

THE WAY TO USE SUNDAY.

What is the use of Sunday to a business man or a working-man? It often seems to put a stop to his work just when he wants another day; but a sensible man knows that he cannot get on without his Sundays or day of rest and change and recreation. Men have tried to do without it but were obliged to give it up. The men who do not keep Sunday are generally bitter, discontented, hard, and disagreeable. Why is it so, and what is the use of Sunday?

1. Sunday is a day of rest. No man was ever intended to go on at his work day after day without change. It is not healthy. This was partly the reason why one day in seven was appointed for rest. The Sabbath was made for man. God considered man's health when he made the law. He told him to do things because they were good for him, and not to do other things because they were bad for him.

2. Sunday is a day of worship. Man is an animal, and needs rest. Man is a spiritual animal, and needs to lift his mind to God and hold communion with him, and offer sacrifice and thanksgiving. Without these, there is no worship; and Sunday is a day on which he can do this without the distraction of business.

3. Sunday is a day of instruction. Sermon-hearing is not worship, however much we may learn from it or be moved by it. But we ought to know whom and why and how we worship. Wilful ignorance is a common vice among Christians, and many men who think that they worship God do not know as much about their religion as they could learn from a five-cent catechism.

4. Sunday is a day of good works. Our Lord and master healed the sick on the Sabbath, and preached that the right use of the day was rest from work for self, but not from work for others. Sunday may be used as a day for works of mercy. All spiritual works of mercy may be done on Sunday. To convert the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries—all these are Sunday works, and every man can do some of them if he will. But that is not all. The corporal works of mercy can be done on Sunday, and few men can do them except on Sunday. A man can feed the hungry, clothe the naked, entertain strangers, visit the sick, go to see prisoners, even if he has no other opportunity.—*Iron Cross.*

BROUGHT TO LIGHT.

BY SALLY CAMPBELL.

They were sitting out under the trees in the long summer twilight, and for some minutes no one had spoken. Suddenly throwing down on the grass beside her the handful of petals which she had been absently pulling from the bunch of daisies at her belt, Sophie began with great vehemence:

"I don't so much mind people saying a thousand when they mean two, but I do object to their saying five when they mean four. It is so misleading; how are you to know that they are appealing to your imagination?"

The rest of the group looked a little surprised at this outbreak, but Jack said encouragingly:

"Your remarks are few, Sophie, dear, but they are very appropriate."

"Well, they are very appropriate to what I'm thinking about," said Sophie. "Why did Mrs. Shipley say she wanted me to go in five or six weeks, and now suddenly come plumping down on me at the end of four, and say I must start right away?"

"Because humanity is subject to change, I suppose," said Kate.

"I sometimes think," said Jack, "that perhaps other people have convenience as well as myself; but of course that is only at leisure moments when my whole attention is not occupied with my own affairs. Philosophy doesn't always occur to you when you are in the midst of the muddle."

"I hate to leave a thing all in frazzles," Sophie went on; "I like to finish it off nicely and then go on to the next."

"Are you talking about your Sunday-school?" said Fred; "I'm not very good at figures, you know."

Sophie nodded. "I thought I had at least a week more to get them arranged for; and here I have to rush off and leave them, without any sign of a teacher. I'm sure I don't know what to do about it."

"It certainly seems a great pity," said Jack, "after scouring the highways and hedges, and rescouring them too often to count, to get hold of these dirty-faced boys, to have to empty them all back again, just as you were beginning to get some kind of a grip on them."

"Teachers are as hard to get, at any rate, in the summer, as gold mines," said Sophie. "But I expected to contrive it in some way before the week was up. Oh, dear," she broke out again, presently; "I hate frazzles; I do love a nice selva edge."

"Well; but you can't have it," said practical Fred; "so you might as well back your horses away from that without losing any more time; What do you do generally with frazzles when there isn't any selva?"

"Overhand them," answered Kate, promptly.

"Then we must overhand the boys, I suppose, if we want to carry out the metaphor, but just how, I am not prepared to say."

"I am," said Jack, with sudden energy.

"Hand them over to me, if you'll excuse what might seem like a joke at the first glance."

"What does it seem like at the second glance?" asked Fred.

"It isn't worth that," said Kate, scornfully.

"Yes, it is too," said Jack; "I mean what I say. Give them over to me, the whole bunch of them, and I'll start them up next Sunday in style. You just leave Caesar to me, and it will be all right."

