

TORONTO

September, 1920

Vol. XXVI., No. 9

THE TEACHERS MONTHLY

The
Home Study
Series

Presbyterian Publications

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto.

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PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Board of Publication of the Presbyterian Church in Canada. Single copies, 80 cents a year, 20 cents a Quarter; School subscriptions, two or more copies to one address, 72 cents a year, 18 cents a Quarter.

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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors

Vol. XXVI.

Toronto, September, 1920

No. 9

EDITORIAL

After the Holidays

The holiday season is over. Boys and girls are back to school again for the fall and winter. Older people are taking hold of their work again with new vigor and energy.

Many Sunday Schools, both in city and country, have kept their work up to concert pitch during the whole summer. Such Schools are to be congratulated. There is no lost leeway for them to make up. There is no summer sag for them to catch up. They are ready to go right on at full steam. Other Schools have carried on for July and August with depleted numbers, both of teachers and scholars,—and, likely, there is no blame coming to them—and their work has sadly lagged, perhaps dragged a little. September brings the summons to these Schools to buckle in real earnest, with the resolve to make the coming season the "best ever" in the history of the School. The only good reason for taking a holiday, surely, is that thereby one may be fitted for doing more and better work.

With our splendid army of devoted teachers and officers and our great host of bright and enthusiastic boys and girls and young people, all putting their very best into the work of the Sunday School, this should be a great year in the history of our Church. A great multitude should be added to the Church's membership, and a long step should be taken in the religious education of the young.

"Bring Them All In!"

This is the arresting and suggestive title of the Rally Day Service for September 26th. It will be used in Sunday Schools of the Baptist, Congregational, Methodist and Presbyterian Churches all over Canada and in the ancient colony of Newfoundland. It would be a dull imagination indeed which does not kindle at the idea of the great Sunday School hosts of this northern portion of the Western Continent, from the Atlantic to the Pacific, thinking and praying and singing at the same time about bringing into the Sunday School all who ought to be in it. Here is true evangelism on an immense scale. For, of course, bringing boys and girls and men and women into the Sunday School means bring them in contact with Jesus, who is at the very centre of all its work.

As is indicated in the Service itself, the task of "bringing them all in" is twofold. It includes, first, the winning of every possible person in the community to the Sunday School. This is personal evangelism. It is doing what Andrew did when he brought Peter to Jesus, what Philip did when, having found the Messiah himself, he made known his great discovery to Nathanael.

But more, to "bring them all in" means to plant the Sunday School in every community of Canada and in Foreign Mission fields. This is missionary work. It is helping in

a most effective way the work to which our Home and Foreign Missionaries have given their lives.

The Rally Day Service, of course, is not an end in itself, but a means to an end. It will have fulfilled its purpose only when it proves to be the commencement of well considered and earnest all-the-year-round effort.

The Rally Day Offering

A very important part of the Rally Day Service is the offering. This is for the Rally Day Fund, which provides the money for carrying on the work of the Board of Sabbath Schools and Young People's Societies.

It will be remembered that the Forward Movement Programme of our Church contemplates doubling of the contributions for the Budget in the next five years. The Rally Day Fund is part of the Budget, and should, of course, share in the increase.

The Rally Day Offering of last year was the largest ever made. But the Offering for this year should be greater by at least one fifth. This increase will be the first step towards the doubling of the Fund, and taking it will make the steps of the following four years easier.

Life Service

No subject received more earnest attention at the meeting of the General Assembly than that of securing recruits amongst the young, for the service of Christ and the Church. The great need of the Church, it was felt on all hands, is of life service. No giving of money of itself can take the place of the consecration of oneself. More—very many more—young men are required to prepare themselves for the Christian ministry and so be ready to fill the ranks which thin so rapidly. More—very many more—young women are required to fit themselves for work as deaconesses, or to fill other places in the vast and diversified missionary enterprise of our Church, at home and abroad. Besides, there are more openings and calls for men and women to put their shoulder under some part of the Church's task, while engaged in the ordinary vocations of life.

Every one recognizes that the Christian workers of the future are to be found in the homes and Sunday Schools of the Church; and if the key to the problem of obtaining recruits for life service is in the hands of any one, it is in the hands of parents and the Sunday School teachers and minister.

The Forward Movement Committee of the General Assembly, under whose guidance such splendid results have already been accomplished, is giving itself with great earnestness to this work of recruiting for life service. The Committee should have the utmost sympathy and cooperation in this from all Sunday School workers.

Missionary Education

Another subject in which the General Assembly was deeply interested was that of missionary education. More and more the leaders in the cause of missions are realizing the necessity, in order to secure the largest results, of the widest diffusion of knowledge regarding the missionary operations of the Church and the most thorough possible training in the principles and method which underlie the missionary enterprise.

As readers of THE TEACHERS MONTHLY are well aware, PRESBYTERIAN PUBLICATIONS has, for many years, given much attention to missionary education. It has been specially concerned with developing an intelligent interest, based on adequate knowledge of the mission work of our own Church amongst the children, the boys and girls and young people.

So long ago as 1905, The Question on Missions began to appear in THE TEACHERS MONTHLY and the various scholars' QUARTERLIES, as a regular part of the weekly materials for Sunday School instruction. Later "The Question" gave place to THE LESSON ON MIS-

SIONS, now a fair-sized four-page periodical, containing graded missionary instruction for the children up to eleven, the boys and girls from 12 to 14, and the older boys and girls and young people.

Along with recruiting for life service, missionary education is one of the important tasks to which the Forward Movement Committee is addressing itself. In this, as in all the undertakings of the Committee, our periodicals stand ready to give all possible help.

Advertising the Sunday School

In a city church a bulletin is placed in the pews every Sunday morning, containing the announcements for the week.

It is not often that one of these bulletins is without some bright and interesting item from the Sunday School.

If an entertainment is to be held by the School, there is an invitation to the members of the congregation to attend. If a School contest is on, the bulletin gives a record of its progress. If the School has any plan for raising money, the congregation is always informed.

In short, the work of the Sunday School in this particular congregation is well advertised, and the advertising is no small part of the secret of its success.

Weekly bulletins are not available as an advertising medium in all Schools. But every School can find some way of keeping its work and needs before the congregation and should be at pains to do so.

It is just as true in Sunday School work as in business, that advertising pays.

Teacher Training and the Teachers Monthly

September is the month for a new start in Teacher Training. Classes will be formed in Schools which heretofore have had none, and classes disbanded for the summer will resume their studies.

In most cases the work of the Teacher Training Class will centre about the prescribed textbooks. But attention is here called to THE TEACHERS MONTHLY as a valuable aid in teacher training.

The Magazine Section of each issue contains a considerable number of articles, written by experts in religious education and by practical Sunday School workers, which throw light upon the matters discussed in the textbooks.

For example, in this issue, an article by Professor J. W. Macmillan develops a topic taken up in Dr. Sanders' book, *The Programme of Christianity*. Principal McIntyre, of Winnipeg, writes on *The Teacher's Character*. Dr. E. A. Hardy gives suggestions as to how to deal with a disorderly class. Besides, under the heading of *The Departments*, there is a special article for the teacher of each of the grades in the School, from the Beginners right up to the Seniors.

Leaders and members of Teacher Training Classes, whether actual teachers or not, will do well to read these and similar articles which appear from month to month. They will be found valuable supplementary material.

Dr. Fraser's Retirement

The mention of Dr. Fraser's retirement made in last month's *TEACHERS MONTHLY* omitted to state, that by request of the General Assembly he is continuing in office until his successor as Business Manager is appointed, which appointment will, by instruction of the General Assembly, be made in October, after nominations have been received from Presbyteries. Shortly thereafter, Dr. Fraser will sever his active connection with the work.

A Church Weekly Paper

The General Assembly which met at Ottawa in June considered favorably requests and resolutions which had come from various quarters and bodies throughout the Church, for the establishment of a Church weekly paper, under the control of the Assembly.

This was placed by action of the General Assembly in the hands of the General Board and the Board of Publication, acting conjointly. As a first step, the Executives of these two Boards arranged for the taking over of the PRESBYTERIAN AND WESTMINSTER, hitherto published by the Westminster Company, and committed its production to the Board of Publication, with a joint Committee of Direction from the two Boards. By instruction of the General Assembly, an editor will be appointed in October by the two Boards above named, Presbyteries having been meanwhile asked to make nominations for this office.

THE PRESBYTERIAN AND WESTMINSTER is now therefore being issued from our offices. Plans are under consideration for extensive changes and improvements in the paper, with a view to making it of the greatest possible service, and rendering it a welcome visitor in thousands of homes which it does not now reach.

May we ask the same hearty recognition of this new undertaking, as has been all these years accorded to our now familiar Illustrated Sunday School and Young People's Papers and Teachers' and Scholars' Lesson Helps? We do so in the confidence that this welcome will be widely given.

WITH OUR CONTRIBUTORS

* The Church's Responsibility for Social Wrongs

BY REV. PROFESSOR J. W. MACMILLAN, D.D.

Social wrongs are everybody's business. If a child is drowning every person in the vicinity is bound to do all in his power towards a rescue. The need creates the responsibility. Thus the Church, being on the ground where the miseries and cruelties of life occur, cannot escape her share of the blame. And as the sphere of the Church's activity is bounded only by humanity—the field is the world—she is to be held responsible for all the wrongs that exist.

But we must be more particular, lest some one think that the Church's duty to sufferers and sinners is fractional and small. Responsibility varies with the equipment and abilities of the person concerned.

In the company on the river bank who see the child struggling before their eyes all are not equal in the obligation laid on them to jump into the water. A girl is not as much responsible as a boy; a woman is not as much responsible as a man; for boys and

men are presumably better swimmers than girls and women.

If there happens to be in that group a professional life-saver, trained and competent in the art of rescuing the drowning, and paid for just that very purpose, then the supreme responsibility is on him. He of them all ought to be first in the water, and others should make way for him. If he tries and fails, he is proven a fraud and should lose his prestige and his job. If he declines to try to save the child, he should be covered with infamy. Such is the position of the Church in the presence of the social wrongs of the world.

There is another basis, too, for responsibility. It is kinship. If anybody has a right to bring that child to the shore it is the father of the child. We should hardly excuse him from making an effort even if he were likely to perish himself in the attempt. We should forgive him for acting frantically, for hindering the more efficient efforts of the professional life-saver, on the score of his affection. It is his child that is perishing. He cannot be pardoned for callousness. Anything but that. The church is in that position too. The victims of social wrongs are the children of her heavenly Father, those for whom her Master died, and she is false to her professions if she is indifferent to their plight.

* The first of four articles, which will be found helpful by students of Dr. Frank K. Sanders' text book in the New Standard Teacher Training Course, Second Year, Part III. The present article may be read in connection with Ch. IV. of the text book.

It is a mistake to raise the question as to whose fault lies back of these wrongs. Some of the critics of the churches have taken this attitude, and assail the Church as if they believed that she caused all the wickedness and woe. And some people in the Church find it possible to abate their zeal, to say the least, on the ground that some one else did it, and he is responsible. The true example is Jesus, who came into the world not to judge the world, but to save the world.

The medical profession has accepted that attitude towards disease. The doctors know that many people bring their own illnesses upon them by their folly and sin, yet they try none the less to cure and prevent their illnesses. This is the attitude also of enlightened charity. It does not go about asking how "deserving" the case is, but in what way the poverty may be cured and its recurrence prevented. And, in regard to crime, vice, class conflicts, race hatreds, and all the other forms of human error and perverseness, the right policy for the Church is to care more about diagnosing their nature than their origin, and to be more eager to remove them than to account for them.

Not to blame others but to blame oneself, that is the path to efficiency. The housewife who makes the stove and the fuel, the grocer and the milkman bear the blame of her unpalatable cooking is not so likely to develop into a skilful cook as one who is severe with herself and lenient with others. The mechanic who blames his tools and associates for his bungling work, the merchant who can find no other reason for his business going to pieces than the harshness of his creditors and the unfairness of his rivals, are alike headed for defeat. So, as we are Church folk, it behooves us to find rather the faults of the church than those of the world, as we view her in the midst of a world where suffering is a commonplace.

The church claims to have a special commission from her Lord to reconstruct the world. She claims to have his living assistance as she undertakes her enormous and divine task. She has existed in the world for nearly two thousand years. And, while

she has accomplished much, and every human advance owes something to her help, she has yet failed to achieve results which are in proportion to her claims and her opportunity. She is to blame, and she should appear before her Lord with shame and contrition. And she should approach the world with the same spirit of meekness and humility. She has no right to adopt the attitude which says, "I am all right, and you are all wrong. I am immensely superior to you, but if you will be suitably deferential and submissive I will condescend to help you."

The idea which lies back of the subject of this article is the chief reason why the Church has failed to do more to bring the world into subjection to her Master. She has thought of herself with a capital "C." She has allowed her loyalty to her own group to stand in the way of her responsibility for the groups outside her. She has wanted to save the world, but to magnify herself in so doing. The institutional element in her life has overborne the ministry she tried to give. She has not been willing to pay the price, if necessary,

that Jesus paid when he fulfilled the taunt, "He saved others, himself he cannot save." She has not counted her own life and power as something to be spent and forfeited, perhaps, for her work's sake.

In a word, the rock upon which the Church's social ministry to the world has foundered has been pride. She has been unable to give the finest and highest service because she commonly demanded recognition for herself in giving it.

A history of the Christian Church might be written, assessing the several centuries in detail as to the aims, methods, ideals, and successes of the Church as existing at the time. We could compare one era with another, noting the enthusiasms which rose and fell, the special tasks which absorbed her zeal now and again, the periods of conquest, or of inaction, or of internecine strife. And we could thus infect and discriminate our judgments of the Church's failure. But, beneath all these differences, we should find the fact always present that the Church, in all its sects and branches, has been too much in-

A CHRISTIAN SOCIETY

It is and always will be the task of the church to uphold persistently the vision of a Christian society with all that it implies, politically, economically, socially or religiously, and to press home upon the people its realization. Reforms grow out of clearer and better ideals, they create their own methods. The churches have the continuing task of maintaining the ideals and of urging them alike upon individuals, communities and the authorities of government.—Dr. Frank K. Sanders

clined to seek its own good and too little inclined to seek the good of the world.

Henry Drummond wrote a booklet called "The City without a Church." That city was heaven, where churches were not because they were not needed. The Church's justifi-

cation for existing in the world is that the world needs her. When she realizes that, and thrills with that conviction in every nerve of her organism, she will feel to the full, her responsibility for social wrongs.

Victoria College, Toronto

The Teacher's Character

BY PRINCIPAL W. A. MCINTYRE, LL.D.

One who has a passion for teaching will endeavor to possess the qualities that ensure success. These group themselves around such terms as physical, intellectual, aesthetic, moral, social, practical, and spiritual. Any teacher that realizes that because of her relationship to her pupils she is potentially, if not actually, their ideal, will understand, that she must be able, like her Master, to say at all times: "Follow me." It is the life that teaches. "Words, idle words," children know not what they mean, but truth expressed in a life they appreciate and enjoy.

Physically a teacher should be at her best when she comes before her classes. The motto of the Middle Ages may have been, "The soul or the body,—which? You cannot have both." But the motto of the twentieth century is, "The soul and the body,—both. You cannot have the one without the other." So it is good to find a teacher who keeps tuned up by engaging in physical exercises, by taking part in sports, by paying due regard to food, clothing and rest. The teacher makes no mistake who begins by looking after her physical health. Nor are children unobservant of all that accompanies health, such as vigor, strength, grace of movement, beauty of complexion, good humor. Every one of these is an asset whose value cannot be ignored.

Intellectually the teacher should be well informed and properly trained. In teaching every class, even a class of beginners, there are times when wide and perfect knowledge is indispensable. She who can draw on her resources of historical, geographical and general information has every advantage over one who is acquainted merely with the text of the lesson. Children prefer drinking from a running stream rather than from a shallow pool.

Aesthetically teachers should be as cultured as circumstances will permit. A lady whose good taste is manifest in her speech, dress, reading, literary and musical appreciation, will accomplish infinitely more than one who is unrefined and undignified. The very first qualification in a teacher is that she should be ladylike. It is hardly necessary to say that where the teacher is artistic the class

spirit and the class exercises will bear witness to it.

Socially the teacher should be a "good mixer." She should be able to meet the boys and girls in their mid-week activities and enjoy the fun as much as any, and she should be able to meet the parents and be as much at home with them as if they were all members of the same family. All teaching is training pupils in the art of living together. The teacher must be leader in the social activities of her pupils. Should any teacher recognize her weakness here, she should find some associate who will make up the defect. Where there is no true social life, there can be no true Christian culture.

Morally it is clear that the teacher must possess all the habits and attributes that she desires to foster in her pupils. This refers not only to her personal behavior but to her attitude towards all social undertakings. Is it a question of participation in a movement looking to the public good? Is it a question of participation in questionable amusements? There is only one course for the teacher to adopt. She will hear the Master's injunction, "Follow me."

There is a practical piety which manifests itself in good deeds performed wisely. When people can understand no other language, they can appreciate noble and unselfish action. Self-denial and sacrifice are qualities that demand universal and unqualified approval. The teacher who can give a portion of her time to necessary visitation, or assist in providing food and clothing for the unfortunate, will find that her ministrations have increased power, because she will be recognized as having more than a wordy interest in her pupils and the community.

Above all must the teacher possess the spiritual attributes,—faith, hope and love. Over and over again will she strive to realize in her own soul the teaching of the beatitudes. She will be pure in heart, merciful, and a peacemaker. She will be poor in spirit, meek, and hungry for truth and righteousness. She will be all of this so that she may be able to say to her pupils, as her Master said to her, "Follow me."

Provincial Normal School, Winnipeg

III. When the Class Gets Out of Hand

BY E. A. HARDY, D.PÆD.

When the class gets out of hand, it is time something was done. Usually it is a good deal past the time, but at any rate the investigation must begin now.

The first thing to be investigated is whether the bad behavior of the class is temporary or permanent. If the class got out of hand last Sunday for the first time, it is not necessarily serious; next Sunday may find them normal again. On the other hand, last Sunday's escapade may be the beginning of a steady down grade, if not dealt with at once. But if the thing has been happening right along, Sunday after Sunday, then the situation is pretty bad, and the best counsel in the Sunday School must be had to deal with the matter.

What are some of the chief factors in such an affair? The Sunday School room itself may be the first one, and a very serious one. If it is crowded, badly ventilated with no partitions to secure any privacy for the classes, with the classes almost touching each other, there is an incentive to disorder that is a very serious handicap. The Sunday School organization may be another incentive. A monotonous programme, a secretary who interrupts the teachers during the lesson period, and who is visible to every pupil, a treasurer who noisily counts the collection. Any or all of these failings or others like them may incite the boys and girls to disorder.

Another factor is the teacher. If the teacher be unprepared, that is an invitation to trouble. If, for example, he uses a Lesson Help in his class in place of his Bible and is apparently absolutely dependent upon that lesson help, he is seriously at fault. Then the class itself is a big factor. Boys, especially, are full of life and restless activity (and so are girls). To hold them in day school is hard enough, but it is a much harder task in Sunday School.

So it may be any one or all of these factors, building, equipment, organization, teacher, class. And when we have made our diagnosis, what are we going to do about it?

If it is a temporary disturbance only, a little tact or extra preparation on the part of the teacher may solve the difficulty. Or a little change in the programme for the School; or a kindly word or two from the pastor or superintendent to the class; or some task may be placed before the class and their voluntary enlistment secured to undertake it. As a rule, some prompt, kindly assistance will straighten things out, and neither teacher nor superintendent need worry greatly.

But if it is chronic misbehavior, then something much more thorough must be under-

taken. In all probability the cooperation of superintendent and teacher must be had, or the case is hopeless, and the class will likely be lost to the School. It cannot be too much insisted upon that a case of this kind is a matter for the general administration of the School quite as much as for the individual teacher. Especially is this true when the teacher has been doing his very best against adverse conditions. The superintendent simply must tackle the situation, and if the building and equipment are partly responsible, then it is his job to remove that difficulty, or at least to do everything possible. Sometimes a class can be moved for the teaching period to an unoccupied corner; sometimes a re-arrangement of the position of the classes can be made; screens may often be used to advantage; frequently the ventilation may be improved.

If the general administration of the School is faulty, the problem is possibly still graver. But a council of minister, superintendent and a few other leaders may solve that trouble. A new book on Sunday School methods; a visit to the next Sunday School institute, or town or country convention, or the provincial Sunday School Convention; any or all of these may bring not only new ideas, but new impulses. Invaluable help may be obtained from the pastor. His counsel, his sympathy, his vision, his influence with the church authorities may help to put the whole School on a new basis.

The class must also be studied. It may be that they are badly graded or assorted, and the removal of one or two to another class might solve the difficulty. It may be that they are not suited in age or education to the teacher and an interchange of teachers might be a happy experience for both teachers and classes. And just here comes in the whole matter of mid-week activities and class organization. Quite possibly some suitable class organization and class activities would utilize the restless energy and divert it into fine results.

One thing is certain. If a class gets out of hand, it must be recognized by teacher, superintendent and pastor that a serious situation has occurred, or may develop. It may become so serious that a whole class may be lost to the School, a faithful teacher may be heart-broken over it, and the whole School more or less disorganized and injured. Serious situations demand prompt and careful and courageous handling, and it is the duty of all concerned to give time and thought and prayer to making this matter right. On the other hand, all should remember that

over and over again serious situations have been faced with the finest results. Teacher and class have come to understand each other and to work harmoniously; teacher, superintendent and pastor have developed a

stronger bond of understanding and sympathy; and the overcoming of the difficulty has been an uplift to all who have contributed to the task.

Toronto

How to Have a Successful Rally Day

BY REV. HISLOP DICKSON

A superintendent came before his Sunday School and commenced with these words: "This is Rally Day. Here are some printed programmes sent to us from Toronto. We will use them to-day instead of studying our regular lesson. Then we will ask for a special collection for Sunday School work."

No one except the Superintendent had seen these printed programmes before that day. No announcement of any kind had been made about it the previous Sunday.

Such a way of observing Rally Day will result in the least possible good. The only result of any value was the small special collection which was sent to the Rally Day Fund.

Rally Day offers by far the greatest possibilities of securing permanent improvements in Sunday School work of any special day throughout the year. It comes at the best time,—when wideawake Sunday School workers are making plans for a successful fall and winter's work in religious education.

This article offers a few suggestions which will help religious education workers to make the most of Rally Day this year.

1. The pastor should have a meeting with the Sunday School teachers and officers. Give a full evening to this,—nothing less. The pastor and superintendent should both come prepared to suggest new plans and improvements for the local Sunday School. The earlier this meeting is held before Rally Day, the better. At it should be considered the following matters:

a. The Rally Day services, providing for speakers, good music and appropriate additions to the printed programme.

b. A Special Rally of each organization connected with the Sunday School on evenings of the week following Rally Day Sunday.

c. A canvass for new scholars by classes during the week preceding Rally Day. This is the time to enrol new members. Let the classes compete in this and announce the result on Rally Day.

d. Organizing a Teacher Training Class, or a Home Department; or the introduction of Graded Lessons.

