

The Board should present some such outline:

- Wanted to know (find).
- Investigate for herself.
- Solomon taught the Queen.
- Doubts were all removed.
- Open heart means offered gifts
- Magnified God.

Jesus Christ is our Solomon. He bids us "come," "hear," "receive." If we come thus to him, he will "instruct" and "satisfy" us with his teachings. Then we should go away and "tell" others about him. Apply the spiritual lessons thus:

- COME! } For us all to do.
- HEAR! }
- RECEIVE! }
- INSTRUCT! }
- WHAT He does for us.
- SATISFY! }
- TELL! —Our duty to others. Testify!

August 16th.—"My favorite Bible proverb, and why."—Prov. 2, 1-9.

The topic this week, like that of July 19th, is evidently intended to call out the Juniors by way of response. This may be done in various ways. It will, however, be hardly wise to depend entirely upon the members to tell in a general way the "what" and "why" of the proverbs, for the majority are not sufficiently familiar with them to have any "favorite." But the superintendent may well prepare any number of questions similar to the following, and distribute them individually a week ahead for answer in meeting. The Juniors thus will be led to read the Proverbs during the week, and will probably form some intelligent idea of the case in hand.

Suggested specimen questions—(Answers all in Prov.):

1. What is "The beginning of knowledge," and why?
 2. What advice does Solomon give about avoiding bad company?
 3. If we seek wisdom earnestly what shall we find?
 4. What is more precious than rubies, and why?
 5. What are children to tie about their necks?
 6. What six things does the Lord hate, and why?
 7. What danger comes to us if we walk on hot coals?
 8. Whom are we all to call our sister?
 9. What is the fear of the Lord?
 10. What is likened to a "well of life" and why?
 11. What will prolong our days, and why?
 12. What does Solomon say about tale-bearing?
 13. What are some evidences of "a wise son"?
 14. Tell something good Solomon says about liberality?
 15. What will surely happen to "the lamp of the wicked"?
 16. What two bad things come to him who refuses instruction?
 17. What pursues sinners?
 18. What is the good of work?
 19. What does a soft answer do, and why?
 20. Tell something good that is said about pleasant words?
 21. What about those who return evil for good?
 22. What is like "a crown of glory"?
 23. What does Solomon say of "idleness"?
 24. What is better than great riches, and why?
 25. Tell why Solomon advises against intemperance.
- (The list may be extended indefinitely, and such a treatment of the topic may be made both bright and profitable to all concerned. But it must be planned for and arranged at least a week ahead.)

August 23.—What the carpenter, the fisherman, the tent-maker, teach me about work. Mark 6:3; Matt. 4:18-22; Acts 18:3; 2 Thess. 3:10.

Our first Lesson Text is a strong evidence that our Lord worked with his father (Joseph) as a carpenter, till he was fully grown to a man. The people who knew him called him "the carpenter's son." Matt. 13:55. It was the custom of the Jews to train all the children to some trade or manual occupation. The examples named in our Topic are all well known—Christ Himself, his early disciples, his last and greatest Apostle—Paul, were all workers. So

(1) work is honorable. Idleness is the parent of mischief, and very often leads to disgrace, misery and want. There is no disgrace attached to honest labor. Our Lord glorified a common trade. No boy or man need be ashamed of toil. . . . (2) Work leads to proficiency. There is no call to-day for mere "bodies." Good workers are always needed. The boy Jesus grew in wisdom, and part of that was shown in Joseph's shop. He was not only good; but a good workman. So we should all seek to excel in what we learn, and do it well. (3) Work helps to independence. It was a good thing for Paul that he could make tents, for thus he was able to earn his own living, when many would sooner have seen him starve. Better be able to do a piece of work, and do it well. (4) Labor is necessary. Paul said that if a man would not work, neither should he eat. Solomon long ago said that an idle man should come to poverty and want. Above all, our work at home, school, shop, store, factory, farm, church, in everything let us

WILLINGLY.
ORDERLY.
REGULARLY.
KNOWINGLY.