"Well, but," said Sophie, doubtfully, though with a glimmer of hope; "you have your own class to look after, and lots of things to be besides."

"My own class happens to be four nice old ladies who had been given the freedom of the New Jerusalem years before I was on hand, at all. They aren't pastoral charge enough for one able-bodied person. And as for the lots of other things I shall just have to pack them tighter, that's all. They'll stand a good deal of squeezing. I meant to do it, any way; I had made up my mind—or at least I was in the act of making it up—that I don't carry enough Christian Endeavor in my luggage, and it's a bad thing to leave out. So you see I really owe you one for giving me a chance to set my homilies up in business, for a few days at least."

"Jack," said Sophie, with enthusiasm; "you are a Christian gentleman! But let me tell you the details. In the first place, I've got a teacher for next Sunday, so you will have ten days to look about you; and, in the second place, please do it with discretion. Don't get them anybody, get them—"

"Somebody," suggested Fred.

"Yes, exactly—somebody with a little snap in them—to borrow your word."

"And several grains of allowance," added Kate.

"Don't by any means," Sophie went on, impressively; "get an uninteresting person. There are a great many excellent people that are that way, and I don't blame them at all; they have their uses. But my boys don't want a narcotic."

"I have rather thought that they did at times," said Fred, "from what I have seen and heard of them. Don't you mean, to be precise, that they don't want a teacher who takes opium or the like?"

"And," said Sophie, with a passing glance at Fred, "it must be somebody that is not too easily cast down, or roused up either, by insubordination. For the boys make a specialty of that."

"They have a variety of such pleasing specialties, haven't they?" said Kate.

"Yes, I acknowledge they have their faults," said Sophie, with an air of concession. "But they have good points, too, and these ought to be cultivated."

"Well, they shall be while you are gone," said Jack, "if I can bring it about."

The next morning, after seeing Sophie off on the train, Jack started out upon his self-imposed task. At dinner time he returned home, tired and hot, but still determined to persevere.

"This business takes hustling, I can tell you," he said. "Everybody is going away, or their relatives are about to visit them in a body, or they need rest, or something of that general nature. I didn't know there were so many excuses in the English language, not to speak of those whose services have been already engaged. But, never-

theless, the thing has to be done, and what has to be, generally is."

"Generally, but not always," said Fred.

"No, not always; but it's safer to trust to rules than to exceptions."

(To be Continued.)

SIN.

Do you suppose that sin is to be driven out of the human heart by some fine fancy, some sentiment, some easy method? Until you know what sin is the gospel will be an extravagant and unmeaning tragedy. If there is a mystery in redemption there is equally a mystery in sin. This is the medicine that follows the disease. Herein is the solution of the mystery of the cross. The ghastly cross follows the ghastly sin; the tragedy of redemption is God's answer to the tragedy of crime. You find nothing in the atonement in the way of mystery that you do not find in the way of sin. God could not guide us away by soft words from the chains of hell. It could only be done by blood. You have been thinking sin a trifle. I wonder not, then, you have been thinking the cross a tragedy extravagant beyond the necessity of the case. If you have been calling sin "infirmity," "mistake," I wonder not that you are frightened by the awful transactions that are here in the four gospels. You need the whole blood of the whole heart of the dying Saviour to help you to get rid of sin and to be delivered from its bondage.—*Dr. Joseph Parker.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON IX.—DECEMBER 1.

THE TEMPLE DEDICATED.—1 Kings 8:54-63.

COMMIT VERSES 62, 63.

GOLDEN TEXT.

The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2:20.

CENTRAL TRUTH.

The temple was a type of the Christian church, and of the soul dedicated to God.

DAILY READINGS.

M. 1 Kings chap. 5.
T. 1 Kings chap. 6.
W. 1 Kings chap. 7.
Th. 1 Kings chap. 8.
F. 2 Chron. chaps. 2 and 3.
Sa. 2 Chron. chaps. 4 and 5.
Su. 2 Chron. chaps. 6 and 7.

THE DEDICATION was one of the grandest ceremonies ever performed. The leaders and the people from all Israel were present (1 Kings 8:1, 2). Solomon's prayer was especially remarkable.

HELPS OVER HARD PLACES.