Other matters will be suggested. These are simply a few important ones.

2. The subject of the Rally Day service this year is "BRING THEM ALL IN." This will be the time to make plans for increasing the Sunday School enrolment and attendance.

3. Rally Day offers a great occasion for the minister. Not only should he meet with his Sunday School staff before Rally Day, but he should also meet with his Young People's Leaders and make Rally Week the time to commence their activities in real earnest. In brief, this is the time for the minister to survey the needs of religious education in his congregation and plan what features should be given emphasis at this time.

4. Rally Day Services should be of a high order. If you have two preaching services, use one of them for the Sunday School Rally. Let it be bright, lively and well prepared. On some occasion during the day, the minister should inform his congregation on the plans for religious education that will be carried out during the fall and winter.

5. Rally Week should provide opportunities for meetings of all existing organizations in the congregation, as well as new ones. Don't be afraid of too many meetings that week. Use every evening. Cause the church activities to bulk large in the conversations in every home that week.

One word more: Whatever you have started well, continue it with perseverance during the fall and winter. The best Rally Day is the one, the results of which extend during many months to follow.

Alexander, Man.



No less than 1,200 have taken the Correspondence Bible Course in Korea during the past season. This work has centered in Pyengyang and has been under the able direction of Rev. W. L. Swallen, D.D. The students are residents of all parts of Korea. The missionaries, itinerate through the remote districts and the Christians become eager for an intensive study of the Word. The Correspondence Course helps to meet their desires. The Men's Bible Institute of Pyengyang gave 99 bright young men six weeks of intensive Bible Study during the winter.

Some Rally Day Hints

BY ELIZABETH CRINGAN



RALLY DAY
BUTTON

No Sunday School can afford to miss the opportunity which Rally Day offers for encouraging the efforts of the scholars and teachers who have "carried on" during the summer months, and reviving the interest of those who have been absent during the long vacation.

The early weeks of September allow sufficient preparation for a rousing rally, and a little thought spent in this direction will insure that the winter's work is off to a good start.

The subject of this year's Rally Day Service is particularly suggestive: **BRING THEM ALL IN.** Such an aim, earnestly and enthusiastically sought on this one day, will set a definite objective for the whole year.

Plan your programme for Rally Day so that every class will feel that it has an essential part in the service. This may be accomplished by making each class responsible not only for securing a maximum attendance of its own members, but also for helping the School to enlist a record number of new scholars.

If the Rally Day Invitation Post Cards are used, and the different classes allowed to choose those which they think most suitable for their absent or prospective members, it will be found that each scholar will feel individually responsible for the acceptance of the invitations sent out by his class.

As these post cards are carefully designed to appeal to the boys and girls of each grade, the scholars will appreciate the privilege of selecting the ones for the use of their class. Don't forget that the scholar who is made to feel that he is extending the invitation, is sure to be present himself, and to take a personal interest in the attainment of the Rally Day objective.

Much of the success of Rally Day will depend on the keenness with which it is anticipated. The better the scholars understand the preparations and the more responsibility they are made to feel, the greater their interest. The various parts in the programme should be assigned several weeks ahead, so that there will be no misunderstanding or confusion.

The Rally Day Buttons or Badges will do much to add to the interest of the service. A pleasing variety of these may be secured in designs suitable for any purpose. One style could be used for the whole School, or the different departments could be distinguished by their special decoration.

Choose the boys or girls who are to dis-



CONQUEST FLAG
BUTTON

tribute these badges, early in the month, so that they will have plenty of time to appreciate the honor and will look forward to Rally Day. Judicious advertising among the members of the congregation is not to be neglected.

Announcements from the pulpit and in the church leaflet will help to arouse the interest of parents and friends, and the prospect of their presence on Rally Day is a great stimulus to the scholars, and an added incentive to careful preparation for the service.



RALLY DAY PENNANT

The teacher who desires to give the members of his class some little token by which to remember the day, will find the Rally Day Book Mark an attractive and useful souvenir. It is made of celluloid in the form of a heart, with a border of forget-me-nots and a beautiful reproduction of the Canadian and Conquest Flags in colors. An appropriate verse is inscribed on the reverse side and a double silk cord is

attached. This marker may be constantly carried in the scholar's Bible, and will serve as a helpful reminder of the Rally Day objective.

The Rally Day offering is an important item on the programme. Make the purpose of this offering clearly understood, and distribute the special envelopes at least two weeks in advance.

At the same time choose the boys and girls who are to take up this collection and plan to let them wear a distinctive badge. It would be well to have a special badge for all the scholars who are to officiate in any way, for such a distinction increases their sense of responsibility and their pride in the service they render.

If the scholars are led to appreciate the significance of the special offering, it is sure to be a liberal one. Let it be counted and the amount announced from the platform or written on a slide for the lantern.

An event which may be appropriately associated with Rally Day is the presentation of promotion certificates. Whether promotions have been made earlier in the month or

not, the certificates may be presented on this day, and the presence of parents and friends will add much to the pleasure of the occasion. Promotion certificates are a great incentive to the scholars, while the parents prize these records of their children's advancement.

The Rally Day Service, as prepared by the Board of Sabbath Schools and Young People's Societies, should be carefully adapted to the needs of each School.

Keep the motto steadily in mind and strive to realize the opportunity which this one day offers for so enthusing the scholars and teach-

ers, that to BRING THEM ALL IN will become the aim of all Sunday School activities throughout the year.

Rally all the forces of the church and Sunday School and enlist them for active service.

An attractive programme, enthusiastic teachers and officers, some suitable souvenir, and above all a contagious spirit of cooperation will serve to "bring them all in" on Rally Day and to keep them in for all the days to come.

Toronto

The Hero as Missionary

BY DEAN H. T. J. COLEMAN, PH.D.

This is a brief account of a relatively brief experience with a class of boys of eleven to thirteen years of age. It is given, not by way of an outline for other teachers to follow, but rather by way of suggestion that the study of missionary biography may well be included in the Sunday School curriculum and that possibly teachers who have difficulty in interesting classes in the ordinary Sunday School lessons may find in an occasional lesson or series of lessons, such as those described in the following paragraphs, a means of holding the interest of groups of active boys or girls, and of creating an intelligent sympathy with the missionary programme of the church.

The writer of this article has, for the last eight months, been experimenting to determine the feasibility, with a group of boys of the ages mentioned, of allowing the class to have a large voice in determining what they shall study.

In this particular case the class had finished its winter's work and were casting about for something to do during the two months which remained before adjournment for the summer vacation. They were interested, as all boys are, in stories of adventure, and the teacher suggested that they might find some stories of adventure and exploration which would fit in with the purpose of the Sunday School.

To tell the truth, the boys were quite willing to spend the lesson period in stories of purely secular exploits. However, it was possible to avoid such a perversion of the Sunday School purpose by asking them to name some travelers and explorers whose lives they would be interested in studying. From a list of half a dozen mentioned by the boys the name of David Livingstone was, with their enthusiastic approval, finally selected.

As a basis for the lessons the teacher had Horne's *Life of Livingstone*,—not the best text book perhaps—but sufficiently detailed

to furnish the necessary concrete material; a sand-table; and an outline map of Africa upon which places could be marked and journeys traced.

In all such cases, there is a pace which suits the interest and the mental development of the class, and so it was found desirable to go only so far in any one lesson as the developing interest of the boys seemed to suggest. Especially was it necessary to take time to deal with a considerable number of questions which the boys themselves brought up, about the geography and the history of Africa and the life of the African natives.

At the close of the study it was found that the work had shaped itself in general outline as follows:

First Lesson—Livingstone's boyhood and education, his decision to go to Africa as a medical missionary.

Second Lesson—his labors as a settled missionary among the Sechuana people.

Third Lesson—his three journeys northward into the heart of Africa and his sojourn among the Makololo.

Fourth Lesson—his fifteen hundred mile journey from the interior to the Atlantic Coast and his return.

Fifth Lesson—his journey down the Zambesi to the Indian Ocean and his return to England.

Sixth Lesson—his later explorations among the lakes of Central Africa, his interest in the problem of the Sources of the Nile and the Congo, his meeting with Stanley, and his death.

Seventh Lesson—a review, with the aid of a colored map in which the boys located important places and traced in a very general way: the routes followed by Livingstone in his different journeys.

Throughout all the lessons emphasis was placed upon the underlying motive of Living-

stone's career, namely, that of opening Africa to the influences of the gospel : first, by geographical exploration ; second, by demonstrating the possibilities of trade and settlement by white men ; third, by awakening the conscience of Europe and America to the horrors of the slave-trade—"the open sore of Africa" as Livingstone himself called it, and finally by preaching, teaching, and healing, on every occasion which offered itself.

Probably no hero of the nineteenth century has so challenged the admiration of mankind by a combination of indomitable courage, unflinching resourcefulness, dogged persistence, and unswerving allegiance to the highest of all ideals as has David Livingstone. It was not thought wise, however, to lecture to the boys upon these as one might to a class of adults. They were naturally more interested in learning how the hero captured the affections and the allegiance of a savage chieftain, how he escaped dangers from drowning and from wild animals, how he explored and named the biggest waterfall in the world, how, without any previous knowledge of the steam engine, he piloted a small launch up fifteen

hundred miles of African waterways. It is hardly possible, though, that the more general lessons would escape boys so alert mentally as these were, and so sensitive, in spite of their immaturity, to the appeal of the genuinely heroic.

For the time being the curiosity of the boys about Livingstone and Africa has been pretty well satisfied. Now, by common consent, they are going to turn their attention to the cannibals of the South Pacific and the life of John G. Paton. Having thus slaked, by proxy, their thirst for adventure, they will doubtless be willing to return later to a course of Bible Study.

At any rate, they have been held together over a rather critical period. Eight months ago they were not certain that they cared to continue in Sunday School at all. Now they have already made extensive plans for next year, and according to competent testimony, their general behavior during the Sunday School period has increased, at a very modest computation, at least one hundred per cent.

Queen's University, Kingston, Ont.

The Home Department : What and How to Organize

BY MISS EMMA C. HALL

The Home Department is, in many respects, one of the most important classes in the Sunday School. It reaches from the Cradle Roll to the oldest member in the church or community. It provides for daily study of lessons at home, by those, who for any reason are unable to attend the Sabbath School. Its standing ranks the same as any other Department of the Sunday School, its members are placed on the School roll. The Home Department members receive the rights, privileges and fellowship of the Sunday School members.

The Home Department seeks to secure the study of the Sunday School lesson, at least half an hour each week, by individuals or in family circles, or neighborhood groups, the parents promising to help their children prepare the lesson. An accurate record is kept of the study of each week, a report being made to the visitor of the Home Department, with a weekly offering.

In organizing a Home Department, first, the pastor and session, in conference with the teachers and officers of the Sunday School, should carefully consider and decide upon the organization. The pastor should be asked to preach a sermon on the Department, it should be talked up amongst the members of the church and a superintendent should be appointed,—one whose heart and soul is

fired with love for his or her work, ready to start this work and carry it to success.

The superintendent plans the work, appoints and instructs the visitors. He plans for special days, such as Mothers' Day, Easter, Thanksgiving and Christmas.

If any members who desire to attend any of the above gatherings, through old age, or infirmity, cannot come by themselves, the visitor of their district reports such cases and, if possible, some plan is arranged, whereby they can be brought to the School, allowing us to share their company and enjoyment of the special occasion.

The superintendent must not overlook the need of holding quarterly conferences with the workers, as the work grows, and of presenting full quarterly and annual reports to the Sunday School.

The visitors fill a very important place on our Home Department staff. These consecrated men and women, by their visits, and kind sympathy, lend a cheerful touch to the lonely, or sick or shut-in friends. It is not merely carrying the Lesson Helps to them, which is of no small importance, but it is the genial and sympathetic personality that helps, reaching, inspiring and awakening another soul to a new sense, a broader vision, of Jesus Christ in all his fulness, to be obtained through earnest faithful study of his word.

Visitors secure new members and keep members of the Department interested in all the activities of the Sunday School and church. They also keep an accurate record of each member's record, entering the same on the Visitor's Report Card. This little card keeps the record of the new members and credits members for faithful daily study of lesson and church attendance. The Report Cards are returned by visitors to the superintendent who makes a full report of same to the Sunday School. All collections from the Home Department are given to the Sunday School.

A secretary treasurer is required, whose duties are to order all supplies for the Home Department and to receive all collections.

One plan which worked successfully is as follows:

The superintendent made a thorough canvass of the congregation calling on all who would not or could not attend Sabbath School, inviting same to become members of the

Home Department. The list included many parents. The superintendent kept an accurate record of this canvass, called a meeting of the visitors and divided the entire Home Department into small districts, containing not more than 18 or 20, to each visitor.

The visitor starts out, with his or her Lesson Helps for the coming Quarter and Quarterly report envelopes. At the end of each Quarter, the visitor visits each Home Department member, leaving the new QUARTERLY, collecting the envelopes on which is marked the report of the lessons studied during the Quarter, also collection, if member desires to give. Visitors keep an accurate record of each member's record, entering same on the visitor's report card. The report cards and envelopes are returned by the visitor, to the superintendent, who makes a full report to the Sunday School.

Sarnia, Ont.

Choosing Suitable Hymns

BY MISS GWENDOLINE CHARTERIS

We wish the children to sing with their hearts and minds as well as with their voices. This cannot be done unless the hymn is in some measure understood.

The same hymns do not suit young and old alike; yet the older ones are often expected to enjoy, "Can a little child like me," "Jesus loves me," etc., and the younger ones to appreciate "O God of Bethel," while they do not understand the stateliness and grandeur of the hymn or feel the inspiration of the tune. In the first place consider age in choosing hymns.

Consider also the occasion. Is it a Missionary Sunday or is there a missionary topic in the lesson? A missionary hymn or a day of missionary hymns is appropriate.

We have adhered to the hymn "Rescue the perishing" for such ages. It is really time for a change to such hymns as, "Jesus shall reign" and many psalms which are essentially missionary, especially Psalm 72 from the 6th verse. This is a typical Canadian psalm:

"His large and great dominion shall
From sea to sea extend."

Is there an Anniversary, a Rally Day, a Baptism, a Mothers' Day? We should see that the sentiment pertaining to that occasion be expressed in the song service.

Do we always consider the time of year? In spring time, how bright and cheery is, "Birds are singing, woods are ringing!" We all love the woods in the springtime, so

do let us bring nature in whenever we can. Hymns about the awakening of nature—the new life. For the summer time, there are "Summer suns are glowing," and other hymns of brightness to suit the bright days. Autumn suggests, "For the fruit upon the tree." Harvest Home and Thanksgiving, Christmas, Easter, etc., of course, have their own musical services.

Psalms are not being sung as often as they might be. Children can understand and do love to sing psalms to those marvelous tunes, when they become educated to them. One of the most beautiful choruses I ever heard was a school rendering, "Ye gates lift up your heads on high" to St. George's Edinburgh, and the children loved it. While singing so many of these psalms such beautiful pictures are presented to the mind. "Unto the hills" (Ps. 1:21) and the Twenty-third Psalm give us a real painting to imagine.

Children should have hymns explained somewhat and the arrangement of the words understood. I know of a boy who never understood what "wit'out a city wall" meant until he grew up. He thought the green hill had no city wall. For years I thought "Jesus loves even me" was "Jesus loves Eve and me." I never just could understand the connection but took it for granted. I've heard of many more misinterpretations, but a child thinks his own interpretation infallible and doesn't realize. I had quite a shock when some of mine were explained.

Variety is important. Day after day with the same story or the same routine, never pleases children, to say nothing of adults. "Change is as good as a rest" indeed. Do the same with hymns. Have a careful selection and always before the commencement of a service. If a hymn is being learned by children, select different places in the programme for it, at different times. Because a hymn is a favorite of the superintendent or the musical director, the audience needn't be

afflicted with it too often.

Let us have individual selection of hymns as in a School each class has a favorite, etc. The children will feel a sense of responsibility in the selection and will become better acquainted with our selection.

If these few points are considered, surely a disagreeable task may be translated to one of pleasure.

Chatham, Ont.

A Year of Bible Study

By REV. J. W. McINTOSH, M.A.

The Nisbet Young Men's Class, of Prince Albert, Sask., consists of all the boys who attend the Nisbet School Home, with the exception of those old enough to attend the Bible Class of St. Paul's Church.

The enrolment for last year was thirteen, but two of these were in attendance only a part of each term and were thus unable to keep up all the work of the Class.

Of the remaining eleven every one received an Assembly award, which was presented at the morning service in St. Paul's Church on the last Sunday of May.

Two members of the class won the Assembly's Certificate, two others won diplomas, and the remaining seven secured the diploma and silver seal.

The work of the year was divided into three parts with a test at the end of each.

Prizes were awarded in connection with each test, the final examination covering the whole year's work in competition for cash prizes of five, three and two dollars offered by Mrs. R. A. Nisbet, of Toronto. The standing of the class on this final examination averaged 66%, the three who headed the list securing respectively 91.4, 88.8 and 86.6 per cent.

It is worth mentioning that the winner of the first prize, Frank G. Wawryk, has been equally successful in his studies at the Collegiate Institute. For the past two years he has led his grade and in recent examinations made over 90% in six of the subjects. In history he was given 100%, a record which the principal of the school said was unequalled in his experience.

The following paper was given the final examination of which the first three parts were written, and the last two oral. It is to be noted that the majority of these boys are Ukrainians.

I. IN WHICH BOOK OF THE BIBLE IS EACH OF THE FOLLOWING PASSAGES FOUND ?

1. Carest thou not that we perish ?

2. Who hath wounds without cause ?
3. There shall be one fold and one shepherd.
4. We are members one of another.
5. Let us go into the house of the Lord.
6. Wist ye not that I must be about my Father's business ?
7. Faith is the substance of things hoped for.
8. Lift up your heads, O ye gates.
9. And Enoch walked with God.
10. He began to be in want.
11. The stone was rolled away.
12. So then faith cometh by hearing.
13. Jonathan and David made a covenant.
14. What is man that thou art mindful of him ?
15. I beseech thee for my son Onesimus.
16. And should not I spare Nineveh ?
17. Lo, I am with you alway.
18. Cleanse thou me from secret faults.
19. He continued all night in prayer to God.
20. Where are the nine ?
21. If thou hadst been here my brother had not died.
22. He leadeth me beside the still waters.
23. He passed by on the other side.
24. Naomi said unto her two daughters in law.
25. John departing from them returned to Jerusalem.

II. THE BOOKS OF THE BIBLE.

1. Write the names of the Books of the Old Testament to the end of the Major Prophets.
2. Give the Memory Phrases for the 12 Minor Prophets.
3. Write the New Testament Books from 2 Corinthians to the end.

III. WHAT PERSON IS SUGGESTED BY ;

1. Ravens near a brook.

2. A man studying under a fig-tree.
3. A gourd eaten by a worm.
4. Lost asses.
5. A valley full of dry bones.
6. An idol made out of earrings.
7. A mountain full of horses and chariots of fire.
8. An altar inscribed, "To the Unknown God."
9. A sycamore tree.
10. A live coal.
11. A thorn in the flesh.
12. Three hundred foxes.
13. A costly robe, silver and gold hid in a tent.
14. A scarlet thread in a window.
15. A ram caught in a thicket.
16. A bloody platter.
17. A golden sceptre.
18. A great sheet containing all sorts of animals.
19. A winterhouse, a hearth-fire, a roll and a penknife.
20. Six stone water-pots.
21. A gallows fifty cubits high.
22. A talking ass.
23. Thumbs and great toes cut off.
24. A group of mocking children.
25. Three hundred trumpets, pitchers and lamps.

IV. RECITE THE VERSES PRESCRIBED BY THE GENERAL ASSEMBLY FOR THE SILVER SEAL.

- V. FOR SPEED TEST, FIND 6 SELECTED VERSES FROM THE OLD AND NEW TESTAMENTS.
Prince Albert, Sask.

A Presbyterian Union

By Rev. J. W. Gordon, B.D.

It had been felt for some time, that there was need for the co-ordination of Young People's work in the Presbytery of Paris, and when the Synod's committee on Sabbath Schools and Young People's Society pressed the matter through the Convener of the Presbytery's Committee, a meeting of all interested Societies was called in Zion Church, Brantford, Ont., early last autumn.

Though not largely attended, it was brim full of enthusiasm. Addresses were given by Rev. W. R. McIntosh, B. D., of London, and Rev. M. B. Davidson, M.A., of Galt. An organization was affected with Mr. R. H. Hope of Zion Church, Brantford, as president, and an executive representing the various districts of the Presbytery.

At a meeting of this Executive held recently, when every part of the Presbytery was represented, plans were made for a rally this autumn in Woodstock, when a discussion will take place regarding the work of our Young People's Societies for the winter months.

Programmes will be suggested and a systematic effort will be made to have an efficient and live Young People's Society in every congregation. It is being planned that special speakers will visit very congregation or district and give addresses on the work among our young people.

It is hoped, in this way to make it possible for all our young people to give and get help in doing God's work.

Brantford, Ont.

Letters from a Sunday School Worker

To the Editor:

SIR:

Is there not something aggravatingly perverse about our human nature that will persist in chasing the shadow and forgetting the substance? Even in our Sunday School work the lure of mere numbers leads many a worker to a wrong emphasis. Of course it is hardly to be expected that church people should wholly escape this folly for the thing is in the air and has been for many years past.

There are reasons for it. Canada is enjoying its growing time. It comes as natural for us as breathing, to boast in a quiet way of "our immense country" our "illimitable resources" etc., etc. Our farmers boast of their thousand acre farms, the number of acres of grain they cut in a day; their immense yields. In our cities there is far more

talk of increasing population, growing bank clearings and expenditures in building operations, than of improved schools, better health conditions, or of beautifying the streets.

As suggested above, our churches are not free from adopting this basis for estimating success or growth. The very demand for statistical returns tends to accentuate an all too prevalent weakness. The Sunday School, too, is relatively far too deeply concerned with mere size and numbers and altogether too little concerned with the quality of the work being done.

It can be conceded without reserve, nevertheless, that every Sunday School should aim to include within its various organizations every available person. But it should not greatly concern us whether our Sunday School is larger or smaller than that of another

congregation. It should, on the other hand, be a matter of the gravest concern to us whether as a Sunday School we are doing efficient work; whether we are adequately grappling with the task that is ours.

When we realize that there are thousands of children who are dependent absolutely on the Sunday School for the only religious education that they are ever likely to get, we might well consider how we are meeting our responsibilities. When we remember, further, that the vast majority of these children for whom we assume responsibility have provided for them only one single hour per week of instruction and training, we cannot but realize that we are estimating the task as a relatively insignificant one. It should impress us at any rate with the imperative need of at least making that hour as effective as possible.