Let us be "willing workers," not slaves, "orderly workers," not slatternly, regularly at it, not by fits and starts, and not go at it any how but "knowingly"—having a good knowledge of what to do, and how to do it. Take pains, do your best, try to excel, and never be ashamed of work.

August 30.—How God saved a perishing boy. Gen. 21:14-20.

Jealousy in Abraham's family was the cause of Hagar and her son Ishmael being turned afar from home and friends. And yet Ishmael was partly to blame. He "mocked" Isaac his baby brother, and Paul calls this persecuting. (Gal. 4.) It seems to us in our day a bitter punishment to be so turned out; but great hatreds grew from small teasings, and perhaps it was that way in Abraham's family. A timely lesson for boys is here. Don't tease. Never mock. Do not "treat" on smaller boys. Be manly, and is cowardly to hurt a baby in any way. However it was, Ishmael became very faint and weary, and was about dead from thirst in the desert. He does not seem to have been a hardy boy, for he could not endure as much as his mother, and she was nearly heart-broken for the lad. . . . Did Ishmael pray? Perhaps he did. Even boys turn to God when in danger or need. God heard his voice of weeping or prayer, and pointed out to Hagar where she could get water for a drink. So their lives were spared, and years after Ishmael became a great hunter, and the founder of a great nation known as the Ishmaelites. God saved

this perishing boy for several reasons; but principally because (1) he had (see Gen. 17:20) promised Abraham that the father to bless the son and "make him a great nation." And God is ever true and faithful to his word. He could not allow Ishmael to die when he was but a boy. (2) The boy's cry came up to him. "The voice of the lad" reached the ear of God. In mercy, the Almighty, with a tender heart, provided the means of saving the boy's life. So, dear boys, remember that even you by the mercy of God, may work out a future that will show forth his praise. "God was with the lad, and he grew." May the same be true of every junior who studies this Topic. May a kind providence guide and over-rule our lives to his praise.

September 6th.—"Which one of the Beatitudes helps one most, and why?" Matt. 5:1-12.

Here we have our Lord's doctrine of blessedness. The (1) poor in spirit; (2) mourners; (3) meek; (4) hungry and thirsty; (5) merciful; (6) pure in heart; (7) peacemakers; (8) persecuted and evil spoken of, are all said to be "blessed." The reasons given in each case. It may be a hard matter for our juniors to decide which of these beatitudes is the most helpful. The qualities named are not intended to represent, as many separate and distinct persons; but rather to point out the characteristics of a perfect Christian. But, perhaps, the "hunger and thirst" will appeal most strongly to the children, and instead of drawing comparisons between the beatitudes the leader will be wise in showing the harmony of all, and then examining one. In this way we have chosen the one which in our judgment the juniors will best understand, and suggest the following outline study: Make it clear that poverty is the ground of all effective appeal to God. "Hunger" and "thirst" express great need. This need gives rise to desire, and the desire moves itself in the request for food and drink. Our great desire must be "after righteousness." We must want to serve God as much as a hungry boy wants bread. But we do not always see this. Why? Because we do not feel our need of God as much as we do of bread. The body must be fed. So the soul. "Righteousness" is the only soul-satisfying food. This means to be right, not only outwardly, but inwardly. Conduct is what man sees; motive is what God sees. The life the world looks at is not that that God sees. All is open to him. Our desires must be good if we are to be truly "blessed." The blessedness is enjoyed in having our hunger always supplied. So

1. "Hunger" means great desire.
2. If we have great desires "after righteousness" we shall gain it.
3. The fulness of God's grace assures us of continued supply, so that we go "filled."

Impress the idea that we must want to be good just as much as we want to be fed. We must want to have the soul fed just as much as we do the body. If we do not eat and drink we grow weak, sickly, and may die, and so spiritually. The question then is not "Do you want to be good?" so very much that you will seek goodness as much as you would bread if your body was starving?" Seek to make spiritual need actual, and spiritual supply real to your younger members.

Little John saw a small tug engaged in towing a large ship, and heard the tug whistle loudly.

"Oh papa!" he exclaimed. "The big boat's got the little one by the tail, and it's squealing."