

forty-six Sabbath Schools of the Presbytery, were represented at these meetings.

The programme was somewhat the same at all the meetings. It included in the afternoon a short devotional service, and a statement by the special representative of Presbytery explaining the purpose of the meetings, and assuring all present of the interest of the Presbytery in the work they were doing. An informal discussion of practical Sabbath School problems followed, led by Mr. Robertson, in which four or five questions, such as the best methods for introducing Teacher Training, Organized Bible Class, and the duties of the officers and teachers, etc., were carefully considered.

The last hour of the afternoon was taken up with a discussion of the question, "Is missions the most important work of the church?" led by Mr. Armstrong. Not a few were found who were willing to assert that the Sabbath School or some other department was more important than missions. This gave a good opportunity for discussing what exactly is meant by missions, and the relation of the Sabbath School, as well as of all the other departments of the church, to its missionary work. One could not help but feel that the frank interchange of opinion called forth in this way, was very helpful for all who were present.

Following up the discussion of the afternoon, two addresses were given in the evening: "What the Sabbath School Stands for To-day", and "The Awakening World and the Responding Church", or some kindred subjects.

It is not easy to tabulate the results of such a series of meetings. A considerable amount of information was given in regard to practical methods of work, and a large number of Teacher Training and Missionary Text-books were ordered by individuals and classes purposing to take up these lines of work. All such things as these made the meetings well worth while. But, in addition to these, judging from the expressions of opinion on the part of those present, one outstanding result was a clearer perception of the oneness of all the work of our church, and this alone, in the opinion of the writer, would fully justify all the labor spent in arranging and

conducting these meetings. Better work, because of them, will be done in the congregations represented.

Toronto

The Supplemental Hymn

By Rev. John Somerville, D.D.

The Twenty-fourth Psalm (Ps. Sel. 16, the Supplemental Hymn for the Quarter) is attributed to David, and the probable occasion for which it was written was the removal of the Ark of the Covenant from the house of Obed-edom to the tent David had prepared for it. The sixth chapter of Second Samuel should, therefore, be read as a commentary on the Psalm. The theme is man's approach to God. The infinite glory of God, as Creator and Preserver of all things, is declared.

The earth, with all its treasures of soil and rock and river, is His. The world, with its inhabitants, is His also. Man has nothing with which to purchase access into God's presence. The prophet Micah (ch. 6: 8) asks, "Wherewith shall I come before the Lord? Shall I purchase my access by offerings of 'thousands of rams, or with ten thousands of rivers of oil?' Jehovah declares in the fiftieth Psalm, 'Every beast of the forest is Mine, and the cattle upon a thousand hills.'" Not, therefore, by outward things, but by inward cleansing, shall man prepare to approach the Most High. "Who shall ascend into the hill of Jehovah?" To the Jew the holy place was ever "up". The eyes, the heart, yea, the whole being, was lifted up in the approach to God. Man must be at his best, his highest, in worship. God searches the heart, therefore outward cleanness of hands must be accompanied by inward purity of heart. Only such may stand in the divine presence. Only such shall receive the blessing. These are the real Jacob who becomes Israel, the prince who prevails with God.

How appropriate all this, as a preparation for the Levites' bringing up the Ark of God! Jehovah had manifested Himself in the Shekinah cloud which hovered over the Ark of the Covenant in the tabernacle. That was the meeting-place between God and Israel. His promise was that He would commune with them from above the mercy seat. Upon