I must frankly confess that I am at times appalled when I face conditions of religious education as they really are, and what a poor chance so many of our Canadian children are getting to really know our Christian religion. I am sure that there are scores of children in mission and orphan homes where religious instruction is always systematically carried on, who grow up with a far fuller knowledge and experience of the love of Christ than the majority of children in even our Christian

homes.

This is borne out in part by the observation of others. A well-known professor in one of our Winnipeg colleges recently gave expression to this remark: "The ignorance of our students of the outstanding facts of the Bible is appalling." He instanced a class of university students who came across some reference to Ruth in their literature. Only one member of the class could identify the reference as coming from the Bible and he could give no further particulars.

Dr. John Kelman, in his Lyman Beecher lectures at Yale recently delivered, was discussing the minister's responsibility in religious education. He said, "No one will deny the value nor the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance even in otherwise well-educated people which constitutes the chief difficulty of the modern pulpit."

What are we going to do about it? I should like to answer this question, but I have already transgressed the limits of what will be tolerated so I must reserve the answer for another occasion.

I am,

Yours for Better Schools,

A SUNDAY SCHOOL WORKER

THE DEPARTMENTS

Meeting the Needs of the Child

By Mrs. J. J. Eaton

The successful teacher must know something about the child if she is going to meet his needs. She must think back to when she was a child, and thus enter the child's world. So it is with any one who would influence another. Parents who "chum" with their children are the ones who really influence them the most. Ministers who enter into the young people's activities, are the ones who have the greatest influence over them.

A doctor in one of our cities was to speak to a large gathering of mothers most of whom had one or two children with them. Many of the mothers were quite uneducated,—a few could not read. The doctor started his address with the sentence: "A baby is a nebulous mass of latent potentialities." Needless to say he failed to secure their attention. He neglected to "enter their world."

Jesus, the master teacher entered into the world of those he wanted to influence. He "chummed" with them and visited their homes. He didn't say "Zacchaeus, go home and be a good man," but rather, "Zacchaeus, I'm going home with you, to supper." And how he understood the children! "Let them come," he said, as he took the Cradle Roll babies in his arms, the Beginners on his knee and put his arms around the Primary and Junior girls and boys.

The child's world is, first of all, just home and mother. Then, it enlarges a little when the child enters Sunday School, and still more, when he starts school. So, his world really consists of home, Sunday School and day school.

Now, to influence him most in Sunday School, we, as teachers must know about his whole world,—all about his home and all about his day school. Then, too, we must know about the child himself, about his needs, his characteristics, that we must meet continually.

His rapid growth causes him to tire easily so we must have careful grading in our Sunday School to meet this. Also, we must keep this in mind in arranging our session programme, making it as varied as possible and not too long.

Little children are always hungry,—both physically and spiritually. The physical hunger gives us a splendid opportunity to connect the hunger with the supply,—God the giver,—not forgetting our "thank you" to him for all his gifts. The spiritual or senses' hunger can readily be satisfied in worship, music and pictures.

An intense love of nature is in the heart of every child. The awakening of all nature at springtime, the instinct of the birds in making and placing their homes, the hills and valleys, the rivers and lakes, the trees, the fruits, the vegetables, the flowers. God is behind all, and it is a simple thing to lead a child to see God in everything out of doors,—God the creator, the giver, the protector, and many of our lessons have this in view.

What activity is theirs. Always restless, always moving, and so in Sunday School we

have our motion songs, our little story plays, our handwork, to meet their activity.

Their imagination is wonderful. They can imagine anything. Even their playthings have life. And this same imagination helps them to see vividly the story, the place, the surroundings, the people, what they did and why. And, then, if it appeals to them (and it is our business as teachers to make it do this) how quickly they will imitate! They will imitate all they love,—their teachers (let us ask ourselves, can they safely imitate us?) the characters in the stories we tell, and best of all Jesus, for little children have an immense amount of love and as Sunday School teachers we can easily guide it to the one we want them to imitate and follow.

Thus, first understanding and then utilizing all these various characteristics, we may accomplish our aim as teachers of little children and teach them to know God, their heavenly Father, and to truly love and follow Jesus Christ, showing in their lives at home, at school, at play that their "spiritual needs" have been met.

Toronto

A Story Demonstration

By MRS. MABEL H. HINCKS, B.A.

BUILDING A HOUSE FOR GOD'S WORSHIP

The following story has been chosen because, at first glance, it is difficult to adapt to small children. As we are often asked to tell a difficult story, the writer thought it might be more helpful to the average reader to have such a story developed, rather than one which is quite evidently suitable for Primary children, as, for example; the story of the baby Moses or that of the boy Samuel.

In telling a story we must have an *aim*. Our aim here shall be to make the child love and reverence God's house and desire to go thither to worship God.

ILLUSTRATIVE MATERIAL

Pictures of houses and churches built of wood, brick, etc. Pictures of forests, lumbering, stone quarries, ships, trains, donkeys, camels.

This list is merely suggestive. Doubtless not all these pictures will be available. They are to be used *before the story* as a *point of contact* with the children, not during the story where they might interrupt the train of thought and detract from the effectiveness of the story.

INTRODUCTION OR POINT OF CONTACT

I wonder if you boys and girls ever saw such a house being built? I thought so. You have almost forgotten to go home to dinner sometimes, you were so interested watching the men climb the ladders, lay the bricks, hammer the nails and paint the wood work. I have a picture of a house here.

See! It is built of nice, red bricks like your houses. Don't the little girl and her mother on the porch look as though they enjoyed their comfortable house and liked to keep it bright and neat with shiny windows and pretty flower beds? Here is a house built all of wood and painted, just as you see when you go out into the country.

I wonder if you ever saw a church being built, a house for God. Here is a little wooden one painted red. The people in the country are very proud and fond of their little church and love to go there to worship God. And here is a big stone church where crowds of people go every week because they love to talk to God there and sing praises to him.

I want to show you some pictures of the big trees, and stones, too, used to build houses and churches. And here are the boats and trains that have to carry the wood and stone. Long ago when people built big churches, they had no trains, so that, unless there was water and they could bring things on boats, they had to have animals like these pull the heavy loads. (Show donkeys and camels.)

THE STORY

Once upon a time there was a wise and rich king named Solomon, and he wanted to build a beautiful house for God. Solomon had a wonderful house of his own called a palace, just as our king George has. It was very big,—bigger than any house you have ever seen,—and very beautiful. Now God's house was very small, and very plain, not much better than a tent. And king Solomon, who loved God very much, thought to himself, "It is not right that I should have such a beautiful home and that God should have so poor a one. We must build a beautiful house for God, more beautiful than any building we have ever seen."

And so he told the people all about his plan and asked them to help him. He needed their money and he needed their work.

Now the people loved God just as king Solomon did and so they all brought gifts to help build the church. The fathers and mothers and children too, gave precious things and oh! how glad they were to give, how glad they were to share in the work!

And when the king had enough money, he sent a long way off for the very best trees and the very best stones and the very best gold and the very best workmen. Day after day, things would come, perhaps drawn by camels and donkeys as I showed you in the pictures. The place chosen for the church was on the top of a hill so that everybody could see it. And day after day, the boys and girls watched the loads being drawn up the hill. Day after day, they saw the walls growing higher and higher.

Sometimes, I think, they, too, forgot to go home to their dinner, they were so interested in watching God's house being built. "They are beginning the roof to-day mother!" the boys would run home to say. "The doors were put up to-day," they would tell another time. Perhaps in the evenings when

the mothers and fathers were not so busy they would take the children to see how God's house was growing bigger and more beautiful every day.

"What a long time it takes! Will it never be finished?" they would say. "When shall we really be able to go into the church and sing praises to God our Father?"

At last the church was finished. The walls were built, the roof was on, the beautiful gates and doors were hung, the wonderful gold candlesticks and vases and basins were ready and placed within. And when everything was just right, just as the king thought it should be, he declared to the people that there would be a service there.

It must have been a beautiful day as the people set out for God's new house, the temple, as they called it. The boys and girls must have looked their very best and behaved their very best because they were so glad to go to God's house. Oh, how the sun sparkled on the gold and precious stones of the building, making it so bright that the people could hardly look at it as they climbed the hill! How reverently and yet how joyfully they entered the church! How happy they were as they talked to God and as they sang:

"Enter into his gates with thanksgiving,
And into his courts with praise."

They were very happy, too, as they went home to feel that each one of them had had a share in helping to make God's house beautiful.

"God loves us so much," they thought, "and now we have been able to show God how much we love him."

And so for many, many years the people went on loving God and worshiping him in his beautiful temple, just as we delight to go to God's house to learn about him and sing praises to him for his great goodness to us.

Toronto

The Opportunity of the Junior Teacher

BY MRS. MABEL CREWS RINGLAND, B.A.

Some one has said that opportunity comes to each of us but once, which may or may not be true. But certain it is that, to the teacher of Junior boys or girls, comes an opportunity as fleeting as it is wonderful, which never presents itself in like manner at any other period in their development. Their young minds and lives may be compared to the plastic clay which the potter may mould and shape as he wishes, but which soon becomes so firm that its form cannot be changed. Up to this period the brain has been changing and growing, but now it has attained its full size, and while still plastic, throughout the

Junior years, it is fast approaching the time when the lines of thought, which are simply the ideals and habits of life, will begin to harden and take on their permanent form.

For this reason, there are certain conditions existing at this stage of development which will never be present again in combination, and these constitute the rare opportunity of the Junior teacher. The natural tendencies and interests of the scholars are our surest guide to their needs, and in meeting them we can make upon the plastic brain cells whatever impressions we desire to see become permanent.

The habits and ideals of life which are formed now will largely govern the decisions and actions of adolescence and manhood, and as habits are after all simply actions made mechanical by repetition, it should not be hard to get our Juniors to think right and act right so often that it will become second nature to them, or as we say, habit.

The importance of this period is brought home to the teacher when he realizes that, in the words of an authority on the subject, "no harder task ever confronts a life than to break up one habit and substitute another after the brain cells grow hard." Those of us who have tried can verify this statement.

Fortunately for the teacher, the habits which are the easiest formed by Juniors are without doubt the most necessary for their development, and as has been said before, their interests point the way. Almost invariably we find an intense love of reading, coupled with an innate instinct for hero-worship and a marvelously retentive memory. Surely the opportunity as well as the responsibility could not be plainer. The hunger for reading must be satisfied with the very best that literature offers, so that admiration for the highest and noblest types of manhood and womanhood may supply the right kind of ideals of life at the same time as the memory is storing up treasures for the future.

This is the time for presenting the Bible in terms of great heroes and heroines, and of forming the habit of regular Bible reading. But if the teacher stops there, his duty is only half done, for it is his privilege to exert a wholesome influence over all the reading

matter that the child consumes, introducing him to the hero stories of our race and of the world's great peoples, as well as clean, wholesome fiction with the right outlook on life.

Combined with the wonderful aptitude for memorizing, we discover a great fondness for fact and detail, accuracy and drill, which again makes the teacher' duty plain. The amount of material which the Junior's brain can master and store away is almost incredible to adult minds, and through repetition and drill this process is rendered very simple.

As one writer expresses it, this is "nature's golden opportunity for treasuring up the sunshine of literature and God's Word, where it may glow and give warmth through life," and so the wise teacher will not fail to seize upon this time for storing the brain with Bible passages, scriptural facts and data, the great hymns of the church and all such material which some day will not only be valuable mental equipment, but a safeguard against temptations and a strengthener of faith.

But perhaps the greatest opportunity of the Junior teacher is that of assuming the role of hero or heroine to the imaginative boy or girl, who instinctively and often unconsciously sets up before the mind's eye a living model of what to him or her symbolizes the best and finest things. In this unobtrusive way, through the daily living out of our Christianity, we can preach to our scholars a far more eloquent sermon than any words could formulate, and help them to the decision that the Christ whom we strive to copy shall be their life hero too.

Toronto

Using the Boys and Girls in the School Session

By REV. W. M. GRANT, M. A.

"Let me do it," is a familiar expression to parents, teachers and others who are in close contact with children. A few days ago, when I had finished digging and planting my garden, I turned to my four-year-old boy, who was playing near by, and said: "Isn't that a fine garden!" Without giving me even a word of encouragement, he said: "Look, dad, at the house I have made for puss; she'll want to stay in it, and she won't get wet when it rains."

He may not, as yet, have expert knowledge of cats and of their ways; but, he is, as all children are, far more interested in what he tries to do than in what we do for him. And yet, we are constantly doing things,—far too many things—for our boys and girls, wearing ourselves out, when it would be much more beneficial for them to do them themselves.

How can we wisely and profitably use the boys and girls in the School session?

1. I know a School, comparatively small, in which the superintendent has recently tried the experiment of asking classes in turn, to assist him, to the extent of taking full charge of the opening exercises. The class chosen for the day is also responsible for the distribution and collection of the hymn-books. Only this week he informed me that he is delighted with the results. The attendance has increased, and the classes have entered heartily into their new work. He has been surprised and encouraged, especially with their ability and sincerity in offering prayer. Why should middle-aged men always be asked to express in prayer, the desires and aspirations of the boys and girls, when they themselves can and will do it?

2. In almost every school, small or large, there are some scholars who are musically inclined. These can be formed into a junior choir under the direction of the Sunday School

organist, or where it is possible, under a more experienced leader, preferably not a teacher; such a choir will help to promote a worshipful and stimulating song-service. It will also lead to the discovery and development of musical gifts in the children and prepare them, in due time, to take their places in the regular church choir. Let this junior choir take charge of the church singing, on the first Sunday of every month, at the morning service. Both children and adults will enjoy and profit from the innovation.

3. Where the School has only one or two classes, let two boys or girls be responsible for taking up the collection during the month. Give the privilege to two others for the next month, and continue thus until all have had a turn. While I was conducting a service recently, in a small church, one man, the treasurer of the congregation, manipulated the two collection plates, rather dexterously to be sure, passing them now to one side of the aisle and now to the other. The congregation was made up of as many children as adults. Two, or even four boys, could have taken up the offering and would have felt honored in doing so. If the same man is superintendent of the Sunday School, he probably does everything himself and looks for the sympathy and gratitude of the congregation for his diligence and faithfulness.

"We learn to do by doing," not by having it done for us or by watching others do it.

Our boys and girls, so full of energy, eagerly grasp at every opportunity for expression. Let us assist them in working off some of their divine restlessness, and at the same time supply the means of training them for service, by frequently giving them and all of them a share in the conduct of the Sunday School.

Edmonton, Alberta

The Intermediate Class

By Rev. William Scott, B.D.

VIII. LESSONS FOR THE CLASS.

There are some boys and girls who are refractory and inattentive in Sunday School because the lesson material seems trite to them. They are familiar with the principal Bible stories by the time they reach the Intermediate Department, and if they were frank, they would tell you that they are tired of the lessons and would like something fresh to think about. Of course, they won't tell you this, for even a boy is conventional in some things and he admits that studying the Bible is the thing to do in Sunday School, but he is not interested. What is the matter? Is the lesson, the teacher or the pupil at fault?

If any one has found this attitude in his class—and we may say frankly that most teachers we have met have been perplexed by it—let him remember that he must not only teach lessons, but Intermediate pupils, with expanding minds and new desires and ambitions.

In teaching we have often been concerned more with imparting information about religion than bringing those religious truths home to the lives of our particular pupils. This method is particularly futile in the case of adolescents.

The Junior class is interested in memorizing passages of scripture and answering questions of fact, and with this point of contact a teacher may have a very successful lesson with Juniors. With Intermediates, however, it is different. They are conscious of their individuality and want to know the relation of facts to themselves. This is a more difficult thing to achieve, and this fact accounts for the sense of failure which so many teachers of Intermediates experience.

Sometimes we tend to be formal and intellectualistic—concerned more about religious opinions than religious life. We must guard against this tendency, for true teaching has the pupil foremost in mind. A boy of Intermediate age once stated frankly in class that he didn't believe the miracles of the Gospel ever happened. What was the teacher to do in such a contingency? Should he have treated the lad, who thus stated his opinion, as a young sceptic, whose presence in the class was a menace to the others; and should he have continued talking about miracles as he might have done in a Junior class? Most teachers will admit that that was hardly the thing to do. To have done so would probably have meant cutting off that lad from vital religious life henceforth and making the whole business of religion seem unreal or even a superstitious thing. We cannot coerce any one in religious belief.

This particular teacher was wise enough to respect the boy's opinion, but thereafter he had that boy particularly in mind and he tried to bring home to the lad's heart the nobility and manliness of the life of Christ, so that even though he might not believe in the miracles, he should at least have reverence for the Son of Man. Intermediates are anxious to know essential truths. In teaching them, we must try to make religion seem a positive, practical life, and in so doing we shall help to remove the probability of that cheap scepticism which is so unfortunate a characteristic of superficial manhood.

Souris, Man.

A Successful Girls' Camp

BY REV. R. H. MACPHERSON

Eulic's Point lies at the south end of Beaver Lake, about 50 miles from Edmonton. On the Point stands a shooting lodge owned by a club of city sportsmen who come to hunt wild geese and ducks in the fall of the year.

Eight miles away, is the town of Ryley, the location of the Presbyterian Church whose group of girls in teen age has had a very successful summer holiday outing for two successive seasons at Point Eulic.

This class of girls, besides studying the Graded Lessons in Sabbath School, have been following the Canadian Girls in Training course. They meet weekly at the house with their teacher and leader.

As a rule, prairie towns do not afford much variety for summer holidays. Two summers ago the teacher, wondering what could be done for the class by the way of a change for vacation, thought of the hunting lodge which sometimes had been used by picnic parties at the Lake. An explanatory letter to the President of the club soon brought a courteous reply. The lodge could be used for a summer holiday camp. It was well equipped for such a purpose. Regular cooking outfit in the kitchen, sufficient number of beds and cots in a large airy room, and last but not of least importance, a canoe was found in the house. All that was needed was bed clothes, and food for the outing.

Generous owners of motor cars conveyed the party and outfit to the camp. That the girls had the time of their lives is easier said than described.

The bathing facilities at Eulic's Point are ideal. For several hundred feet out from the shore the water is scarcely more than waist deep, while the bottom is smooth and sandy.

The canoe afforded lots of safe sport and exercise. Quite often in learning to paddle the girls were obliged to practise swimming also. It did seem that the canoe delighted to play tricks on the girls.

The fourfold course of the Canadian Girls in Training gave ample scope for all manner of exercises.

The preparation and serving of meals was assigned in turn to the girls by twos. This gave them a bit of domestic science.

Morning and evening, there was Bible Study, hymn-singing and prayer. The end of the week came too soon, but the girls came back a cheerful group—sun-browned and strong.

Such was the enthusiasm of the girls over their camp experiences that, when the time came to go in the summer of 1919, there was a surplus of applications, from girls below the teen age as well as over to go to the summer camp. The second outing was as successful and enjoyable in all respects as the first.

There are a large number of unappreciated rivers and lakes in Canada that can be given a touch of romance by giving a group of local boys or girls a week's outing on their banks. They will find that it is not necessary to go a distance by rail or steamboat to have a real good time.

There are also many lodges, ca. ins, cottages or tents that the owners would be pleased to place at the disposal of a safe leader and group of young people, if consulted in the right way.

It is an excellent thing for teachers and classes to spend a week together in camp. A boy or girl in camp very often changes characteristics that never appear in the Sabbath School class. The forces of selfishness and service for others come into play. Unexpected traits of strength or weakness of character reveal themselves, and the wise teacher or supervisor can learn much for the benefit of the class when the season of play is over, and Sunday School lessons are resumed again.

Ryley, Alberta.

A Canadian Girls in Training Group

BY MISS OLIVE V. HAW

St. Andrew's Presbyterian Church at Kinistino, Sask., is, without a doubt, as beautiful a little church as a small village of about 400 inhabitants, anywhere in Saskatchewan, can boast.

By no means the least of the Church's local organizations is its flourishing Sunday School.

This article deals with one division of that Sunday School, namely, the Senior Girls' Class, organized as a Canadian Girls in Training Group.

One Wednesday, last October, an enthusiastic group of eight High School girls with their leader met after school in the church for the purpose of organizing their Sunday School class.

The meeting proved a wonderful success, the girls showing good judgment in their selection of class officers, President, Vice-President and Secretary-Treasurer, and also of their class name and motto. The class is known as the C. O. S. CLASS, and the motto is

found in the interpretation of those mystic initials :—Christ First, Others Second, Self Third.

In due time a class constitution was drawn up, and class colors, pins, uniforms, and yell were chosen.

The colors—blue and white for royalty and purity,—and the uniforms—dark skirts, white middies and blue ties,—are those used by all C.G.I.T. Groups in Canada.

It was decided to divide the class year into two four-month terms,—October to January and February to May, the officers holding their offices for only one four-month term, when re-election of officers would take place for the second four months.

In addition to the regular Sunday morning Bible session the girls agreed on one meeting each week, and left it in the hands of their Executive Committee to draw up a suitable programme for midweek activities for the term during which they held office.

During the mild weather the midweek meetings were held in the Sunday School class room, but when severe weather arrived and heating became a problem, the girls in turn opened their own homes to the class for evening meetings. It was not long until the number of members on the class roll had doubled.

Before many weeks had elapsed, the girls had discussed ways and means for raising money to accomplish the tasks they had set themselves, namely,—purchasing a small Sunday School Reference Library, and improving the church grounds.

In December, after the Ladies' Aid had already held a very successful sale of work, the girls arranged for another little bazaar for which they had prepared all by themselves, making "something out of nothing," as there were as yet no funds in the class treasury with which to purchase materials.

Some of the girls wrote away to their friends in other towns telling them about their undertaking, and they often found them only too glad to contribute some little gift to be sold at the bazaar.

During the afternoon of the sale, tea was served and a little musical programme was rendered. At the close of the eventful day, those who were in charge of the booths, tea tables and fish pond assembled, counted their money, and, to the delight of all, they found they had cleared over \$80!

The second enterprise was the serving of lunch at the rink on the evening of the carnival. Nothing was donated on this occasion, and the profits amounted to \$10.

With collections and fees added to the earnings already mentioned, the C.O.S. Class has since last October realized over \$100.

The present plan for making money is the "Talent Money" Plan. Each girl takes fifty cents from the treasury which she invests in some way so as to increase her money. For instance, several of the girls have invested in crochet cotton with which they make yokes or other things to sell, doubling or trebling their money.

The class has already spent \$20 for the Reference Library, bought curtains for the classroom, helped to pay the insurance on the church, and has framed their Charter Certificate of Organization, which now hangs on the classroom wall.