51. *Before the altar:* on a brazen platform five feet high and 7½ feet square (2 Chron. 6:13). 56. *Not failed one word of all his good promise:* see Deut. 12:9, 10; 28:1-14; Josh. 1:3, 4. 60. *That all the earth may know:* the Israelites' religion was not for themselves alone. They were to be a missionary nation to all the world. 61. At this point God filled the temple anew with a cloud of splendid glory (2 Chron. 5:14; 7:1), as a token that he accepted the temple to be his house. 63. *Two and twenty thousand oxen:* these were not only sacrifices, but were to feed the vast numbers of the people during the feast, which lasted eight days longer, or 15 or 16 days in all (1 Kings 8:65, 66; 2 Chron. 7:9, 10).

SUBJECT: THE TEMPLE AND ITS LESSONS. QUESTIONS.

1. THE TEMPLE.—How long after Solomon began to reign did he build the temple? (1 Kings 6:1.) Give the date. How long after the Exodus? Where was the temple built? (2 Chron. 3:1.) Of what materials? (1 Kings 5:17, 18; 2 Chron. 2:7, 8, 14; 3:5-7.) What is said of the workmen? (5:13-16.) What was the size of the temple? (6:2, 17, 20.) How long was the temple in building? (6:37, 38.) Into what two rooms was it divided? (6:16, 17.) How was the building enclosed? (1 Kings 6:36; 1 Chron. 28:12.) Describe some of the furnishings. (2 Chron. chaps. 3 and 4.) What was the object of the temple? Of what was it a type? In what respects is a true Christian like a temple? (1 Cor. 3:16, 17; 6:19.) In what respects is the whole church like this temple? (Eph. 2:20-22.) Who is the only true foundation? (1 Cor. 3:11.) What peculiarity in the method of building the temple? (6:7.) How is this world like a quarry for God's spiritual temple? How are the "living stones" prepared here for that temple? Are all true Christians being thus prepared? How may our trials, our joys, our labors, fit us to be the temple of God? How does it give value and blessedness to life, that we are here preparing for something higher and better that will last forever? How should it help us to judge kindly of other Christians who are in the process of the quarry, and not yet finished and complete?

THE DEDICATION.—When did the dedication services take place? (8:2.) At the time of what great feast was it? Who came to join in these services? (8:1, 2.) What great procession took place? What did they bring to the temple? (8:3, 4.) Who made the dedicatory prayer? Have you read it? (8:22-54.) Why should we dedicate ourselves to God? (Rom. 12:1.) Does the fact that the wisest man who ever lived prayed show that it is manly for us to pray?

III. THE TEMPLE A CENTRE OF BENEFICENT INFLUENCES (vs. 54-63).—In what posture did Solomon pray? (v. 51.) Does it make any difference what attitude we take in prayer? What

promises had now been fulfilled? (v. 56; Deut. 12:9, 10; 28:1-14; Josh. 1:3, 4.) Does God still fulfill all his promises? What did Solomon earnestly wish? (v. 57.) How was this petition answered? (2 Chron. 5:14; 7:1.) How is it answered to us? (John 14:16, 17; Acts 2:2, 17; Rev. 3:20.) What is the effect of God's presence in the heart? (v. 58.) Is true religion the greatest aid to morality? Were the temple and God's presence for the Israelites alone? (v. 60.) Are all our religious privileges meant as a means of leading others to God? (Matt. 5:16.) On what condition could the people have the blessings desired? (v. 61.)

LESSON X.—DECEMBER 8.

SOLOMON AND THE QUEEN OF SHEBA.—1 Kings 10:1-13.

COMMIT VERSES 6-8.

GOLDEN TEXT.

She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matt. 12:42.

CENTRAL TRUTH.

They are wisest who most earnestly seek Christ, of whose blessings the half has never been told.

DAILY READINGS.

M. 1 Kings 10:1-13.
T. 1 Kings 10:14-20.
W. Matt. 12:22-42.
Th. 2 Chron. 8:1-18.
F. 2 Chron. 9:1-12.
Sa. 2 Chron. 9:13-29.
Su. Matt. 2:1-11.

INTRODUCTION.

After the completion of the temple, Solomon exercised his genius in building palaces and public buildings, aqueducts and fortresses, extending his commerce, and organizing a splendid court. The story of his magnificence reached distant nations through his fleets, and people came from a long distance to see and to hear. Among them was the Queen of Sheba.

HELPS OVER HARD PLACES.

