

deep moral insight that could penetrate to the secret springs of human action, the wisdom of Solomon became deservedly famous. Kings sought to hear him speak. Great was the glory of his noontide. His political sagacity taxed the wealth of the Indies, the resources of Lebanon, and even the spoils of Malabar, if the guesses of modern scholarship be correct, to adorn Jerusalem. Silver "was nothing accounted of in the days of Solomon." The Queen of Sheba, when she had seen his house, his table, his retinue, his cup-bearers, and his ascent to the house of the Lord, had no more spirit in her. "Behold the half was not told me." Nor was he unmindful of Him who had so bountifully answered his prayer; the temple, the religious pride of Israel, was erected under Solomon's guidance.

But it takes a steady hand to carry a full cup. "How hardly shall they that have riches enter into the kingdom of God!" As the Arab legend has it, the jeweled staff on which Solomon leant, was secretly eaten by a worm. The obsequiousness that always bowed the knee and inspired the flattering tongue, developed the despot. The wanton eye of ambitious womanhood called forth the sensualist. He became proud, arrogant, effeminate. His successful marriage to Pharaoh's daughter was perhaps the first step to his fall. Nor has he been the last, who, sacrificing domestic happiness to worldly ambition and self-indulgence, has robbed life of its truest bliss and sought in vain in other channels for equal compensation. His seven hundred wives, princesses, might make a magnificent and even formidable array, but could not take the place of one faithful companion. Further, sensuality degenerates into superstition. So was led this

"Uxorious king, whose heart though large,
Beguiled by fair idolatresses, fell
To idols foul."

The familiar legend of his death, if not based on fact, is prompted by truth. Robed and crowned, he entered the temple. As he leaned on his staff, his white locks falling over his gorgeous robes, God's call came to him. Cold and rigid, the death stare in his

eyes, his body remained standing. His courtiers still overawed by his glory, feared to approach, until a mouse ran out and nibbled his shoe-string. Then Solomon in all his glory, fell prone upon the earth, "dust to dust." So passes away the glory of the world. "Vanity of vanities," saith the Preacher, "vanity of vanities; all is vanity."

Sydney, N.S.

TEACHER TRAINING

By Professor Walter C. Murray

XXIII. THE GRADED LESSON IN THEORY

In our survey of the mental growth of the young, we found that the child was absorbed in the things of sense and quick to imitate others; that the boy delighted in action—in adventure and struggle; that the youth's chief interests were in the logical and the social, and that he was beginning to penetrate into the inner meaning of things. Later in life comes the reflective or philosophic habit.

What studies are suitable for each stage of mental development?

WHAT MENTAL FOOD

does the child of five, the boy of ten, the youth of fifteen require? It may perhaps seem strange to hear algebra and grammar spoken of as mental food, yet our courses of instruction are really bills of fare, and the likeness goes beyond the resemblance between unpalatable dishes flavored with French names, and common-place studies decorated with pedantic nomenclature. Fortunately, we may neglect courses of study prescribed or prescribable for Public Schools, and confine ourselves to the needs of the Sunday School. If

OUR DIAGNOSIS

of the characteristics of the different stages of mental development be correct, the studies of the child should appeal to the senses and satisfy his interest in persons: those of the boy should centre about stirring scenes of adventure; those of the youth should appeal more to reason and relate to the doings of men in societies and involve some interpretation of character.

The stories of the children of the Bible