The balance of the money, with the talent money coming in, will be used to improve the church grounds. A committee of the girls has been appointed to look after this matter. Lawns, trees, hedges and flowers will replace the potato crop, which, yearly, up to the present, has done its small part in contributing to church funds.

The girls do not intend that only the outside of the church shall look cheerful with flowers, either, for they are planning to have committees, acting for one month each through the summer, to see that for each Sunday service there are fresh flowers or plants for the pulpit.

I would like just here to discuss the actual Sunday morning and midweek meetings in more detail.

The book which is used for Sunday study is *The Life of Christ*, by Burgess, a splendid graded study for High School age students.

During the Devotional Period of each midweek meeting the previous Sunday's discussion is continued or the lesson for the following Sunday is read and prepared.

Each midweek meeting is divided into the four parts as outlined in the C.G.I.T. programmes—I. DEVOTIONAL PERIOD. II. BUSINESS PERIOD. III. PRACTICAL TALK. IV. ACTIVITY.

The girls' favorite topics for practical talks have proved to be biographies,—the lives of famous women chiefly.

Some of the winter's activities have been,—learning to cut simple garments with the aid of commercial patterns, making out a girl's model personal account, making a scrap book of religious pictures, conducting mock business meetings, going for "hikes," and entertaining the older boys at skating or other parties.

Competition has been the means of keeping up a lively interest along some lines of work, and prizes have been offered in some cases. One prize has been offered for the best note book on *The Life of Christ*, to be submitted at the completion of the study in June; another, for the highest percentage of at-

tendance at both Sunday and midweek meetings for the term; another, for the reading of the greatest number of books mentioned on a list chosen from the reference library, providing that a satisfactory synopsis of each is submitted; and still another prize is offered to the girl who increases her talent money the most.

It is true that all has not been easy work or clear sailing. There have certainly been times of discouragement. But often through these very discouragements the girl has learned that the interests of the class must ever come before her own personal interests. She has learned also that it is not always easy to sacrifice her own wishes in order to

conform to the wishes of the group, but that where she does make such a sacrifice the gain thereby is in the long run worth while. For she is learning a most important lesson which is also a necessary one, the lesson of team-play.

Through the group much can be accomplished which is well-nigh impossible where there is no concerted effort. Through the group, too, each girl is given a splendid opportunity for self-expression, an opportunity to learn to serve even when it means sacrifice, and best of all, through the group studies as well as activities to learn Christ's way of abundantly "loving", which, after all, is the secret of "living."

Kinistino, Sask.

S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Rally Week for Sunday Schools

THE RALLY

Sunday, September 26th, has been set apart this year as Rally Sunday for all Canadian Sunday Schools. Why a rally? Because General Summer has routed us. The relaxation of summer is not to be reckoned among our failures. In all processes there is a period of rest. But relaxation must be kept within bounds. There is a tendency in modern life towards making work an incident and pleasure the major interest. The summer hiatus must not be allowed to widen unduly. September must be strictly ear-marked as set-up month. The Sunday School ship must be fully rigged and ready for launching on Rally Sunday, September 26th.

GETTING READY

This means early and eager preparation for the Sunday School of to-day has many decks and docks.

All Sunday School workers should be called together early in September. A month is not too long to secure that everybody and everything will be standing to on Rally Day. We get out of that celebration, as we do of everything else, what we put into it. There is a spirit of enthusiasm to be created. There is attendance to be stimulated, every last available one enrolled. There is the pro-

gramme to be studied, to be assigned and rehearsed. There are the promotions to be agreed upon and recognitions arranged for. Every local detail should be entrusted to active committees so that the service will come off in an interesting, impressive and inspiring way and be for the School and all concerned a year-long benediction.

A RALLY WEEK

Also the workers should not forget that it is a Rally week the church has set apart. A Sunday afternoon rally to the place of instruction is not enough. We have the young folk to rally to the service of worship. The regular church worship of the day should have features of interest to the Sunday School, such as church attendance scheme, the invitation of teachers or special sermon on the cooperation of home and Sunday School. And in every well organized School, rallies should be held through the week to set up the training end of their religious education for juniors, for older boys and girls and for the young people. All this takes time and calls for much thought and prayer and careful planning and wise selection of leaders.

THE PROGRAMME

For Rally Sunday, the programme is entitled BRING THEM ALL IN. This programme should be carefully studied. The best pro-

gramme can be a very lifeless and unattractive affair if the inner soul of it is not apprehended and displayed. "The letter killeth, but the spirit giveth life." The spirit of this year's Rally Programme is in the title.

The spirit of the Forward Movement, calling for increase and extension lies at the back of the service. Five million dollars have been given to extend the operations of the Presbyterian Church of Canada at home and abroad. Every Sunday School must play its part in that extension, must turn its dollars into increased effort and service. This is the spirit of the Rally Day Service. It breathes in the hymns and the scripture readings, in the addresses and the offerings—the challenge to go out and bring in all the un-Sunday Schooled boys and girls, young men and women in the community for which the School is responsible and more than that to play its part through prayer and gift and organized effort and consecration of life in providing Sunday School opportunities for every settlement in Canada and every isolated home and in all our Foreign Mission Fields as well.

If the leaders in every Sunday School, by prayer and planning, can make this service live before the rallied Sunday School forces, they will make September 26th, 1920, a red letter day in the programme of the Forward Movement and the history of the Canadian church.

THE OFFERING

For many years the Presbyterian Church has depended almost solely on the offerings of Rally Day to carry on all its organized work in connection with its Sunday Schools and Young People's Societies and these gifts have increased from year to year in a very encouraging way, enabling the Board to lengthen its cords and strengthen its stakes. But a new era has dawned. Many thousands of dollars are to be put into equipment and extension,—the Sunday School's share of the Peace Thankoffering.

What does this mean for the Rally Day Fund? If a business man extends his business he will have to find a larger revenue wherewith to run it. If a farmer secures an additional farm, he will have also to provide for more implements and help. So we will have to have a much larger Rally Day offering with which to run our extended Sunday School operations.

A TWENTY PER CENT. INCREASE

The Assembly has definitely asked, for this reason, that there be an annual increase of at least 20% during the next 5 years in all our Budget giving. The Rally offering is, of course, part of the missionary budget of

the church. This should be carefully and fully explained on the previous Sunday and Envelopes given to every member of the School as well as to all interested in its work, including the young people.

Besides, in all our church givings we should bear in mind that a gift of one dollar to-day is no better than one of fifty cents five years ago. If we build up the Sunday Schools of to-day they will build up our churches of tomorrow.

"What's the Use?"

"What's the use of Conventions, anyway? They're only talk and nothing comes of them. Anyway they touch only a few centres." Such was the remark made recently to one of our Field Secretaries, and such criticisms are not infrequent.

"Well," replied the Secretary, "Last fall we had a two day Conference on Boys' Work in — — —. From a small town the minister attended. He went back and tried out our Church's programmes and here are the results:—

The highest previous attendance at Sunday School was 105. The average in October was 45. Though there had been some loss in population, the attendance in May, 1920, reached 165. In October there was not a single boy over 15. Now there are 15 and all are in Tuxis Squares. 90 per cent of the big boys in the town are enrolled. Some of them had never been in Sunday School or church before. Now they are almost all regular attendants. A Father and Son Banquet was held with 58 present. One man who hadn't been in church for 30 years, wants to know when there will be another banquet. In October there were in the Sunday School about seven boys from 12 to 15 years of age. Now there are 15 organized as a Trail Ranger Camp.

Where formerly there were two teen age girls there are now 16 organized for C. G. I. T. work. A Mother and Daughter Banquet was held with 60 present.

So interested did the men of the town become, that a fraternal lodge has offered a challenge cup for the aquatic tests; a labor union has offered cups for athletics, and medals have been offered by individuals. Some people who haven't been connected with the church for 20 years are showing an interest.

Now all of this was the result of the interest of the minister and a conference on Boys' Work.

Perhaps conventions are of some use after all.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

JUNE, 1920

NEW STANDARD TEACHER TRAINING COURSE

St. Catharines, Ont.—Rev. J. H. Ratcliffe, D. D., Minister. *The Programme of Christianity*: Helen Carswell W. Moar, Jennie G. Grant, Ruby E. Young. *The Teaching Values of the New Testament*: M. Moar.

Moncton, N. B.—Rev. J. A. Ramsay, Minister. *The Programme of Christianity*: Marie Rae, Beulah J. Gibson, Elsie M. Blakney, Mrs. W. A. Ross, Marjorie D. Jardine.

Brandon, Man.—Rev. J. G. Miller, Minister. *The Pupil*: Winnifred Leathers, Hattie Young, Marjorie Magee, Hildred I. Smith.

Peterboro, Ont.—*The School*: Helen Mae Middleton, Florence Vickers, Mrs. H. Ashley, Katie Anderson, Hazel Anderson, Betty Mowat, Daisy J. Nergoine.

Stouffville, Ont.—Rev. Robt. Young, Minister. *The Teacher*: Mary Helen Houck, Edna Houck, Mary C. Burns.

Lambeth, Ont.—Rev. N. Stevenson, Minister. Buryl Pow, Norma B. Perry, Grace Young, Mary McMillan. *Ventnor, Ont.*—Rev. A. W. Srysdale, Minister. *The Teachers Study of the Life of Christ*: Lola A. McKee, Grace Burnie, Art. M. Gillespie, Margaret Gillespie.

N.B.—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

Rev. J. A. Greenlees, M. A., Georgetown, P. E. I., has a fine organized Boys' Class which is using the Graded Lessons. He has also a Teacher Training Class in the Manse every Thursday.

One evening when our Field Secretary, Rev. E. R. McLean, was visiting Winnifred, Alberta, our minister there gathered together 5 or 6 boys to play ball, and Mr. McLean seized the opportunity to give a talk on boys' work. A Trail Ranger Chart was pinned on the wall of a shed, and an old board was used for a blackboard. As a result of the little meeting, a Boys' Club was started.

During the year 1919, eighteen members of the Sunday School of Knox Church, Woodstock, Ont., were received into full communion with the church, which is indicative of the splendid work being done by the teaching staff. Thirty-three members of the School have been presented with the new Book of Praise in recognition of their faithful and regular church attendance. The average attendance of the School for the year was 233.

The China Sunday School Union, with headquarters at Shanghai, has asked permission to print a special edition of each book written by Miss Margaret Slattery and which has been translated into Chinese.

Both Miss Slattery and her publisher granted this request. These books will have an extensive circulation among the thousands of teachers in China.

The Third Annual Convention of the Sunday Schools in Bassano District, under the auspices of the Religious Education Council of Alberta, held on Saturday and Sunday, June 26 and 27, was an event of great interest and importance. Before one of the afternoon sessions, 18 automobiles were counted about the church, which had been driven distances varying from 20 to 180 miles. Topics of vital interest were discussed, including: The Sunday School as a Recruiting Place; The Teacher's Responsibility; The Sunday School and the Home; The Value of Class Organization; The Methods and Value of Mission Study in the Sunday School; Problems of the Teen Age. One important result of this gathering was that student missionaries and their helpers in very small places received inspiration and suggestion which would help them greatly in their work.

The following extracts from a letter to Rev. Dr. J. C. Robertson from Mr. Gladstone Wood, one of our Sunday School Field Workers in Saskatchewan will be of great interest to the readers of THE TEACHERS MONTHLY:

"You will be happy with me in knowing that five new Sunday Schools have been or-

ganized as per the names on the enclosed Lesson Help Grants. It has cost work and money to organize these districts, but both the work and the expense is amply justified. It is inspiring to work among people who are so anxious for Christian education and culture. Everywhere I go, I find that Sunday School work is both needed and wanted.

"I have traveled over 600 miles in the car and visited many districts.

"Hills and hollows, bad roads, rain storms and scattered districts cannot be overcome easily. I should like very much to be able to give you a verbal account of my work thus far. May I just say that I am glad you asked me to do such fine work and that church money was never spent better."

There is a National Sunday School Association in Japan which has an affiliated membership of about 160,000. Their annual convention has just been held in Tokyo, and was attended by delegates from all parts of the Empire. The coming of this World's Convention is a goal toward which the Sunday School Association in Japan is working.

A WORD FROM THE BUSINESS MANAGER

MAKING RALLY DAY COUNT

RALLY DAY is now so familiar to Sunday School people that it seems hardly necessary to say anything more than that it comes this year on Sunday, September 26th.

However, some may not know that RALLY DAY is the one day in the year when every effort should be put forth to have a big, rousing, helpful service. Only by united effort can a Sunday School hope to make RALLY DAY count. Cooperation of teachers, officers and scholars is the most essential thing; without this, the service cannot be a success.

The Board of Sabbath Schools and Young People's Societies, in cooperation with similar Boards of other Canadian Churches and the Religious Education Council of Canada, have issued an ORDER OF SERVICE entitled, "BRING THEM ALL IN!" Copies, in quantity, were sent to every Sunday School some time ago, and should now be in the hands of the Superintendent.

Careful planning, enthusiasm, and work, are of the greatest importance, and it falls to the lot of the Superintendent to set an example for the teachers and officers, who in turn must set an example for the scholars.

TO ENSURE A LARGE ATTENDANCE

On Rally Day, many Sunday Schools put on an Attendance Contest. There are various ways of conducting such a contest,

They set five aims as follows: An increase in the average attendance in every Sunday School of twenty-five per cent by October, 1920. All Sunday Schools to try to organize at least 100 Teacher Training Departments. All Sunday Schools to strive to bring 1,000 Schools up to the standards set for the Church School. All Sunday Schools to strive to bring the number of Branch Associations up to 100.

Last March a letter was sent from Dr. J. C. Robertson's office to all the Sunday School superintendents in our church, asking each superintendent to seek to enlist all his officers and teachers in a special effort to win the Teen age boys and girls of his School to a decision for Christ, before the next communion. Since the sending out of that letter, information has been received that in St. Giles Church, Hamilton, Ont., 62 boys and girls have come into full communion with the church. From St. Giles Church Winnipeg, 28 Tuxis Boys and C. G. I. T. girls have taken the same step. While in Avenue Road Church, Toronto, two classes, one of girls and the other of boys, numbering in all 14, were received into full communion.

but perhaps the most successful is the one here outlined:

Ask each scholar to hand to his or her teacher the name of a boy or girl who is not connected with any Sunday School. The names will be handed to the Secretary, or to a special committee appointed for the purpose, and each boy and girl on the list will be sent a suitable *RALLY DAY INVITATION POST CARD inviting them to the Rally Day Service. The boy or girl who gets a special invitation through the mail to go to Sunday School on a certain Sunday is going to be there, if at all possible. If the service is what it should be, the Sunday School is likely to enroll a large number of new scholars on Rally Day. Once enrolled, it is up to the teachers and officers to make the Sunday School so attractive that they (the new scholars) will be in their places every Sunday. The winning class, of course, is the one responsible for the largest number of visitors at the Rally Day Service.

SOUVENIRS

To advertise the Rally Day Service are becoming more popular every year. The Rally Day Pennant Badge, Rally Day Bangle, in Maple Leaf design, Rally Day Button, and other useful souvenirs are reasonably priced, and within the reach of every school. Send to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto, for Illustrated Folder of Rally Day Requisites.

*Rally Day Invitation Post Cards in attractive designs, \$1.50 per 100 post paid, assorted, if desired.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

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JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

UNIFORM SERIES

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PATHFINDER (A Monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. Two or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

HOME STUDY LEAFLET. Five or more to one address, 9c. per year, 2½c. per year.

INTERMEDIATE LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 48c. per year, 12c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 48c. per year, 12c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars). 80c. per year, 20c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars). 60c. per year, 15c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars). 80c. per year, 20c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars). 60c. per year, 15c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

Lesson Calendar : Third Quarter

- | | | |
|---------|-------------------------------------|-------------------------------|
| 1. July | 4. . . . David in Camp and Court. | 1 Sam. 17 : 40-49 ; 18 : 5-9. |
| 2. July | 11. . . . Jonathan Befriends David. | 1 Sam. 20 : 32-42. |

3. July 18... David Spares Saul's Life. 1 Sam. 26 : 7-17, 21.
4. July 25... David Succeeds Saul as King. 2 Sam. 2 : 1-7 ; 5 : 1-5.
5. August 1... David Brings the Ark to Jerusalem. 2 Sam. 6 : 11-19 ; Ps. 24 : 7-10.
6. August 8... The Kingly Kindness of David. 2 Sam. 8 : 15 ; 9 : 1-13.
7. August 15... The Sins and Sorrows of David. 2 Sam. 12 : 9, 10 ; 18 : 1-15.
8. August 22... A Prayer for Pardon. Ps. 51 : 1-17.
9. August 29... Beginnings of Solomon's Reign. 1 Kgs. 3 : 4-15.
10. September 5... The Building of the Temple. 1 Kgs. 8 : 1-11.
11. September 12... The Glory of Solomon's Reign. 1 Kgs. 10 : 1-13, 23-25.
12. September 19... Evils of Intemperance. Prov. 23 : 19-21, 29-35.
13. September 26... Saul, David, and Solomon Compared. Read Ps. 72.

*AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. CALL TO WORSHIP.

Who shall ascend into the hill of the Lord ?
or who shall stand in his holy place ? He
that hath clean hands and a pure heart ; who
hath not lifted up his soul to vanity nor sworn
deceitfully. He shall receive the blessing
from the Lord and righteousness from the
God of his salvation.—Ps. 24 : 1-5.

III. PRAYER. Closing with the Lord's
Prayer. All remain standing.

IV. SINGING. Hymn 24 (140), Book of
Praise.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise
This our sacrifice of praise.

For Thy Church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love,
Lord of all, to Thee we raise
This our sacrifice of praise. Amen.

V. READ RESPONSIVELY. SEE SPECIAL
SCRIPTURE READING IN THE TEACHERS
MONTHLY, in connection with each lesson.

VI. SINGING. Hymn 80 (235), Book of
Praise.

I've found a Friend ; O such a Friend !
He loved me ere I knew Him ;
He drew me with the cords of love,
And thus He bound me to Him ;

And round my heart still closely twine
Those ties which nought can sever,
For I am His and He is mine
Forever and forever.

VII. READING OF LESSON PASSAGE.

VIII. SINGING. Psalm or Hymn selected.
(This selection should usually be one adapted
specially to the little children.)

Class Work

[Let this be entirely undisturbed by Secretary's or
Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secre-
tary.

II. OFFERING ; which may be taken in a
Class Envelope, or Class and Report En-
velope. The Class Treasurer may collect
and count the money.

III. RECITATION. 1. Scripture Memory
Passages. 2. Catechism. 3. THE LESSON
ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 541 (721), Book of
Praise.

God sees the little sparrow fall,
It meets His tender view ;
If God so loves the little birds,
I know He loves me too.
*He loves me too, He loves me too,
I know He loves me too ;
Because He loves the little things,
I know He loves me too.*

II. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard

*The numbers of the Praise Selections in brackets are those of the new Book of Praise

Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. CLOSING SENTENCES.

God be merciful unto us, and bless us; and cause his face to shine upon us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.—Ps. 67.

IV. SINGING. Hymn 396 (329), Book of Praise.

Behold us, Lord, a little space
From daily tasks set free,
And met within Thy holy place
To rest a while with Thee.

Yet these are not the only walls
Wherein Thou mayst be sought;
On homeliest work Thy blessing falls
In truth and patience wrought.

V. CLOSING PRAYER AND BENEDICTION.

Lesson X.

THE BUILDING OF THE TEMPLE

September 5, 1920

1 Kings 8 : 1-11.

GOLDEN TEXT—*Mine house shall be called an house of prayer for all peoples.*—Isa. 56 : 7 (Rev. Ver.).

1 Then Sol'omon assembled the elders of Is'rael, and all the heads of the tribes, the chief of the fathers of the children of Is'rael, unto king Sol'omon in Jeru'salem, that they might bring up the ark of the covenant of the LORD out of the city of Da'vid, which is Zi'on.

2 And all the men of Is'rael assembled themselves unto king Sol'omon at the feast in the month Eth'anin, which is the seventh month.

3 And all the elders of Is'rael came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Le'vites bring up.

5 And king Sol'omon, and all the congregation of Is'rael, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house,

to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Hor'eb, when the LORD made a covenant with the children of Is'rael, when they came out of the land of E'gypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

THE LESSON PLAN

- I. The Ark, 1-4.
- II. The Offering, 5-7.
- III. The Glory, 8-11.

HOME DAILY BIBLE READINGS

M.—Hiram, king of Tyre, 1 Kings 5 : 1-12. T.—The building of the temple, 1 Kings 6 : 1-10. W.—The temple building completed, 1 Kings 6 : 11-22. T.—The temple adorned, 1 Kings 6 : 23-35. F.—The temple dedicated, 1 Kings 8 : 1-11. S.—Solomon's prayer, 1 Kings 8 : 22-30. S.—The temple of God, 1 Cor. 3 : 9-17.

Primary Catechism—Ques. 112. *What is meant*

by the wine in the Lord's Supper? A. The blood of Christ, shed for our sins.

Shorter Catechism—Review Questions 94-100.
Lesson Hymns—Book of Praise: 360 (315), 91 (261), 105 (282), 388 (325), 574 (801), 389 (317). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 100. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 91, Solomon Dedicates the Temple. (Slides are obtained from PERRY-

TERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure

them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—About B.C. 1004 : Jerusalem.

Connecting Links—In ch. 3 : 16-28, an example is recorded of Solomon's wisdom, as shown in the settlement of a dispute between two women, each of whom claimed the same child as her own. Ch. 4 contains a list of Solomon's chief officers, and gives an account of the splendor of his court. The story of the building of the temple is begun in ch. 5. Hiram, king of Tyre, assisted Solomon in this undertaking. A detailed description of the temple is given in chs. 6 and 7. The building of it extended over seven years, ch. 6 : 37, 38.

The temple was divided into two chambers, a smaller one at the west end called the Holy of Holies, and a larger one in front of this, called the Holy Place. The Holy of Holies contained the ark of the covenant, while in the Holy Place stood the golden altar of incense, the table of showbread and the golden candlestick. Outside the building to the east, in a spacious courtyard, stood the great altar of brass, for sacrifices.

I. The Ark, 1-4.

V. 1. *Solomon assembled*; by sending out a written proclamation, says Josephus. At any rate it was a formal summons. *Elders of Israel*; the "foremost men in the kingdom, the representatives of the old tribal aristocracy" (Century Bible). Two classes of these are named: (1) *heads of the tribes*, that is the leaders of each of the twelve tribes; and (2) *the princes of the fathers' houses* (Rev. Ver.), the chiefs of the families making up the tribes. *To bring up the ark* (Rev. Ver.) . . . *out of the city of David . . . Zion*. According to the traditional view, this was the southwestern of the four hills included in the site of Jerusalem. But many modern scholars believe that the "City of David" was on the southeastern hill named Ophel, of which Moriah, the site of the temple, was the northern and higher end. Hence the ark was brought "up" to the temple.