1. *Concerning the name of the Lord:* his fame in connection with the Lord's temple, and the wisdom the Lord had given him. *To prove (or test, try) him with hard questions:* enigmas, difficult problems, and also questions of religion and government. 2. *Much gold (see v. 10):* 4. *Solomon's wisdom:* as shown in his works, splendid palaces, ivory and gold throne, commerce that extended from Spain to Egypt, the temple, etc. 5. *The sitting of his servants:* the assembly of his high officers. *The attendance (or service) of his ministers:* his servants, attendants. *His ascent:* connecting his palace with the temple court. 10. *One hundred and twenty talents of gold:* each talent was worth \$26,280. 11. *Navy of Hiram:* king of Tyre, a seafaring nation, whose sailors manned Solomon's ships. *Ophir:* either a part of Arabia, near Sheba, or a part of India. 12. *Amalgam trees:* perhaps sandal-wood.

SUBJECT: SEEKING CHRIST AND HIS KINGDOM. QUESTIONS.

I. THE ONE SOUGHT (v. 1).—What is said of the greatness and wisdom of Solomon? (10:23.) How far did his fame reach? (10:24.) How did they learn about him? (9:26-28.) Why does it say, "The fame of Solomon concerning the name of the Lord"? Did his wisdom and wealth come from God? Did this give Solomon an opportunity to spread the true religion? What is the Golden Text? In what respects is Christ greater than Solomon was?

II. THE SEEKER (vs. 1, 2).—Where was Sheba? How far from Jerusalem? What led Sheba's queen to make a journey to Jerusalem? What in these verses leads you to think that she came partly to learn about the true God and religion? Why should we take more pains to find Christ than did the Queen of Sheba to see and hear Solomon? What parables of Christ teach this truth? (Matt. 13:44-46.) Does Christ's reproof of the Jews in his day (Matt. 12:42), for being less earnest than the Queen of Sheba, apply to us? What does Solomon say about the search after wisdom? (Prov. 3:13-15; 4:7; 8:11.)

III. THE FINDING (vs. 3-9).—How did Solomon first show his wisdom? (v. 3.) What kind of questions were these? (vs. 4, 5.) What is said of his literary works and knowledge? (1 Kings 4:32-34.) Describe his palaces. (1 Kings 7:1-11.) How did the Temple show his wisdom? Describe his throne. (1 Kings 10:18-20.) What is said of his commerce? (vs. 11, 12; 1 Kings 9:26-28; 10:22.) Where was Ophir? What were amalgams? What is said of his chariots? (1 Kings 10:26-29.) What is said of his attendants and court? What did the Queen of Sheba say to all this? (v. 7.) Why did she think Solomon's servants were happy? Is it blessed to live with the wise and good? What does Paul say of Christ? (1 Cor. 1:24, 30.) What wondrous temple is he building? (Eph. 2:20-22.) What glorious city? (Rev. 21:10-27.) What are some of the works of his wisdom? (Matt. 11:4, 5.) What riches can we find in Jesus Christ? (Eph. 2:7; 3:8, 16-19.) What does Paul say of this? (Rom. 11:23; 1 Cor. 2:9.) Can those who have experienced Christ's riches make others understand the half of their blessedness? Why not?

IV. ROYAL GIFTS (vs. 10-13).—What did the queen give to Solomon? (vs. 10.) How much was the gold worth of our money? What did Solomon give the queen? What does Christ want us to give to him? (Rom. 12:1; Acts 20:35; 1 Cor. 16:2.) What does he give to us? (Eph. 3:20; 1 John 3:1; 5:11; 1 Tim. 6:17, 1, c.)

LESSON CALENDAR.

(Fourth Quarter.)

- Nov. 10. David's Grief for Absalom. 2 Sam. 18:18-33.
- Nov. 17. David's Last Words. 2 Sam. 23:1-7.
- Nov. 24. Solomon's Wise Choice. 1 Kings 3:5-15.
- Dec. 1.—The Temple Dedicated. 1 Kings 8:54-63.
- Dec. 8.—Solomon and the Queen of Sheba. 1 Kings 10:1-13.
- Dec. 15. Solomon's Fall. 1 Kings 11:4-13.
- Dec. 22. Close of Solomon's Reign. 1 Kings 11:26-43.
- Dec. 29. Review and Temperance. Prov. 23:29-35.