having courage of one's convictions and self-will, between standing for a principle and being set in one's opinion?

2. Is it possible to surrender one's opinion and yet not sacrifice principle?

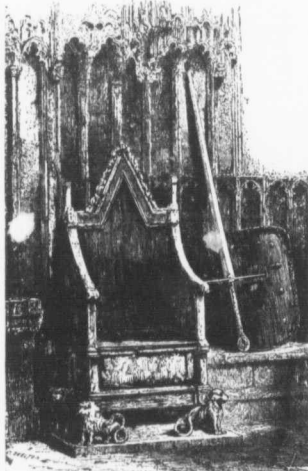
3. Is a mere opinion worth fighting for?

4. Is any principle of such little importance that one can afford to surrender it?

5. Is any possible excuse ever a sufficient reason for sacrificing the truth?

6. Which is the stronger motive in leading men to sacrifice truth—the desire for gain or the fear of punishment?

7. Can we always depend on God to be with us when we suffer for the sake of truth?



ST. EDWARD'S CHAIR.

bored that in satisfying this natural hunger of the boy you are teaching and training him in the most effectual way. These hungers implanted in the nature of the boy by the Creator are designed to make him seek the things that will make a man of him.—*The Watchtower*.

The Coronation Stone

In the ancient Abbey of Scone in Scotland was once a stone cavern with mystic hieroglyphics. On this Stone of Scone all the Scottish monarchs were crowned. The stone was supposed to have magical powers to insure good luck to the king and kingdom alike. Old legends said that this was the very stone whereon the patriarch, Jacob, rested his tired head when he slept on the hillside of Bethel and had his vision of angels ascending and descending the heavenly stairway. The stone was believed to have been kept later in the Temple of Jerusalem and to have been stolen by a runaway Eastern prince who brought it to the British Isles. The