V. 2. *The men of Israel*. People, as well

as king, were eager to do honor to the symbol of God's presence. *The feast*; of Tabernacles. The time chosen was opportune for the dedication of the temple. The Feast of Tabernacles was the favorite religious observance of the Israelites, the autumn harvest-home and thanksgiving feast (Lev. 23 : 33-36) at the close of the vintage. At this feast people flocked to Jerusalem from all parts of the country. It began at the middle of *Ethanim*, the seventh month of the Jewish year, which included parts of our September and October. In ch. 6 : 37, we are told that the building of the temple was completed in the "eighth" month of Solomon's eleventh year. The dedication seems, therefore, to have been postponed until the year following the completion of the building.

Vs. 3, 4. *The priests took up the ark*. It was usually the duty of the Levites to carry the ark (Num. 3 : 17, 30, 31), but this was so grand an occasion that Solomon had the sacred symbol borne by priests. (Compare Josh. 3 : 6 ; 6 : 6.) *Brought up*. Solomon's temple probably stood on the highest part of Mount Moriah, on the spot now covered by the magnificent Mohammedan shrine, known as the Dome of the Rock. *Tent of meeting* (Rev. Ver.); that is the tabernacle, "which Moses made in the wilderness," 1 Chron. 21 : 29. *Holy vessels*; the furniture of the tabernacle, including the altar of incense (Ex. 30 : 1-10); the table of showbread (Ex. 25 : 23-30); and the golden candlestick, Ex. 25 : 31-40. *The priests and the Levites*. See on v. 6.

II. The Offerings, 5-7.

V. 5. *Solomon . . . congregation . . . before the ark*; which had now been placed within the temple court, with the king and people surrounding it. *Sacrificing*, etc.; to the Lord God, who, as the presence of the ark signified, had now come to dwell in the temple built for him.

Vs. 6, 7. *Into the oracle . . . the most holy place*; the Holy of Holies (ch. 6 : 23 ; compare Ex. 26 : 33). Into it the priests now

take the ark. *Under the wings of the cherubim* (Rev. Ver.). These figures are described in ch. 6 : 23-28. They were fifteen feet ("ten cubits") in height, and their wings, touching each other, stretched completely across the Holy of Holies. Among the Hebrews such creatures were thought of as discharging a double duty: (1) they bear Jehovah through the air (Ps. 18 : 10 ; Ezek. 1 : 8); and (2) they protect a sanctuary, Gen. 3 : 21 ; Ezek., ch. 28 : 14. "Under the wings:" it was as though the bearers of the Deity had let him down and stood by as his bodyguard.

III. The Glory, 8-11.

Vs. 8, 9. *Staves* (Ex. 25 : 27, 28) were . . . *seen from the holy place* (Rev. Ver.). The ark lay east and west, in such a position that its staves could just be seen in the darkness of the inner chamber from the main hall (the Holy Place, see Connecting Links) but did not extend beyond the door. In Ex. 25 : 15, it is directed that the staves of the ark should not be removed. *Not seen without.* They were not visible from the entrance to the outer chamber. *In the ark . . . two tables of stone.* See Ex. 34 : 1 ; Deut. 10 : 5. According to this statement, the pot of manna (Ex. 16 : 34) and Aaron's rod (Num. 17 : 10) seem to have been removed.

Vs. 10, 11. The holy symbol was no sooner deposited in its place, than Jehovah made his presence evident; *The cloud filled the house;* the cloud of God's glory, half revealing and half concealing his awful majesty (see Ex. 40 : 34 ; Num. 12 : 5, 10 ; 16 : 42 ; Deut. 31 : 15). The priests shrank out from the holy place ; Jehovah had made the temple his dwelling house.

After God had thus taken possession of the temple, Solomon offered a solemn prayer of

dedication. This was followed by seven days of feasting, vs. 12-66.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"THE GLORY OF THE LORD . . . FILLED THE HOUSE" (v. 11)—The ancients thought that gods lived at particular spots like men. At his own place, a god made himself known; Jacob found his father's God at Bethel, Gen., ch. 28. It was to the place where the god dwelt that men came to seek his favor or his help. It was frequently at a stone or a tree or a spring. So long as men had no idol or portable symbol of the divine being, there was no occasion to provide a house for him, trees and wells and rocks were left bare. But an idol had to be housed, partly for honor, partly for safety. And men provided just such a house as they lived in themselves. Micah gave his idol god a room in his house, Judg., ch. 17 and 18. Because the ark was to the Hebrews a symbol of the divine presence, it was housed in a tent of goats' hair, while the Hebrews lived in tents. David would fain build Jehovah a house of wood and stone like his own.

Solomon's temple, like the tabernacle, was no more than a dwelling for the deity, a tiny, dark, inaccessible chamber. It was not a church, a building in which men congregate for worship. They gathered for worship *outside* the temple building; the great altar of sacrifice, the centre of worship was outside. At the hour of sacrifice or prayer men might prostrate themselves with their faces towards the house as Moslems turn to Mecca in prayer. The open field or sacred area in front of the temple court,—there men gathered for worship.

THE LESSON APPLIED

By Rev. W. P. Grant, M.A., Nova Scotia

It is difficult to get a worthy conception of God. We are so sensuous that the spiritual and unseen are seldom real to us. The very bigness of the idea of God baffles us. Our minds are more at home with the little things of every day. Yet it is the unsearchable, incomprehensible, infinite God that we yearn for as for nothing else in life. To put this

immeasurable Spirit into terms that our feeble faculties can grasp, has been the work of all our religious efforts up to date. In religion, as in everything else, we want something tangible, therefore the temple and the church.

When Dr. James Robertson went into the great Northwest as the apostle of Home Missions, he said one of the crying needs was

to have the church given visibility for the people, so that they might not lose it in the engrossing surge and play of worldly forces. So he followed the policy of making church buildings, and what church buildings stood for, as conspicuous as possible. The Roman Catholic church has always followed the same plan. Splendid buildings have been erected on prominent hills throughout the country in order that what stands for God might be kept continually before the attention of the people.

The same principle of psychology explains why David wished to build a magnificent temple to God in the heart of the capital, and why Solomon, his son, carried it out so faithfully. So great has been the human need for a house of worship that when Moses led the children of Israel through the desert, they had to have a house of God, even though it was necessary to erect it every morning and pull it down every night. The house of worship is as necessary as ever.

But the next question that arises is, will God dwell in any building that we are able to erect? This difficulty arose to the mind of Solomon as we see by his own words, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—a difficulty expressed all the more pointedly by Paul, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

Now we may say that there is a sense in which God does not dwell in any temples made with hands, if by dwelling in them we mean that he is confined or comprehended by them. God's real dwelling house is the universe. The heavens are some of his many mansions. The heaven of heavens is his throne, but neither one or the other can contain him. The immense stretches of space that we see on a starry night, and the more unbounded regions that are suggested to our imagination by such a scene, are but the corridors of God's vast cathedral. No one but an idolater would think otherwise.

But still, there is another sense in which God does dwell in earthly temples, or why should we erect them? This very passage

tells us that the glory of the Lord filled the house of the Lord. It means that God adapts himself to human moulds; descends to meet us on our level; comes within the grasp of our understanding, whether we be man or child, whether we be sage or simpleton.

God once condescended to dwell in a house of clay, in his incarnation in Christ, and there we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.

Even our own frail bodies are called the temples of God. If God can incorporate himself in so many different ways, is it strange that he dwells in temples dedicated to his name? He dwells in them, not at all for his own protection or convenience, but because we seek him there, and because they that seek find.

Any one who reads the story of the building of the temple, and its dedication, will see how this divine influx came as the fitting climax to the whole process. The wars of David's reign, which had retarded the building of the temple before, were now over, so that Solomon could begin to build. He gathered the best materials from near and far. The work was the best that his own nation and neighboring kingdoms could supply, down to the flower work on the pillars, which were overlaid with pure gold. No such building had ever been erected by the nation. But the narrative gives us the impression that nothing was really done till the momentous hour, when the glory of the Lord filled the house of the Lord.

Can we not find a parallel to all this in our own times? With us, too, the season of war is over, and we would fain build again Zion. We would build a church that would be worthy of taking its place at the centre of the nation's life. We erect fine buildings; we commend all procurable workmanship; we run down to the finest details; but we recall the words of the psalmist that "Except the Lord build the house, they labour in vain that build it." But we may be sure that God's meeting us will be no uncertain contingency, if we desire his presence, for if only two or three are gathered together in his name, there he will be in the midst.

FOR TEACHERS IN THE ADULT DEPARTMENT

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Remind the class that in last week's lesson we saw something of the need for the erection of a temple at Jerusalem. The ark was in a temporary structure there, while it is stated in 2 Chron. 1 : 3, that the Tabernacle of the congregation was at Gibeon. Speak about the great desire which David had cherished of being able to erect a temple for God's worship which should be in keeping with the more settled and prosperous condition of the nation. Call attention to David's words recorded in 2 Sam. 7 : 2. Ought we to be satisfied to worship God in an inferior type of building when we have good and comfortable homes for ourselves? Why was David prevented from going on with his plan? Point out that he still preserved his interest in it, and did what he could to prepare for the day when his son should actually build the temple.

1. *Solomon's temple.* Before taking up the passage of scripture assigned, help the class to secure some conception of the appearance of the temple. If the teacher can find a good picture or ground plan of the temple, let him use it in the class. Emphasize the fact that the building consisted of: (a) the porch, (b) the Holy Place, (c) the Holy of Holies, and (d) a series of chambers around three sides of the building. The Holy Place was in the form of an oblong rectangle, while

the Holy of Holies was in the form of a cube. The chambers were for the accommodation of the priests and for the storing of such things as were required for the temple services.

2. *The ark in the temple,* vs. 1-11. Remind the class of the circumstances under which David had brought the ark up to Jerusalem. Now Solomon removes it to its proper abode in the temple. Point out that the tabernacle was also brought, probably from Gibeon. It was likely preserved for its sacred associations. In what part of the temple was the ark placed? Remind the class that the temple differed from other Eastern places of worship, which it may have resembled in many other respects, in that it contained no image of the Deity. But, as we have seen, the cherubim were large winged figures, possibly symbols of certain attributes of God. What did the ark contain?

3. *The value of a house of worship.* Dr. Robertson, our great Home Missionary, used to speak of church buildings as giving visibility to our faith. Ask the class to think about that. Is the very presence of a church building in a community a good thing? If so, why? Should a church building be as beautiful as the circumstances of those who erect it warrant? Say something about the hallowed memories which come to surround a church building.

FOR TEACHERS IN THE SENIOR DEPARTMENT

By Rev. J. M. Duncan, D.D.

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

The bearing of the lesson on the Topic for the Department, The Value of a House of Worship, may be brought out by following the outline plan given in THE TEACHERS MONTHLY AND HOME STUDY QUARTERLY OR LEAFLET.

I. THE ARK, 1-4. Point out that, when Solomon would bring the ark into the temple which he had built, he associated with himself all the national leaders of Israel (see v. 1). This suggests the value of the church and its worship to the nation. Show how the in-

fluences that go forth from the church work for the betterment of the people, for example, in promoting the observance of law, in promoting the cause of temperance, in sweetening and purifying home life, etc., in keeping alive a sense of God's presence, etc.

Discuss, also under this heading, the significance of the ark. Quote from the QUARTERLY OR LEAFLET: "The bringing of the ark into the temple was the crowning thing, for it bespoke God's presence." Speak of the gathering of people into churches all over the

land, to hear God's word, to sing his praises and to offer their prayers to him. Refer to the difference which all this makes in the lives of the worshippers, during the week.

II. THE OFFERINGS, vs. 5-7. Bring out that corresponding to the offerings described in these verses, we have the offerings presented by the people in our places of worship. Discuss with the class what these are for,—to help in God's work both at home in our own land and amongst the heathen in foreign lands. Emphasize that all this work is for the blessing of men and women, that, through these offerings, the church is doing service to mankind. Dwell upon this thought, that the very reason for the church's existence is that it may serve. Those only are true members of the church who give themselves

to some form of service. Refer to such passages as Eph. 1 : 22, and Col. 1 : 18, which describe the church as the body of which Christ is the head. It is through the church that Christ carries on his work in the world of saving and blessing mankind.

III. THE GLORY, vs. 8-11. "This was the Shekinah or glory cloud, the token of God's approval, and acceptance of the temple as his dwelling place" (see QUARTERLY OR LEAFLET). Dwell on the teaching that it is the people who honor God by keeping up his worship and giving themselves to his service who enjoy his approval and are truly blessed.

Close by referring to the Golden Text as a description of what God's house is meant to be and a declaration of his purpose that all peoples shall share its blessings.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OR LEAFLET.

The development of Israel's national life naturally led to the building of a permanent house of worship. The honor of doing this fell to Solomon. The time taken to complete it,—seven and a half years, indicates in some degree its grandeur. A plan of the temple will add much to the interest of the lesson.*

1. *Bringing Up the Ark*, vs. 1-4. Information gained from previous lessons will enable the class to answer questions concerning Israel's reverence for the ark. Have them tell of the great event in David's reign, when the ark was brought safely to Jerusalem. Now another great day has arrived. In the completed temple the ark must have a place. Note the significance in the statement, "the priests took up the ark." Only consecrated men would be permitted to touch it. Have the pupils enumerate the other sacred objects and explain their significance in Israel's history. Show how this time of the autumn festival was specially appropriate for these dedication ceremonies.

2. *Unstinted Offerings*, v. 5. Solomon never did things on a small scale. His lavish offerings at the coronation ceremonies will be easily remembered by the class. Have

the pupils give reasons for the very lavish offerings at this time. Discuss the appropriateness of special thank offerings in connection with dedication and anniversary services. The description of these offerings by Solomon, as described by Josephus, shows unparalleled lavishness. (See quotation in INTERMEDIATE QUARTERLY OR LEAFLET.) Corroboration from outside sources of lesson statements makes strong appeal to Intermediates.

3. *The Ark in Its Final Resting Place*, vs. 6-9. The temple is referred to so frequently that every scholar should have a clear idea of its plan. The request for a sketch in the Notebook work should be followed up here (see QUARTERLY OR LEAFLET). If you have the plan vivid in your own mind the different features may be clearly pointed out to the class. The meaning of the cherubim to this people might be dwelt upon. How did they give strengthened assurance of the divine presence? Question the class about the form and contents of the ark.

4. *Evidence of Jehovah's Presence*, vs. 10, 11. Ask for the significance of the statement, "when the priests were come out." The pupils should know of the stringent regula-

tions governing entrance to "the oracle of the house," the Holy of Holies. Emphasize the value to the Israelites of their assurance of the Divine presence. Discuss whether the place

of public worship affords special opportunities of meeting with our heavenly Father. Get the pupils to express their ideas concerning a proper regard for our church buildings.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OR LEAFLET.

Talk with your pupils about the places of worship built by the people of different countries. Show that from the earliest times devout worshippers have erected temples to their gods and adorned these temples with the richest gifts they have been able to procure. Often among heathen nations, these temples have been built and worship is conducted in them in the hope of conciliating the gods who are believed to inhabit them, in order that misfortune may not come to those who build them and worship in them.

Then take up the question of why we build churches. Impress the truth that our motive is not heathen fear, but the natural desire to express our love and reverence for the God who has done everything for us. Ask who can repeat a Golden Text which teaches that *how* we worship God is of more importance than *where* we worship God. (See John 4:24.) But we cannot truly love God without wishing to show that love, and one way to show it is by erecting for His honor and worship, the most beautiful buildings our circumstances will allow.

Ask who built the first house ever erected for God's worship and where it was situated. Have the pupils tell all they can about the temple and the building of it. (See JUNIOR QUARTERLY OR LEAFLET.) If possible, show

a picture or plan and add as many of the details given in chs. 5, 6 and 7 as time and the development of your pupils will warrant. Do not overlook David's part. (See 2 Sam., ch. 7 and 1 Chron., ch. 28 and 29.) Reckoned at their 1912 value, it is estimated that the gold and silver alone which he accumulated would be worth upwards of two billion dollars. The detail given in ch. 6:7 will interest juniors.

Have the Golden Text repeated, then if any member of your class has been present at the dedication of a new church, have the service described, or describe it yourself. Be sure that the meaning of the word dedication is clear to the class. Ask what service is described in to-day's lesson passage, then have the passage read and discussed, verse by verse. For a description of the ark and what it meant to the Israelites, see Lesson V. explained. Tell your pupils that Horeb (v. 9) is another name for Sinai, where the Law was given to Moses and where both the ark and the tabernacle were constructed. In v. 10, note it is not *a cloud* but, *the cloud*; the manifestation of God's presence which as fire or cloud had led the Israelites in all their wanderings through the wilderness and now came to take possession of his temple.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To develop reverence and love for the house of God.

THE STORY. The one great thing that David longed to do was to build a place in which to worship God—a temple. Perhaps the heathen nations around had temples where they worshiped their god. Israel had the

wonderful Ark of the Covenant, but the tabernacle where it was kept was not beautiful. David felt that the one true God should have a building that told all the world how the people honored and revered and worshiped him.

But you remember how David's first years

as king had been so busy with all the wars with the Philistines that it was twenty years before he could even bring the Ark to Jerusalem. God knew that the country needed to be made ready for the building of the Temple by the very things that David was doing, so he told David that he might gather the beautiful things for the Temple—gold and silver and precious marble—and that although David himself could not live long enough to finish the Temple, he should have a son who would build it. This son was Solomon, so you see how it was that no older brother like Adonijah could be allowed to take Solomon's place away from him.

So David spent years in getting ready for the Temple. God told him exactly how it was to be built, and this was carefully written down so that there would be no mistakes. David gathered a great choir of singers, and he wrote songs for them and taught them to sing. Years before the Temple was built, the choir was getting ready to make beautiful music in it.

Soon after the young King Solomon began, to rule, David died. David had written "Yea, though I pass through the valley of the shadow of death I will fear no evil, for thou art with me," so he was not afraid. He had had a long, busy, wonderful life, and now he was leaving his people with a king that God had said should be the wisest and richest and greatest that had ever lived. So he was glad to go to his home in heaven and rest.

One of David's good friends had been Hiram, King of Tyre, so when David died, Hiram sent messengers to carry his sympathy to Solomon. Solomon was a very courteous and polite king, and he and King Hiram became as fast friends as David and he had been. In King Hiram's country there grew the most wonderful of all trees, the great cedars, and these were needed for the Temple. Great

numbers of workmen were sent from Israel to King Hiram's country, and great numbers of his people were hired to work for King Solomon. The mighty trees were cut down and were floated down the mountain streams to the sea, and then made into rafts, that is, many great logs fastened together with chains into a big, flat, rough boat that would float on the water. Men pushed it with long poles, something as an Indian guides his canoe with his paddle, and that is the way all the great trees for the Temple made the long journey over the water. Then somehow they were dragged from the seashore to Jerusalem. There were no powerful electric trucks such as we have now, but the people were not afraid to do hard things in building God's Temple.

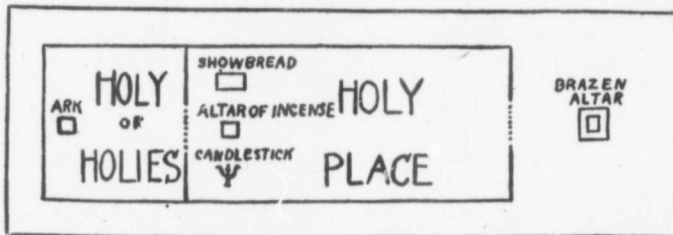
At last came the great day when the Temple was finished, and the people gathered together for the first service, the service of dedication. When we build a new church we are very happy, and we meet to praise and pray and rejoice as we give the building to God in what we call "dedication." But think how we would feel if it was the very first church in our whole country!

First of all the priests carried in the holy Ark of the Covenant and put it in the place that had been made for it. And as they set it down the room was filled with a strange, soft cloud, and they knew that God was there. The great choirs sang, and King Solomon made a wonderful prayer, thanking God for his goodness, and asking him to be in his Temple and bless his people. There were fourteen days of feasting and rejoicing, and no one seemed to be tired. When at last they went away, the Bible says, "They blessed the king, and went unto their tents, joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people."

FROM THE PLATFORM

Sketch on blackboard plan (see next page) of Solomon's temple; question about its various parts and what each part contained. Get the scholars to tell you how the Holy of Holies was separated from the Holy Place by curtains. Bring out the fact, also, that this inner chamber was the resting place of the ark, the symbol of God's presence. They will likely be able to tell you that no one was permitted to enter this inmost sanctuary, save the high priest, and he only once a year (see Heb. 9: 7). Recall what happened to this curtain (or "veil") in

Herod's temple, which took the place of Solomon's at the death of Jesus (see Matt. 27: 51). Explain that this signified that nothing was any longer to prevent any one from going into



the immediate presence of God. Make it clear that all of us may go to God, with all our sins and needs, directly through Jesus Christ.

Lesson XI.

THE GLORY OF SOLOMON'S REIGN

September 12, 1920

1 Kings 10 : 1-13, 23-25.

GOLDEN TEXT—Blessed is every one that feareth the Lord ; that walketh in his ways.—Ps. 128 : 1-

1 And when the queen of She'ba heard of the fame of Sol'omon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bare spices, and very much gold, and precious stones : and when she was come to Sol'omon, she communed with him of all that was in her heart.

3 And Sol'omon told her all her questions : there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'omon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord ; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Is'rael : because the Lord loved Is'rael for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones : there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'omon.

11 And the navy also of Hi'ram, that brought gold from O'phir, brought in from O'phir great plenty of almg trees, and precious stones.

12 And the king made of the almg trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers : there came no such almg trees, nor were seen unto this day.

13 And king Sol'omon gave unto the queen of She'ba all her desire, whatsoever she asked, beside that which Sol'omon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

23 So king Sol'omon exceeded all the kings of the earth for riches and for wisdom.

24 And all the earth sought to Sol'omon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

THE LESSON PLAN

- I. The Wisdom of Solomon, 1-3.
- II. The Glory of Solomon, 4-8.
- III. Blessing the God of Solomon, 9-13, 23-25.

HOME DAILY BIBLE READINGS

M.—God's covenant with Solomon, 1 Kings 9 : 1-9.
 T.—The visit of the Queen of Sheba, 1 Kings 10 : 1-3.
 W.—Magnificence of Solomon, 1 Kings 10 : 18-29. T.—Solomon's wisdom, Prov. 1 : 1-9. F.—A greater than Solomon, Matt. 12 : 38-45. S.—Solomon's practical judgment, 1 Kings 3 : 16-28. S.—True riches, Matt.

6 : 25-34.

Primary Catechism—Ques. 113. *Who should go to the Lord's Supper?* A. Those only should go to the Lord's Supper who love Jesus Christ and try to follow Him daily.

Shorter Catechism—Review Questions 1-20.

Lesson Hymns—Book of Praise : 69 (223), 79 (234), 111 (272), 127 (446), 585 (745), 320 (606). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 2 : 2-4. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 339, Queen of Sheba at Court of Solomon. (Slides are obtained from

PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 995; Jerusalem and Sheba.

Connecting Links—Ch. 9 : 1-9, gives an account of a second appearance of the Lord to Solomon (compare Lesson IX., ch. 3 : 4-15, August 29). Solomon, being pressed for ready money, ceded twenty cities in Galilee to Hiram, king of Tyre, in return for 120 talents of gold, equal to about three and a half millions of dollars, ch. 9 : 10-14. In vs. 15-25 we have a list of Solomon's public buildings, for the erection of which a levy of forced labor was made. Vs. 26-28 describe the construction and manning of a fleet.

I. The Wisdom of Solomon, 1-3.

V. 1. *The queen of Sheba*; a great commercial empire in the southwest of Arabia, the modern Yemen, a region greatly superior to other portions of Arabia, both in climate and soil. The central district is a highland region, with mountains some 8,000 feet above sea level. Fertile valleys branch out from the hills. These are "well timbered in places, and threaded by silvery streams of dancing waters; sloping fields, gay with crops and wild flowers; terraced or jungle-covered slopes." Here are grown the best vines in all Arabia. The air is pure and comparatively cool. *Heard. The fame of Solomon* would be spread abroad by the ships trading with Ophir, a region most probably in Arabia, famous for the excellence of its gold, which was brought to Solomon by his Red Sea navy, ch. 9 : 26-28, and by caravans traveling hither and thither. *Concerning the name of the Lord.* With the name of Solomon would be linked everywhere the great temple which he had built, and descriptions of the building would contain references to him in whose honor it had been built. *Prove him*; not trusting to hearsay. *With hard questions*; literally, "with riddles," like that of Samson (Judg. 14 : 12-14), of which Orientals were, and are, very fond. Perhaps, too, the queen wished to promote commerce between Solomon's realm and her own, and Matt. 12 : 42 suggests that she had some questions to ask on religious subjects.

Vs. 2, 3. *Came to Jerusalem*; a distance of from 1,500 to 2,000 miles, as far at least as from Montreal to Winnipeg. The slow and toilsome modes of travel in those days would make this a very long and trying journey. At 20 miles a day, which would be about the rate of travel, it would take at least 75 days. *A very great train*; a large caravan required for safety, dignity, and the transport of the queen's gifts. *Spices.* The Arabian Sheba was the great spice country of the ancient world. *Gold.* See Ps. 72 : 15. *Precious stones*; probably the onyx, emerald, amethyst, sardonyx and pearl. *All . . . in her heart*; "all the riddles she had been able to invent, or all the problems that had perplexed her." *Told her all . . . not any thing hid.* Solomon discovered the right answer to all the queen's questions and gave it to her; nothing was too deep for his discernment.

II. The Glory of Solomon, 4-8.

Vs. 4, 5. *Seen all Solomon's wisdom*; which had been fully tested by her questions. *The house*; not the temple, but Solomon's own palace. *The meat* ("food") of his table; the abundance and variety of the provision and the splendor of the service at some state banquet. *The sitting of his servants*; the royal officers and other distinguished persons privileged to sit at the king's table, who were seated at the banquet according to their rank. *The attendance* (literally, "the standing") of the ministers; servants who stood to wait on the banqueters, amongst them being the "cup-bearers." *Apparel*; the magnificent robes. *His ascent*, etc.; the covered way or staircase leading from the king's palace to the temple. But the Rev. Ver. Margin has "his burnt offering which he offered in," etc., instead of "his ascent," etc., a description of a great religious service, following that of the banquet. *Spirit*; literally, "breath." The queen's breath was taken away with surprise. (Compare Josh. 5 : 1.)

Vs. 6-8. *A true report*; a frank expression of admiration, without a trace of envy. *Thy acts*; which had brought into existence all

these splendid buildings and the splendor of the king's court. *Thy wisdom*; shown in the answers to the queen's questions. *The half was not told*; nor would the queen have believed it, had she been told before she had seen it. *Happy are . . . thy servants*; not only or chiefly because of their splendid surroundings, as because they had the opportunity of learning from the wisdom of the king.

III. Blessing the God of Solomon, 9-13, 23-25.

Vs. 9, 10. *Blessed be the Lord thy God*; whom the queen recognizes as the national god of Israel to whom honor was due for giving to Solomon his wisdom and greatness. The queen still, however, held to her allegiance to the god of her own land, and was not a convert to the Hebrew religion. *To set thee on the throne*. Solomon governed Israel as the Lord's representative. *The Lord loved Israel*; and therefore had made the prosperity of Israel's king and people his special care. *She gave*. Even an ordinary visit in the East cannot be made without bringing presents (see 1 Sam. 9 : 7), and large gifts are still the rule when Oriental princes visit one another. *An hundred and twenty talents of gold*; equal to about \$3,500,000 of our money.

Vs. 11-13. After the parenthesis of vs. 11, 12, Solomon's farewell gifts to the queen are described in v. 13, and her departure is recorded. *The navy . . . of Hiram*; doubtless the navy spoken of in ch. 9 : 26-28. It is called Hiram's because he supplied the wood for building, and the sailors for manning it. *Almug trees*; generally believed to be a red sandalwood, now used chiefly for its coloring properties. *Pillars*. Perhaps a staircase with a balustrade is meant. *Harps . . . and psalteries*; stringed instruments. *All her*

desire. The parting gifts of Solomon to his visitor were very magnificent.

Vs. 23-25. In vs. 14-29 we have further notices of Solomon's wealth and grandeur. *Solomon exceeded all the kings*. He was the foremost monarch of his time, excelling all others in wisdom, and wealth, and pomp. *Sought to Solomon*; to pay him homage. *Every man his present*; after the fashion in royal visits. *A rate year by year*. The phrase indicates that the gifts were from tributaries and came in at fixed times.

Light from the East

THE QUEEN OF SHEBA—It seems that Sheba lay in the southwest of Arabia, the land behind Ader. The men of Sheba were to Joel (ch. 3 : 8) "a people far off." They were engaged in the caravan trade of those days. According to Isa. 60 : 6, they carried gold and incense. Job 6 : 19 speaks of their coming in caravans, and the great trade-chapter of the Old Testament (Ezek., ch. 27) mentions them as handling spices and jewels and gold.

The story of this Arabian queen and Solomon was very attractive to the old Arabs and among them the story grew into a great body of legends. They told of the magical control Solomon had over the winds and the beasts, how the birds did his bidding and the spirits were his servants. They told of a lap-wing that brought tidings to him that afar off in Arabia a woman ruled, that she worshiped the sun and that she had a wonderful throne. They told that Solomon sent a letter summoning her to abandon her false worship and submit herself to the true God, that she made a journey to him, that while she was on her way Solomon sent a spirit to fetch her throne to astound her when she arrived.

THE LESSON APPLIED

Nearly every nation has its palmy days, to which it looks back with pride. The first part of Solomon's reign was the Golden Age of Israel's history. "Solomon in all his glory," an expression on the lips of Jesus, showed that the afterglow of that brilliant time had not even then died out. Hearing of his splendor and wisdom, the Queen of the South came to pay him a visit, hoping, no doubt, to court his favor, and learn, perchance, the

secret of national greatness. We read that her highest expectations were amply met; that, as a matter of fact, the half was not told. But it is exceedingly doubtful if she saw very deeply into the cause of his prosperity. Indeed, we question if Solomon himself did not lose some consciousness of where his success came from. It is true that they were both more or less aware that God had something to do with it; but the narrative

lays altogether too much emphasis on the costly buildings, the broad walks, and the retinue of attendants; as if the greatness consisted in outward grandeur.

We are not much surprised to read in the very next chapter of the downfall of Solomon. And, whether Solomon wrote Ecclesiastes or not, we have in the second chapter of that book a picture of this time, so accurate and realistic that it might have been taken with a camera. Just read a few verses, "I made me great works; I builded me houses; I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth the trees: I got me servants and maidens, and had servants born in my house; also I had possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: . . . Then I looked on all the work that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

The secret of Solomon's greatness was learned in a previous lesson. It was found in the high idealism of his youth, when he decided to follow God's guidance, cultivate the heart, and give the people good government. It is very instructive to follow the course of Solomon, it is so sadly typical of many another. First, in the rosy morning of youth he is confronted with life's task, and his unspoiled nature, realizing fully the heavy responsibilities of public duty, dedicates itself

to a lofty purpose and to high living. Victoria, at nineteen, saying "I'll be good," is a striking example of this noble resolve.

There is nothing in life more lovely than the unfolding spirit of consecrated youth. Such devotion in the makers of a nation leads inevitably to success. With success comes popularity, flattery and luxurious surroundings. Then comes the danger of yielding to indulgence and ease; of taking prosperity for granted rather than struggling for it; of losing sight of the inward in the splendor of the outward; and then comes decline.

Rise and fall has been the story of too many nations for us to close our eyes to the danger. Our nation has had its rise, largely due to the strong foundations laid by the Pilgrim Fathers, and the early pioneers of Canada. Now we have reached the stage when our fame reaches the south and the north. Is there any danger that we may bank on our resources, and forget our character?

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on thy people, Lord"

To a hill in the midst of the forest came a young Scotchman in the early days to hew out a living for himself and his family. He was of sturdy frame and stout of heart. The timbers yielded to his stroke, giving place to fertile field, and comfortable home. Before many years passed, he was one of the most prosperous men in the community, and when he died, he left a goodly inheritance to his sons. His sons, on the other hand, starting life with the idea that they were more prosperous than their neighbors, lived on such a high scale that they ate it all up in a few years, and ended where their father began, all of which is a parable which he that readeth can understand.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

In introducing the lesson, call the attention of the class to the beautiful prayer offered up

by Solomon at the dedication of the temple. (See ch. 8: 22-53.) At the beginning of ch. 9

we have an account of the response made by God to this prayer of Solomon's. Lay emphasis upon the warnings contained in that response, vs. 6-9. Especially bring out the fact that even the beauty and glory of the temple will not save the people from doom if they forsake the true God. Seek to show how necessary such a warning was at this particular time in Israel's history, when the nation was experiencing a wonderful prosperity. Ask the class whether prosperity may not be as severe a test of character and religion as adversity. Say a few words about the relations between Solomon and Hiram of Tyre.

1. *The Visit of the Queen of Sheba*, vs. 1-5. The queen of our lesson seems to have been the ruler of the race known as Sabaeans who lived in Arabia. They are referred to several times in the Old Testament as exporters of gold, precious stones and perfumes. It is not unlikely that the queen had heard of Solomon through the reports of traders. Point out that it was Solomon's reputation for wisdom that chiefly attracted the attention of this royal visitor. How did she seek to test this wisdom? What else did she find in Jerusalem worthy of her admiration?

2. *Solomon's Glory*, vs. 6-13. How does the queen of Sheba express her wonder at all

that she has heard and seen? Point out that she had taken a very practical way of finding out whether the reports she had heard were true. Is there a lesson here for us in regard to our attitude to the claims of the religious life? Is it fair to judge of them by hearsay, while we never take the trouble to really test them in our own experience? Remind the class that there are those who have discovered about the riches and wisdom of Christ what the queen discovered about the riches and wisdom of Solomon, that "the half was not told" them. Ask some one to read Matt. 12 : 42, and encourage the class to apply the meaning of Jesus' words to themselves. Sum up the evidence of this part of our lesson to the material prosperity of Solomon.

3. *The climax of Israel's greatness*, vs. 23-25. What additional evidence have we here of the glory enjoyed by Solomon and the nation he ruled? Remind the class that the reign of Solomon is usually regarded as marking the highest point in the prosperity of Israel. Why did that prosperity not continue? Point out that even before Solomon died, clouds were beginning to gather. Emphasize the fact that material blessings bring increased temptations which need the divine grace for their conquest.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

The teacher, keeping in mind the Department Topic, namely, TESTS OF NATIONAL GREATNESS (see HOME STUDY QUARTERLY or LEAFLET), may follow the Lesson Plan in The Lesson Explained. As the lesson proceeds, the "tests of national greatness" will appear.

1. THE WISDOM OF SOLOMON, vs. 1-3. Recall Solomon's prayer for wisdom at the beginning of his reign (see 1 Kgs. 3 : 4-15, Lesson IX., August 29). Now, at the height of his greatness, the fame of his wisdom has spread far and wide. Amongst those who had heard of it, was the queen of Sheba. Take time to question about this region,—its situation, products, distance from Jerusalem, etc. Have the scholars tell you about

the journey of this heathen queen,—the great caravan of camels, laden with presents. Bring out, also, the purpose of her coming,—to find an answer to many questions which puzzled her.

Now raise the question, Is wisdom a proof of national greatness? Could a nation truly be called great merely because its people were wise? In other words, can a nation be made great merely by educating its people? The scholars will most likely think of Germany. In that country much was made of education. The utmost pains were taken to educate the people and make them efficient in the business of life. But was Germany truly great? The scholars know that she was really weak, as was proven by her failure and defeat in the

Great War.

II. THE GLORY OF SOLOMON, vs. 4-8. These verses describe the immense wealth which Solomon had gathered together. Bring out how great this was and the effect which the beholding of it had upon the queen of Sheba.

The description of the royal wealth will naturally suggest the question: Is a nation necessarily great because it is wealthy? The scholars will recall that Carthage and Greece and Rome and Spain were all rich in their day. But their greatness passed away because of the temptations which prosperity brought and to which the people of these countries yielded.

III. BLESSING THE GOD OF SOLOMON, vs.

9-13. Quote the HOME STUDY QUARTERLY or LEAFLET,—“She regarded it all, not as a human achievement, but a divine blessing.” That is, the queen of Sheba looked upon all that Solomon possessed,—his wisdom, his wealth, everything as gifts from God.

Have we not here come upon the true test of national greatness? Is not that nation truly and permanently great which acknowledges God and walks in His way. Are not the greatest nations in the world its Christian nations?

Close by impressing the lesson that the way to further the greatness of our own nation is to help make it more Christian, and in that work all can have a share, especially through the church and its missions.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

Have the class recall the promise to Solomon referred to in our lesson of a fortnight ago. “Both riches and honour” have indeed been realized now. The splendor of temple and palace and the tales of marvelous wisdom have attracted the queen of distant Sheba.

1. *A Queen Attracted from Afar*, vs. 1, 2. Ask a pupil to point out the situation of Sheba in Arabia, and consider suggestions of how the reputation of Solomon would reach that distant country. The verses immediately preceding the lesson afford a hint in their reference to Solomon's trading ships. Discuss the probable nature of the “hard questions” brought to test the king's wisdom. The legend contained in the paragraph entitled *Wise Seekers* (see INTERMEDIATE QUARTERLY or LEAFLET) may have some basis in fact. Describe the queen's caravan, noting how the wealth of her presents reflects the glory of Solomon. The class will be interested in learning that her visit is mentioned in the Koran. Have a pupil read Jesus' reference to it, Matt. 12 : 42.

2. *The Interview and Its Effects*, vs. 3-10. What effects were produced on the queen by this visit? Get the class to go over the record step by step. Dwell on the significant statements; “no more spirit,” (v. 5), “the half was not told,” etc. Most significant of all is the impression that the God of Israel is

responsible. Solomon's loyalty to Jehovah is to have far-reaching effects. A witness for him is borne to the distant East. The importance attached to the temple, indicated particularly in “his ascent” (v. 5), the special covered approach from his palace to the temple, would figure largely in creating this all-important impression.

3. *Solomon's Continued Prosperity*, vs. 11-13. Ask reasons for this continued prosperity. Note specially Solomon's policy of co-operation with Hiram of Tyre. Money that might have been expended on war developed Israel's commerce, and a glory more lasting than that of success in battle came to Israel. Give any information you can glean concerning Ophir, this land of fabulous wealth.

4. *The Reputation of Solomon*, vs. 23-28. Observe the spread of Solomon's reputation indicated in “all the earth”, v. 24. Note too that the king's glory and wisdom directed the thoughts of the visitors to Jehovah. Material success is sanctified when it achieves such missionary results. Question the class about the dangers attending the material successes of Solomon. Point out how he later turned away from God. Emphasize the message of the Golden Text as a warning against the perils of outward success.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Remind your pupils of Solomon's dream and of God's promise to him. (See ch. 3 : 12, 13, Lesson IX.) Tell them that after the ceremonies in connection with the dedication of the temple were ended, God came to him a second time (see ch. 9 : 1-9). Then relate the incident of the two mothers (ch. 3 : 16-26) and ask what evidence this story furnishes of the fulfilment of the part of God's promise. What further evidence of its fulfilment can the pupils find in vs. 23-25 of the lesson passage? Explain that it has always been the custom among Eastern people to present one's host with valuable gifts, and of course the higher the host's rank, the more costly are the gifts with which he is presented.

Ask for opinions as to how the people of other countries might learn about Solomon's wisdom and glory. (See ch. 9 : 26-28 and QUARTERLY or LEAFLET.) Bring to the class an outline map of Palestine and Arabia, with the Red and Mediterranean Seas, the Isthmus of Suez and Jerusalem named. Show the position of Solomon's Red Sea port (Ezion-geber) at the northern extremity of the gulf (Akabah), which extends east of the southern point of Suez. From this point, Solomon's ships sailed to distant countries.

Ask which of Solomon's many visitors is mentioned in to-day's lesson. What do the pupils know about Sheba? Indicate on the map what we believe to be its position and mention some of its characteristics. (See The Lesson Explained.) Draw from the

pupils the part of the story told in vs. 1-3. Trace the long, tiresome journey, sometimes across hot deserts, sometimes through rough, uncultivated waste places, where many dangers lurked. The queen would need "a great train," not only to transport her and her treasures, but to protect them.

Refer to Samson's riddle (Judg. 14 : 12-14) and explain that among Eastern people this is a favorite pastime. Tradition tells that one of the Queen of Sheba's puzzles was to ask Solomon to distinguish between some natural and some artificial flowers placed a few feet away from him. Solomon ordered the windows to be opened, and a bee which soon entered the room flew past the one to alight on the other.

There were more surprises in store for the queen. What do vs. 4 and 5 tell us? For a description of Solomon's palace, see vs. 16-22 and ch. 7 : 1-12. What did the queen say about it all? Vs. 6-9. Note the absence of all jealousy in her expressions of surprise and admiration.

Ask one pupil to read v. 10 and another to read v. 13, and discuss the exchange of gifts. (See The Lesson Explained.) Tell the class that vs. 11 and 12 do not refer to things brought by the Queen of Sheba. The connection is, that although Solomon's ships sailed to distant countries and brought back many valuable articles, they never brought such spices as those mentioned in v. 10. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach through the greatness of Solomon the greatness of his God—and our God.

INTRODUCTION. God promised David that his son Solomon was to be king—and he was king. God promised David that he and Solomon should make the beautiful Temple—and they did. God promised Solomon that he should be wise, and great and rich. This lesson tells us how God kept that promise.

After Solomon had finished the Temple, he made beautiful palaces for himself and his

family. But he finished God's house first. He made Jerusalem very beautiful, and the whole land very prosperous. Several miles away he built great deep stone pools that were filled with pure water. From these pools he made long aqueducts for the water to run through (something like the water pipes in our cities now), and the water was thus carried down to the city of Jerusalem.

In his palace was a throne made of ivory and covered with gold. Every dish in the palace was made of pure gold. He had a

navy of many ships, and these sailed to other lands and brought back many precious things.

THE LESSON STORY. Perhaps one time when this fleet of ships was sailing on one of its long voyages, it stopped near the home of the Queen of Sheba, and she heard stories of the greatness and the riches of King Solomon. It was many hundreds of miles from Jerusalem, and she was a heathen queen; but she was good, and she wanted to get for her country the best of everything, so she made up her mind to pay a visit to Solomon.

From all over the world other people were coming to Solomon to ask his advice about all sorts of hard questions, and to trade with him. Each one that came brought rich presents of gold and silver and other precious things, so every day he grew richer and richer.

In those countries women are not even yet treated as the equals of men, so she did not know whether or not King Solomon would receive her, but she went anyway. She rode on a camel, and we are told that a camel can only go about twenty miles a day, so it perhaps took her three months. On other camels her servants rode, for she had to take many servants partly because she needed them to do all the work that there would be on such a long journey where they had to prepare food, and to camp at night, and partly because there was danger from bands of robbers on the desert. They were surely in danger from robbers, because she carried to Solomon gold and silver and precious stones, and rare spices which were perhaps the best gift because the most scarce.

But at last she reached Jerusalem in safety, and she and her people were most graciously received by Solomon. That surely was one reason why he was so great. Perhaps as a memory gem in school you have learned this: "Politeness costs nothing and buys everything," and Solomon's politeness was the

kind that this other memory gem tells about when it says,

"Politeness is to do and say,

The kindest thing in the kindest way."

The queen was greatly impressed by all that she saw. She had perhaps heard that he had built a wonderful Temple to his God, but now she saw his own beautiful palace, too. She saw the great number of members of his court that sat at his table; she saw the gold and the silver and the beautiful things. She asked him many questions, and Solomon patiently answered them.

She was a heathen queen, you remember, so I think she asked him many questions about God. We are not told about it, but perhaps she walked with him through the quiet, holy Temple. She was a rich and great queen, but at last she said, "What I heard was all true, but the half was not told me. I believed not the words till I came. Happy are thy men; happy are thy servants." Then she said the very best thing of all, "Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel." Here was a heathen queen praising God because the people who loved him and obeyed him and worshiped him were prosperous and happy.

Oh, how very, very careful we ought to be that the picture which we show of Jesus in our lives is sweet and true.

The queen gave rich presents to Solomon, and he gave still richer ones to her in return. In those days it was perfectly proper for such a visitor to ask for anything that she saw if she wanted it, so the Queen of Sheba chose some presents for herself and Solomon gave them to her.

Then she and her servants went back again across the desert to their own home, to carry more stories of the wisdom and greatness of King Solomon who worshiped the God of Israel.

FROM THE PLATFORM

Write on the blackboard, "*A Greater than Solomon.*" Have a little talk about the greatness of Solomon,—his wisdom, as shown in his ability to answer all the "hard questions" put to him by the Queen of Sheba and the extent and glory of his kingdom. Speak of the impression made on the queen by her visit to Solomon. Now ask for the place in which the words written on the board were spoken (Matt. 12: 42) and about whom, that is, "Jesus, our blessed Lord himself." Now question about some of the ways in which Jesus is greater than

Solomon. He is greater in his wisdom, for he can teach us all about this life and also the life to come; greater in power, as he showed by his miracles; greater in the extent of his king-

"A Greater Than Solomon"

dom, which shall yet embrace the whole world; and in the number of his subjects, which is to include all mankind. Make the missionary application we know Jesus; we should make Him known to others.

Lesson XII.

EVILS OF INTEMPERANCE

September 19, 1920

Prov. 23 : 19-21, 29-35.

GOLDEN TEXT—The drunkard and the glutton shall come to poverty.—Prov. 23 : 21.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when

it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shall thou say*, and I was not sick; they have beaten me, *and I felt it not*: when shall I awake? I will seek it yet again.

THE LESSON PLAN

I. Poverty, 19-21.

II. Pain, 29-32.

III. Destruction, 33-35.

HOME DAILY BIBLE READINGS

M.—Intemperance and poverty, Prov. 23 : 19-25.

T.—Intemperance and woe, Prov. 23 : 29-35. W.—

Intemperance and war, Hab. 2 : 9-20. T.—Temper-

ance and patriotism, Amos 6 : 1-7. F.—Temperance

and health, Daniel 1 : 8-19. S.—Temperance rewarded,

Jer. 35 : 1-11, 18, 19. S.—Personal liberty and charity,

1 Cor. 8 : 1-13.

Primary Catechism—Ques. 114. *What are bap-*

tism and the Lord's Supper called? A. Baptism and the Lord's Supper are called sacraments. *Ques. 115.—Are there any sacraments besides baptism and the Lord's Supper?* A. No. Jesus appointed only these two.

Shorter Catechism—Review Questions 21-28.

Lesson Hymns—Book of Praise: 3 (138), 46 (734), 103 (278), 255 (554), 530 (770), 254 (547). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 1. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, T. 339, "My body belongs to God." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—The Book of Proverbs, along with Job and Ecclesiastes, belongs to the Wisdom Literature. It contains maxims bearing upon the questions of every-day life, and might be called, "A Text book on Conduct." There is also a definite religious motive inspiring its pages. The book falls into several parts. The part from which the

Lesson is taken forms the third division, chs. 22 : 17 to 24 : 22. The maxims often extend beyond one verse, and in this they differ from those in the second division (chs. 10 : 1 to 22 : 16), where each verse is complete in itself.

There is a high standard of conduct given in Proverbs, which seeks to establish a safe

and happy life at home and in the nation. Kindness to all, especially the poor (chs. 3 : 3 ; 22 : 22); love (ch. 10 : 12) ; modesty (ch. 11 : 2) ; industry; and many other virtues, are applauded. Our lesson deals with the important virtue of temperance.

I. Poverty, 19-21.

Vs. 19-21 contain earnest advice addressed to a young man to avoid drunkenness and gluttony and so to escape the poverty and wretchedness to which they surely lead. In the remaining part of the lesson we have "the fullest and most vivid description of drunkenness in the Old Testament." (Compare Isa. 28 : 8.)

II. Pain, 29-32.

V. 29. *Who hath woe? who hath sorrow?* The original is more vivid, literally, "Who hath Oh? who hath Alas?" *Who hath contentions; or strifes.* The drunkard becomes quarrelsome over his cups. *Who hath babbling?* Rev. Ver., "complaining." He complains about the difficulties that his quarreling bring him into. *Wounds without cause.* In his scuffles he incurs unnecessary wounds, for the cause of quarrel is slight and groundless. In his drunken confusion he fights over grievances that are imaginary. *Redness of eyes* (Rev. Ver. Margin, "darkness of eyes"). Dissipation manifests itself in a dullness of eyes that indicates unfitness for work.

V. 30. *Tarry long at the wine.* The man described here is a confirmed tippler. He drinks continually. *Go to seek;* literally, "go to try," that is, investigate, test, taste. *Mixed wine.* This was prepared by adding spices, which increased its strength.

V. 31. *Look not thou; lest thou be tempted to drink.* *Red;* the color of the vines of Palestine. (Compare Gen. 49 : 12 and Isa. 63 : 1-3.) *Giveth his (its) colour;* or gleam, literally, "eye." The sparkling reveals that the wine is full of life. *Moveth itself aright;* literally, "goes straight or smoothly." Perhaps this should be joined with v. 32. Wine is like a serpent gliding smoothly down the throat, but at last bites poisonously.

V. 32. *At the last it biteth;* literally, "Its end is: it bites." The result of pleasant tipping is deadly. The attack of the snake is silent and treacherous; so is that of wine.

Before he is aware of it, the tippler has acquired a fondness for wine that is fatal.

III. Destruction, 33-35.

V. 33. *Strange things* (Rev. Ver.); "The reference here is to the queer, topsy-turvy fancies of the drunken man. The extreme of these erratic imaginings is delirium tremens. *Perverse things.* The speech of the intoxicated man is, as every one knows, queer, fantastic, false.

V. 34. *Lieth down in the midst of the sea.* The rest of the drunken man is disturbed like that of one in a ship that is tossed about on the high seas. *Lieth upon the top of a mast.* The reference is likely to the broken rest of the sailor in a violent storm. The drunkard's head is whirling and his mind confused.

V. 35. *They have stricken me.* As he awakes from his debauch, the drunken man remembers that he was beaten in a quarrel, and he congratulates himself that he feels no bad effects from the blows. *I was not hurt* (Rev. Ver.). Possibly he is referring to his insensibility to the beating when intoxicated. *When shall I awake?* His hope is that he may soon recover to full consciousness and power, in order that he may return to his cups. For his experience has taught him nothing. *I will seek it yet again.* His one desire is to get back to his debauch. By drinking he has only increased his thirst.

Light from the East

WINE—In Palestine wine was made from the juice of the grape. The Arabs make wine out of dates, but the wine of the Bible was grape wine. The only other plant noticed as yielding any wine at all was the pomegranate. (See Song of Solomon 8 : 2.) The gathering of the grapes took place in September and was a time of great rejoicing. The grape season was celebrated and continues to be celebrated in the Feast of Booths (or Feast of Tabernacles). The grapes were gathered in baskets and carried to the winepress,—a series of troughs cut in the rock. There the grapes were crushed by "treading." Those who trod the grapes encouraged one another with shouts and cries. (See Isa. 16 : 9, 10 ; Jer. 25 : 30 ; 48 : 33.) Their feet and garments were stained with the juice

Gen. 49 : 11 ; Isa. 63 : 2, 3. The juice ran from the broad shallow treading-vat through an aperture or channel to a smaller, deeper hole from which it was taken to be stored away. Some of it was used in an unferment-

ed state; but much of it was ripened by fermentation. If it were to be kept for some time a certain amount of lees was added to give it body, Isa. 25 : 6. It was, therefore, necessary to "refine" or strain it before using it.

THE LESSON APPLIED

1. *Disinterested Advice.* "Hear thou, my son, and be wise, v. 19. Why does he assume the tone of a father? Because he knows that a father's counsel is honest and disinterested. When he advises the young to keep away from intoxicants, he is speaking as a fond parent would do. They are words of love and wisdom, whose only interest is the highest good of the young. Those who give different advice have an ulterior motive. The liquor dealer coaxes us to drink because he wants to make money out of our corruption. The boon companion treats us, because drink satisfies his craving, and he takes for granted that we are like him. The self-respecting man, who speaks leniently of the traffic, is trying to justify his own weakness. If any of these were speaking to their own son, they would change their tune. They would then speak out of their true judgment. Do you think you could find a father in the length and breadth of the land who would advise his own son to take to drink? We have never heard of one, and the reason is that unbiassed judgment has only one verdict for a traffic that is altogether bad.

2. *The Evils of Intemperance.* Who hath woe, etc., v. 29. One of the most renowned medical specialists of the world has recently said that "as a dehumanizing influence alcohol has no parallel." It finds a young man in the bud and blossom of springtime, and it soon changes his life into the state of the sear and yellow leaf. Sweet love is degraded into base passion; youthful ardor becomes madness; courage passes over into recklessness; and the lightning wit that characterizes youth, gives place to clownish buffoonery. And the evil effects in the individual are multiplied tenfold in the nation. It costs Canada each year ten times as much as all the Protestant churches have asked for the great Forward Movement.

When the War raged at its height, Lloyd George called it a worse enemy than the Germans. Joseph Chamberlain once said, "If I could destroy to-morrow the desire for strong drink . . . we should see our gaols and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war." Dr. Crothers of Hartford, who was not expressing a mere personal judgment, writes: "The latest and most authentic statistics show that over ten per cent. of all mortality is due to the abuse of alcohol; and fully twenty per cent. of all diseases is due to this cause; also, that over fifty per cent. of all insanity, idiocy, and pauperism springs from this source. All authorities agree that from seventy-five to ninety per cent. of all criminality is caused by the abuse of alcohol."

Can nothing then be said in its favor? Do not some very excellent men drink? That they do is in our judgment one of the very worst things against it. But did it not help the soldiers in the War? Supposing it did, which every one will not admit, war is the most abnormal thing in human life. It has been appropriately called hell. The object there was to make fighters. In peace the whole thing is reversed, and the soldiers' chief desire is to forget all its horrid necessities.

3. *Total Abstinence.* Look not thou upon the wine, v. 31. So far, we are agreed, excess is undoubtedly wrong. But what of moderate and respectable indulgence? Suppose we say with Harry Lauder, "a wee drap, that's 'a." Surely, it is said, no one is so narrow and censorious as to make objection to that. Now, it is quite true that we appreciate the comedian as an entertainer right heartily, but when we leave the stage and come to the world of reality, total abstinence is the only safe and sound position.

The reason why the drink traffic has such

a hold in the world to-day is because so many see no danger or harm in the first drink. The first glass contains the same poison as all the others, and works the same injury. It is safe to say that if the moderate use of alcohol affected the knees, there would be very few moderate drinkers. The sad fact is that it affects what is much worse,—those sensitive cells of the brain, which represent our highest manhood. Thus even moderate indulgence dulls the keen edge of our most precious refinements. In starting at all we surrender the front fortifications to the enemy, and against such an enemy, where else can we make so successful a stand? One breach in the strict standard of morality is like letting

go a stitch, endangering the whole fabric of character and conduct.

But worst of all, any one who drinks, no matter how lightly, takes an attitude to a great national curse, which is not worthy of a true citizen, much less of a Christian. In doing so, they part company with all zealous temperance workers. They enter a road, and travel with company where they do not belong. They practically close their lips as temperance advocates, and encourage a traffic that they should combat with might and main. These are some of the many reasons why our best fathers and mothers would break their hearts to see a child of theirs take his first drink.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

At the beginning of this lesson say a few words about the general purpose of the book of Proverbs. Point out that it does not seek to deal with intellectual difficulties, but devotes itself rather to the practical conduct of life. "Its chief concern is with the sane and prudent ordering of daily life. It looks on wisdom as the art of living well." We sometimes speak of wisdom as if it were something which had to do entirely with the intellect. In the book of Proverbs it is something which has to do rather with practical conduct. Now discuss:

1. *Intemperance and poverty*, vs. 19-21. Remind the class that poverty is one of the most troublesome problems with which statesmen and social reformers have to deal. Will the class agree to the statement that widespread poverty is a blot upon any civilization? Refer to the great need in these post-war days of real economy. Then seek to bring out that, while there are doubtless many causes of poverty, there can be little doubt that intemperance is one of the most active of these causes. Have the class suggest reasons why this should be so. Speak of the widespread testimony which comes from all over our country to the good effects of prohibition in increasing the savings of the community. In response to questions sent out to fifty towns and cities in one of the United States, it was found that 48 per cent.

more workingmen own their homes since prohibition came into effect.

3. *Intemperance and the law of habit*, vs. 31-35. Lay emphasis upon the description given in these verses of how the habit of intemperance fastens itself upon one. Bring out the contrast suggested in vs. 31, 32,—the wine going down smoothly at first, but at the last biting like a serpent. And then, after all the sad experience, the victim will "seek it yet again." What is the only safe way in which to avoid the formation of such a habit?

2. *Intemperance and trouble*, vs. 29, 30. Draw attention to the significant catalogue of troubles which follow from strong drink,—the sorrow that comes to the drunkard and also to the members of his family, the quarrels which seem inevitable when men indulge in liquor, the wounds resulting from such quarrels and which are so unnecessary, the clouded vision. Is the writer of these verses calling upon his imagination when he draws up this sad list? Remind the class of how the columns of the newspaper tell the same story. On the other hand, point out that the jail commitments in Ontario for crimes and offences of all kinds have decreased more than one-third since prohibition came into force. Some jails in Ontario received no drunkards at all during 1918. Help the class to see the significance of these facts.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

The Topic for the Senior Department is: Alcohol—False Claims and True Charges. Perhaps the teacher will do best if he concentrates on the "true charges" made against alcohol. Three of these charges are specified in the lesson:

I. **POVERTY, vs. 19-21.** Is the charge that alcohol is responsible for poverty true? Discuss this question with the scholars. Is not a drinking man frequently out of work and therefore earning no wages? How then can he and his family escape poverty? Is it not true that the home of a drinking man is uncomfortable, and that his wife and children often have not proper clothes to wear or sufficient food to eat. What would merchants who sell dry goods and groceries say about this question? Would they not tell us that the drinking man is not able to pay for the necessaries of life, but must go into debt? What about the time that is wasted through strong drink? Would not the nation and the individual be better off if this time were spent in some useful employment?

II. **PAIN, vs. 29-32.** Can it be truly said that drink is responsible for much of the pain

in the world? Refer to the frequent quarrels which are brought about by drink and the wounds and bruises which men inflict upon one another under the influence of alcohol. Ask what physicians say about alcohol as a cause of the diseases which produce so much suffering. Speak of the sufferings of the drunkard's wife and children, not only bodily suffering but mental anguish. Surely an immense amount of the pain in the world is chargeable to drink.

III. **DESTRUCTION, vs. 33-35.** This is the third charge made against alcohol. Is it true? Turn attention to the enormous quantities of grain which are consumed in the manufacture of strong drink. Refer to the immense destruction of property caused by the carelessness or recklessness of men under the influence of drink, and what about health of body and mind, what about happiness and prosperity,—are not these destroyed by strong drink?

If these charges against alcohol are true, what should be our attitude towards it? Surely to avoid its use and to do all in our power to bring about the time when its evil influence will be destroyed.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

Because in recent years our emphasis has been placed on prohibitory legislation, we may have neglected to build up the personal attitude of self-control. This lesson presents an opportunity of tremendous import.

1. *An Appeal for a Temperate Life, vs. 19, 20.* Note the spirit in which these counsels are given, that the pupils may appreciate the strength of the appeal. A sympathetic understanding of the power of temptation to intemperance is very important. Have the class discuss why warnings against intemperance in drinking and eating have, from earliest times, required repetition. In this connection observe the significance of "be wise," and "guide thy heart." Should any warnings be added in v. 20, to bring it thor-

oughly up to date? What about ice-cream and candy and cigarettes?

2. *Intemperance and Poverty, v. 21.* Ask for illustrations of poverty as a consequence of drunkenness and gluttony. Why is "drowsiness" mentioned in this connection? Seek facts from the school text-books on hygiene, which explain the physical and mental deterioration accompanying intemperance. Point out how the self-indulgent attitude of the intemperate life destroys all hope of the energy and perseverance essential for success. Picture the dire effects of this poverty in the drunkard's family.

3. *Intemperance and trouble, vs. 29, 30.* One by one the troubles enumerated may be explained and illustrated. If these illustrations are not available in your community,

they may be readily found in the daily newspaper. Misery, remorse, continual strife, irritation even among boon companions, dishonorable wounds are the lot of the drinker. The eye affords severest condemnation. Normally it is the most beautiful and attractive bodily organ. Inflamed and bleary, it provokes disgust. The tendency to seek still stronger liquors and to spend more and more time over them is equally observable to-day.

The Only Safe Course, vs. 31, 32. Have you good grounds for urging total abstinence? Have you observed the difficulty of clearly marking and maintaining the boundary between "use" and "abuse?" Be sure you present the terrible danger of even light drinking. The lure of drink is clearly brought

before us here. Consider the appropriateness of the serpent analogy.

The Miserable Plight of the Drunkard, vs. 33-35. The connection between drinking and moral lapses may be placed discreetly before your pupils. Intoxication so loosens self-control as to menace the moral life. Have the class discuss the Roman's statement, "In vino veritas." Does the presence of wine make for truth? Picture the scene of v. 34. Note the loss of self-respect and disregard for truth of this miserable man. Nothing matters but the next opportunity for a carousal. Might it not be wise to provide the opportunity for your pupils to express their abhorrence of drinking by signing a pledge of total abstinence?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Ask the name of the part of the Bible from which the lesson passage is taken and to what class of books it belongs. How many other poetry books are there in the Old Testament and what are their names? (See JUNIOR QUARTERLY or LEAFLET.) What does the word proverb mean? Why was this book so named? Who is believed to have written many of the wise sayings found in the book of Proverbs? Who can remember any verses in last week's lesson which tell us that Solomon was well fitted to be the author of "a book of wise sayings?" (See 1 Kgs. 10 : 23, 24.)

J. B. Gough once said that, "We constantly underestimate the capacity of children to understand and to suffer." Because this is truer than many grown-ups realize, the teaching of a temperance lesson requires almost infinite tact, united with almost infinite faithfulness. It is a sad fact that in our Sunday Schools, even among pupils of Junior age, there are those who know by personal experience, the pain and humiliation of seeing some member of their own family in the condition described in the lesson passage. The teacher should endeavor to avoid causing such pupils unnecessary embarrassment, but at the same time, the Lesson Topic,

What Strong Drink Does to the Drinker, must be honestly and plainly dealt with.

Bring out clearly the meaning of the words temperance and intemperance, then have vs. 19-21 read silently. Question on the words, my son, winebibbers, riotous. Speak of how earnestly good fathers desire that their children shall make the best of themselves and discuss whether or not the person who is stupefied by gluttony or drink is able to perform any work satisfactorily.

Take up one by one the questions in v. 29 and read v. 30. After each question, emphasize the warning this description of an intoxicated person should be to all young people and ask in which verse Solomon tells how to escape a similar condition, vs. 31, 32. Develop the figure of the serpent and adder. Speak of their easy, graceful movements and the effect of their deadly sting, and show that in the end, the effect of strong drink is just as deadly.

Have vs. 33-35 read silently. Speak of the queer fancies and strange (perverse) mutterings of the drunkard and his inability to protect himself or others in time of danger. Dwell on the sad picture in v. 35 of the besotted state to which all who indulge in strong drink must come, if they live long enough.

Read the whole passage in unison and close by asking each member of the class to give one reason for having nothing to do with strong drink.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the beauty of a strong body and the need of keeping "God's temple" holy.

THE LESSON STORY. Over the hills in Bible lands are many, many vineyards where beautiful grapes grow. They are a great blessing, for they are a delicious fruit, the juice is a nourishing drink, and when they are dried as raisins they can be carried by travelers in the desert and are very precious. But for thousands of years there has always been trouble and sorrow when the grapes were made into wine. The Bible is full of stories that teach the danger of drinking it.

Daniel was a Jewish boy, who lived long after King David but who probably belonged to his family. An enemy king had conquered Jerusalem, and he told his soldiers to choose several boys from among the princes, strong, handsome children they must be, and to take them to his land of Babylon. He knew the stories about David and about Solomon, and he thought that he would like some people like that in his country. The king was a wise man himself, and when these young princes were brought as captives to his country, the first thing he did was to get the very best teachers for them and begin training them to be helpers in his kingdom. Daniel was one of these young princes, and because he was so bright and so pleasant and good-natured he was a leader and a favorite.

The man who had charge of the boys was kind to them, and the king gave them not only all the good food they needed but he sent the delicate, dainty things and the rich food and the wine such as he had at his own table.

In their own land the boys had eaten good, plain food that made rosy cheeks and strong bodies, and while the delicious dishes that the

king sent must have been very tempting, they knew that they ought not to eat them. There were no fathers and mothers with them to tell them what to do. They had to choose for themselves.

The prince who was over them gave the boys new names, but they did not forget their old names nor what they meant, for each name had a meaning. Daniel meant, "God is my judge." And when Daniel thought of what God wanted him to do, it helped him to be strong and brave.

When the prince of the eunuchs came in one day with all the good things from the king's table, Daniel asked him if he and the other young princes might not have the grain and plain food of their own country. This prince of the eunuchs was very fond of Daniel and he wanted to do what Daniel asked, but he was afraid of what the king might say. But at last Daniel persuaded him to try them for ten days on pure, clear water, and the good grains and fruit instead of the rich meats and wine.

At the end of the ten days they were called before the king and they were "fairer and fatter," the Bible says, than any of the other princes. The brave young princes had shown that they knew how to obey God and to take care of their bodies.

The minds of the young princes were clear and bright, and they learned their lessons so well, that when after three years the king examined them, they were wiser than the wisest men of the kingdom. You will hear other stories of Daniel, and of his goodness and his bravery and you will not be surprised, because we expect a strong, brave boy, who can say no to the things that will harm him, to be a strong, brave man.

FROM THE PLATFORM

Begin by pointing out that the lesson for to-day contains a vivid picture of **THE DRUNKARD'S DOOM** (Print). Direct the conversation, so as to bring out the elements in this doom, which is sure to come from the persistent drunkard. The first of these is *poverty*. Bring out *pain*. This is described in vs. 29-32. The third is *slavery*. (See vs. 33-35). Bring out the

description of the poverty resulting from strong drink as found in vs. 19-21. The second is the significance of the closing words of the lesson, "I will seek it yet again." In spite of all the

THE DRUNKARD'S DOOM

poverty and pain caused by drink, the drunkard is in such bondage to his evil habit that he cannot break it. How true is the Golden Text!

Lesson XIII. REVIEW : SAUL, DAVID AND SOLOMON COMPARED September 26, 1920

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text, Scripture Memory Passages, Primary Catechism (Questions 102-115), Shorter Catechism (The Ten Commandments), should be revised.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—
1 Sam. 16 : 7.

Read Ps. 72

HOME DAILY BIBLE READINGS

M.—The king and the king of kings, Psalm 72. T.—Saul chosen king, 1 Sam. 10 : 17-27. W.—Saul humiliated and rejected, 1 Sam. 15 : 10-23. T.—David chosen, 1 Sam. 16 : 1-13. F.—David crowned and conquering, 2 Sam. 5 : 1-10. S.—David's sin forgiven, Psalm 51 : 1-13. S.—Solomon's glory and shame, 1 Kings 10 : 26 to 11 : 6.

Lesson Hymns—Book of Praise : 22 (93), 35 (164), 105 (282), 313 (525), 578 (803), 583 (783). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 15. (To be read responsively or in concert by the whole School.)

Lantern Slides—Use all slides for the Quarter. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE QUARTERLY REVIEW

FOR THE SENIOR AND ADULT DEPARTMENTS : Faults and Excellencies of Saul, David and Solomon

The following summary of the lessons for the Quarter is given in the HOME STUDY QUARTERLY and LEAFLET, which should be carefully studied by the teacher:

"In our lessons we see Israel pass from the semi-tribal state to the status of a nation. Saul began this work, but left it unfinished. David completed it in a territorial sense, giving a definite body to the nation, by subduing its enemies. Moreover, he further solidified the nation by giving it a political and religious centre in Jerusalem. Solomon added glory and international standing to the nation. He crowned religion by the building of the temple.

The tasks of Saul, David and Solomon were different. So were their characters. They can be more easily contrasted than compared. We pity Saul with his tragedy of a clouded mind, his marring of a task nobly begun. We love David, faithful shepherd, sweet singer, dauntless warrior, true friend, loyal subject, chivalrous foe. We admire Solomon, wise, farsighted, magnificent, lifting a little nation into the thought of a world."

Following are some suggestions for taking up the lessons one by one:

LESSON I. OVERTHROWING MODERN GOLIATHS, 1 Sam. 17 : 40-49; 18 : 5-9.

Recall briefly some of the giant evils in our own land to be overthrown,—intemperance, dishonesty, strife between class and class, and also those in heathen lands,—false systems of religion and the evils that flow from them. Discuss again the way in which these are to be overcome, emphasizing the importance of trust in God and the use of wise and effective methods.

LESSON II. FRIENDSHIP: WHAT IT IS, AND WHAT IT DOES, 1 Sam. 20 : 32-42.

Question about the qualities of a true friendship, bringing out clearly its unselfishness and helpfulness. Call for illustrations from the lesson of what friendship does,—it braves danger, makes sacrifices, puts self last and its object first.

LESSON III. TREATMENT OF WRONGDOERS, 1 Sam. 26 : 7-17, 21.

Bring out, by questioning, the temptation which David met, to take away the life of his enemy and his victory over the temptation. Refer to the two-fold character of David's victory,—over Saul and over himself. Impress the duty of forgiveness and goodwill toward enemies.

LESSON IV. TRUE SUCCESS AND HOW TO WIN IT, 2 Sam. 2 : 1-7; 5 : 1-5.

Test the scholars' knowledge of the facts of the lesson, and then question them as to its teaching about the way to win true success in life.

LESSON V. MAKING RELIGION CENTRAL, 2 Sam. 6 : 11-19; Ps. 24 : 7-10.

Let the review of this lesson centre about the ark. Recall the history of this sacred chest, and recall that it was a symbol of God's presence. Discuss briefly what the presence of God means in the home, in our individual lives and in the community.

LESSON VI. ELEMENTS OF STRENGTH IN DAVID'S CHARACTER, 2 Sam. 8 : 15; 9 : 1-13.

David was king. Was he worthy of his high position? Have the scholars answer this question in the light of David's dealings with his people, with his friends and with the needy.

LESSON VII. ELEMENTS OF WEAKNESS IN DAVID'S CHARACTER, 2 Sam. 12 : 9, 10; 18 : 1-15.

The elements of weakness in David's character appear in the lesson in the story of his dealings: (1) with Uriah; (2) with Absalom. These should be briefly brought out by question and answer.

LESSON VIII. PENITENTIAL PRAYER IN CHRISTIAN EXPERIENCE, Ps. 51 : 1-17.

The psalm which forms the lesson, will be fresh in the memory of the scholars. Its main points may be recalled, and the fundamental place of confession and forgiveness in Christian experience should be re-impressed.

LESSON IX. TRUE WISDOM AND HOW TO GET IT, 1 Kings 3 : 4-15.

Attention should be centred upon the choice of Solomon. Bring out the contrast between the wisdom which Solomon chose and the things contrasted with it,—long life, riches, power over enemies. What does the story of his choice teach us about true wisdom?

LESSON X. THE VALUE OF A HOUSE OF WORSHIP, 1 Kings 8 : 1-11.

Take up briefly the ark, the offering, the glory (see Lesson Plan) and bring out the features in Christian worship for which each of these stands. Have the scholars recall what they have learned of the value of the church and its worship in our modern days.

LESSON XI. TESTS OF NATIONAL GREATNESS, 1 Kgs. 10 : 1-13, 23-25.

Briefly discuss with the class the evidences of real national greatness. Does it consist in material wealth or intellectual wisdom or in spiritual qualities, in character?

LESSON XII. ALCOHOL—FALSE CLAIMS AND TRUE CHARGES, Prov. 23 : 19-21, 29-35.

It will be sufficient to recall the charges against alcohol discussed in the last lesson, and to impress once more the perils of strong drink.

A fitting close for the Review Lesson will be a reference to the Golden Text as summing up the teachings of the Quarter's Lessons.

THE QUARTERLY REVIEW

FOR THE INTERMEDIATE DEPARTMENT: Three Kings and Their Attitude Toward Jehovah.

The Golden Text of this review lesson suggests a standard by which these three kings may be compared. Their attitude toward Jehovah, as stated in the Intermediate Topic, is of paramount importance. The outstanding facts of the lessons may be reviewed with this central thought in mind.

Fighting the Good Fight (Lesson I.). Ask the class to name the prominent characteristics of David in early life, in the fight with Goliath, and later at the court of Saul. Emphasize his concern for Jehovah's honor, and confidence in his help. Note the phrase "eyed David," for its light on Saul's character and David's troubles.

Friendships that are Worth While (Lesson II.). Have a pupil tell the story of Jonathan's friendship for David. Observe its complete unselfishness, and its willingness to incur risks. To what extent was David's character responsible for this worth-while friendship.

Overcoming Evil with Good (Lesson III.). Saul's character is shown up by the degree of David's forbearance. Get the class to describe David's conflicting emotions as Saul lay in his power. What motives led David to spare his bitter enemy?

The Secret of David's Success (Lesson IV.). Ask the class to give their ideas of this secret. Note specially his supreme regard for the divine will. Discuss the relation of this humble waiting upon God to his sympathetic dealing with prospective enemies. Consider the value of humility in fitting a man for leadership.

What the Ark Meant to Israel (Lesson V.). Ask for a description of the ark, and for its significance to Israel. Explain how David's action reveals his attitude toward Jehovah. Seek from the class evidence that David enjoyed public worship.

David Showing Himself Kingly (Lesson VI.). Get from the pupils their ideas of a kingly person. Have they included the quality of kindness, shown by David toward Mephibosheth? Note his loyalty to his promise, even when selfish considerations would have forgotten it.

Absalom's Selfish Life and How It Ended (Lesson VII.). The tragic ending of Absalom's life illustrates the laws of the harvest. It is very important that boys and girls should observe early the significance of these. Question the class concerning David's responsibility for Absalom's sinful life. Show how David suffered for his sins.

What to do When We Have Done Wrong (Lesson VIII.). The fact of sin's harvest stood out in the last lesson. The way of escape through repentance should be made very plain to every pupil. Question the class about the marks of true repentance. What impression has David's prayer for pardon left upon their minds?

Choosing the Best Things (Lesson IX.). Have a pupil tell the story of Solomon's wise choice. Ask why he was so wise in his dream. What principle will guide your pupils in choosing their life work?

Putting Our Best into the House of God (Lesson X.). Ask some one to tell the INTERMEDIATE QUARTERLY story of how a Japanese was impressed by his sight-seeing tour in New York. Was his conclusion fair? Show the contrast in Solomon's attitude toward the temple.

The Climax of Israel's Greatness (Lesson XI.). Question the class about the evidences of Solomon's prosperity and renown. What is most memorable about the visit of the Queen of Sheba? How did his glory affect the glory of Israel's God? Show that Solomon's later failure followed from his changed attitude to Jehovah.

Deadly Foes in Disguise (Lesson XII.). Discuss the reasons for the perils of even slight indulgence in strong drink. Ask the pupils to tell evils resulting out of intemperance which they have observed. Get one to tell the story of the Man in a Bog.

This series of Old Testament studies should leave an indelible impression of the importance of a truly religious attitude for enduring character.

THE QUARTERLY REVIEW

FOR THE JUNIOR DEPARTMENT : Three Kings and How They Ruled

Remind your pupils that this lesson completes a six months' course of study about Great Leaders of Israel. Ask them to name the leaders mentioned in last Quarter's lessons who have appeared in this Quarter's lessons also, and very briefly review what was learned last Quarter about Saul and David. Have the Golden Text repeated and proceed with the review under the following heads.

LESSON I. THE SHEPHERD BOY CONQUERS A GIANT, 1 Sam. 17 : 40-49; 18 : 5-9. Goliath's challenge. Israel's champion. David's equipment. The giant's threats. The shepherd's reply. A true eye and a steady hand. The Golden Text. Saul's jealousy aroused.

LESSON II. DAVID AND HIS FRIEND, 1 Sam. 20 : 30-42. How the friendship began. The plan to test Saul's intentions. Jonathan's defence of his absent friend. His warning to David. Their promises to each other. The Golden Text.

LESSON III. "PAYING BACK," 1 Sam. 26 : 7-17, 21. The position of each company. The plan to visit Saul's tent. In the tent. The spear and water bottle. Rousing the camp. Saul's promises. David's distrust. The Golden Text.

LESSON IV. HOW DAVID BECAME KING, 2 Sam. 1 : 7 ; 5 : 1-5. The death of Saul and his sons. David asks direction from God. His return to Hebron. He is chosen king of Judah. His first royal act. He is made king of all Israel. The Golden Text.

LESSON V. THE ARK OF GOD BROUGHT TO JERUSALEM, 2 Sam. 6 : 11-19 ; Ps. 24 : 7-10. The ark. What it signified. Irreverence punished. Obedience blessed. David's song of rejoicing. The Golden Text.

LESSON VI. DAVID'S KINDNESS TO JONATHAN'S SON, 2 Sam. 8 : 15; 9 : 1-13. The Golden Text. David's desire to befriend Jonathan's family. The finding of Mephibosheth. Jonathan's son in court. David's kindness manifested.

LESSON VII. DAVID AND ABSALOM, 2 Sam. 12 : 9, 10 ; 18 : 1-15. The murder of Uriah. Nathan's visit. David's repentance. Absalom's rebellion. David's charge to his generals. The battle and death of Absalom. The Golden Text. David's sowing and reaping. Absalom's sowing and reaping.

LESSON VIII. HOW DAVID OBTAINED FORGIVENESS, Ps. 51 : 1-17. Who wrote this psalm? When did he first use it? For what did he ask? What promises did he make? What can we learn from this prayer? What is the Golden Text? How may our lives be made and kept clean?

LESSON IX. SOLOMON'S WISE BEGINNING, 1 Kgs. 3 : 4-15. Why and how Solomon became king. How he began his reign. His dream. God's promises to him. The Golden Text.

LESSON X. SOLOMON BUILDS THE TEMPLE, 1 Kgs. 8 : 1-11. Who planned the temple? Why did David not build it? Who built it? A description of the temple. The dedication services. God's presence manifested. The Golden Text.

LESSON XI. THE QUEEN OF SHEBA VISITS SOLOMON, 1 Kgs. 10 : 1-13, 23-25. Where Sheba was. What the queen heard about Solomon. Her journey to Jerusalem. What she learned there. Her astonishment. The exchange of gifts. God's goodness to Solomon. The Golden Text.

LESSON XII. WHAT STRONG DRINK DOES TO THE DRINKER, Prov. 23 : 19-21, 29-35. What is a proverb? Who wrote the wise sayings found in this lesson? What did Solomon say will happen to drunkards and gluttons? How did he describe the effect of drinking too much wine? Repeat the Golden Text.

THE QUARTERLY REVIEW

FOR THE PRIMARY DEPARTMENT : Stories About David

THE REVIEW STORY. We really begin this story before the beginning, for we go back of lesson one of this quarter to the story of the people of Israel who wanted to be like the

other nations round them and have a king. So God let them have Saul, who was so tall and fine and handsome, and the good Samuel anointed him king. Until he began to forget God, he made a good king. Then you remember how cross and unkind he grew and how his country began to get into trouble. You remember how the Philistines fought and fought against them, and how one time, if it had not been for brave Prince Jonathan, the whole army would have been destroyed.

Then God said that his people must have a better king, and he chose a shepherd boy. Who will tell me the story? A great and noble visitor came to the house of Jesse while this boy was out in the fields tending his sheep, but by and by his father sent for him. Why? Then what happened?

Not very long after that, his older brothers went away to be soldiers in Saul's army, and one day David's father sent him on an errand up to the camp. As he came near, he heard a great shouting in a loud, ugly voice. He ran to find out what it was, and he saw a great, tall man standing over on the Philistine side, shouting taunts at the Israelites and talking against their God. What did David do?

Where did David go to live after that, and who became his dearest friend?

When the people talked about David and praised him how did Saul feel? What did Saul do?

When at last David had to go away from court and hide himself among the hills, who was it that helped him get away?

Weeks and months David and his men had to hide, and to suffer great hardships, but after all that, how did David treat Saul when one night Saul's army slept near David?

It is no wonder that when a man could be brave and fearless like David, yet so gentle and kind and forgiving, God knew that he would make a great king.

When at last Saul and Jonathan were killed in battle David became king of Judah, and later on all of the tribes united and he was king of the whole kingdom. Tell something that happened to the little son of Jonathan the day of the battle.

Was David glad when his enemy Saul died?

Twenty busy years of wars kept David from doing something that he wanted very much to do, but he saw how much his people needed to be taught more about God, so as soon as peace came he brought the Ark of the Covenant up to Jerusalem. Where had it been and how did it get there?

Tell the story of a poor lame man, who was brought from another country by David's soldiers and taken to the palace. Who was he, and what did David do for him?

Now comes sad parts of the story. David did wrong. But he confessed his sins and God forgave him. Then we are told how his own sons brought sorrow! What did Absalom try to do to his father?

Later on Adonijah, Absalom's brother, tried to make himself king, too, but you remember how his plan failed. What prince had God promised should be the next king?

Tell about Solomon's dream, and how it came true.

What great thing to honor God had David been longing to do?

Tell about David's part in gathering material for the beautiful Temple. The people had had places of worship, for you know how the little Samuel went to live with good priest Eli in the tabernacle, but how was the Temple different?

When David went to his heavenly home, he was not afraid to leave his work for Solomon to finish. Why?

Why was not Saul as great a king as David or Solomon?

What queen came to pay Solomon a visit? How was Solomon a missionary?

In Sunday School we have only time to talk such a little while to-day about these stories, but this afternoon at home perhaps you can take your QUARTERLY and tell them over to mother or father or some one else who does not go to Sunday School.

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

But the holidays are over! Yes, for most people, but there are some who think September the best month of all the year for their summer vacation. Such readers will find these three books to their taste, for two of them have the brightness and the breeziness which every holiday-time book ought to have, and the third, bright and breezy, too, has a good deal to say of one of the famous holiday places in the world. And for those who have come back from their vacation, all three books will bring pleasant recollections of the care-free weeks which have just ended, when not the least of their pleasures was an entertaining book, not too heavy and with a mixture of wisdom with its gaiety.

In her *Treasure Trove in Gaspé and the Baie des Chaleurs* (The Telegraph Printing Co., Quebec, 217 pages, 38 full page half-tone illustrations), Margaret Grant MacWhirter takes her readers to one of the oldest and most interesting parts of Canada. She describes with a vivid pen the country of Gaspesia and Northern New Brunswick, its hills and rocks and rivers, and farms, and the deep sea fishing off its coasts, and tells how "in Gaspé and the countries surrounding the Baie des Chaleurs, grew up a brave, hardy race, fearless alike of the toil and dangers of the sea and forest, industrious, hospitable to the core, cherishing the religion and traditions of their fathers," British or French, Protestant or Catholic; and how, "with the passing years a new generation succeeded the old—with a thirst for knowledge." A sample of this new generation is given in the widely known Frank Carrel, financier, journalist, and author.

Not the least interesting part of the book is the collection of stories and incidents from the pioneer life of that far-northern district, and of the pirates and buried treasure of the legendary times, and of the Indians, who are still a feature in the life of the Bay Chaleurs communities. There is so much in the early days and in the current life of our widespread Canadian communities that is worthwhile of record, that it is a sore pity that the recorders are so few. What Janet Carnochan has done for the Niagara Peninsula, and Mrs. MacWhirter in this volume for one corner of Quebec and New Brunswick, and what we understand Mr. George R. Patullo, of Woodstock, Ontario, has in his hand for his county

of Oxford, ought to be done in a thousand other localities, if we Canadians and our children after us are to know how our country grew, what it was like in the pioneer days, and what it has now grown to be.

Arthur Beverly Baxter, the author of *The Blower of Bubbles* (McClelland and Stewart, Toronto, 338 pages, \$2.00) is a Toronto boy, whose passion was music. At the age of ten he appeared as an alto soloist in a large choir. When he left school, his parents wanted him to study law; instead, he got a position in a broker's office, which he got out of quickly on account of a blunder in marking Exchange quotations on the wall. He followed up his music, and at the age of nineteen wrote a play which was accepted. When the War began, he went overseas as a Lieutenant, and fought through the War until invalided out in July, 1918. During that period of service and convalescence, he "discovered" both France and England; England especially, as the five stories of his book bear witness.

In three of the stories he looks at England, like the Wizard of Oz, through various pairs of glasses—of an Englishman subjecting his own country to analysis, of "Mr. Craighouse of New York, Satirist," and of the little French Picardy maiden whom an English airman took over and back for a one day's visit to what was to this unsophisticated young girl, a strange wonderland. All the stories bubble with originality, shrewd observation, satire, humor. The sample which follows may be taken to hold for all the other stories, is "Mr. Craighouse, Satirist." Mr. Craighouse is a young New York reporter who goes over to the War, with a commission from a New York monthly to write ten satirical articles on England and its people and ways. He fought side by side with the British in France, and was mystified by the cool self-effacement of the young English officers of his own age. He was equally puzzled by the self-restraint of the aged father and mother, and the young sister of two of these quiet, brave soldier boys, when, in their desolated home, he told the story of their death on the battlefield. Meanwhile he had produced his ten articles, which were filled to the brim with satire—and they were honestly written. But as he came really to know his transatlantic cousins, the satire oozed away. When his

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last evening in the stricken English home had ended, he wrote this letter to the editor of the magazine in New York, who was eagerly awaiting his ten articles :

"And so I crept downstairs in the early morning and built a fire of my articles in a grate. I am sorry to have failed you ; but, if one would ridicule England, first let him go to the sea and watch the men that go out in ships—and the men that never come back from the sea. If he would scoff at the simple folk of England, first let him stop at a farm I saw, where an old man of seventy is toiling in the fields, that the King's horses and men may be fed ; while his four sons sleep in France. If he would laugh at the old families of England, let him come to the old homes, where every son went without a murmur, and where, too often, the last one fell beside his brothers, because England had called for men.

"If he would make the mothers of England a study for satire, first he should mock the woman at the foot of the Cross, for her love and their love, her grief and their grief, are one."

"For Edna Furber no person is without a story hidden about him somewhere, and it is in getting behind the masks and surface appearances of the everyday people that she does her finest work." This is true of the nine "Short Stories" which make up her book, *Half Portions* (S. B. Gundy, Toronto, Publisher in Canada for Humphrey Milford, 313 pages, \$1.75). "The Maternal Feminine," is a specimen, in which the plain featured but solidly independent and as solidly womanly milliner sister wins it out over her bedolled sisters who married money ; and of "Farmer in the Dell," which describes, as we have not seen it described elsewhere, the helpless and wretched loneliness of the farmer who "retires" to the city : nothing to do ; no one that he knows or cares for ; and becoming a miserable victim to nerves on these accounts ; and of how he finally took hold of himself, and of his selfish and ease-loving wife, who "just loved the city flat," and went back to the farm. Edna Furber pretends to no classic style. She tells her stories as if to a friendly group of visitors on a cool summer verandah or around the fireside of a winter's evening. From those readers, and there are many of them, who prefer a keen and kindly homeliness to brilliant and ambitious writing, this group of stories will receive a ready welcome.

In these days of social and industrial unrest, the market is flooded with books which attempt to solve the problem of the existing state of society, but few writers sound as direct a challenge to the Christian men and women of the world as is found in Henry Sloane Coffin's most recent book, *A More*

Christian Industrial Order (The Macmillan Company of Canada, Toronto, 86 pages, \$1.10). This book aims to supply guidance for to-day and to-morrow and the day after, that those who live in the next five or forty years may work out the Christian solution for their own time. It maintains that nothing fixed or final can be reached in a statement of religious belief or in the formulation of the principles that should govern industry, but that the spirit of Jesus is a guide which enables his followers to interpret the Father's will in any situation, and in the light of this interpretation to determine their Christian duty as producers and consumers, as owners and investors, as employers and employees. A more Christian social order demands faith,—faith in the capacities of ordinary men and women, faith in the power of spiritual ideals, faith in the universe as friendly to a fraternal order. Written by a man of proved judgment, an acknowledged leader among those who are seeking the ideals he sets forth, this book makes no attempt at glowing speculation or vague theory, but rather seeks to be specific and of practical service. It sets down concrete proposals for immediate adoption by Christians in their daily contact with their fellowmen, and makes a valuable contribution to a Christian solution of the problems of this generation.

Another book which emphasizes the impossibility of solving the present social problems without a recognition of Christ's teachings as the very foundation of society, is *The Economics of the Kingdom of God* by Hunter Smith (Hodder and Stoughton, Toronto, 112 pages, \$1.00). This book keeps clearly in mind the distinction between an actual and an ideal economy. It is not an essay in Political Economy, but only an attempt to illustrate, chiefly from the parables of Christ, the ideals that should inspire and the principles that should govern in trade, industry and all relations with one another, particularly among those who call themselves Christians. The various problems are discussed under separate heads,—Competition, Capital and Labor, Work and Wages, Riches and Wealth, Equality and Fraternity, The Day's Work, The Body Politic, and The Moral Dynamic. Social and industrial problems were apparently as urgent in Christ's day as in our own. His teaching in regard to them is nearly always conveyed in parables, but the principles which he established are as applicable to-day as when he first formulated them for his disciples. To seek to interpret Christ's principles and to apply them to every relationship in life should be the main concern of all who realize the gravity of the present social unrest.

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The appalling problem of reconstruction with which the whole world is grappling to-day; the depleted human and material resources with which each nation has to undertake the colossal task; the current of Bolshevism which is baffling and threatening to undermine their efforts to secure a world peace—all these are graphically dealt with by Newell Dwight Hillis in **Rebuilding Europe in the Face of World-Wide Bolshevism** (Fleming H. Revell Co., New York, 256 pages, \$1.50). This book discusses the social and economic conditions which are the legacy of the War, and it considers each nation in the light of its relative losses, its natural resources, and the racial temperament of its people. The optimism of the writer makes no attempt to blot out the grim spectre of Bolshevism, but rather aims to arouse an active realization of the diabolical persistency with which this spirit is menacing national and social ideals. Russia is tasting the fruits of Bolshevism, and in all other countries an insidious and relentless propaganda against society is being carried on. The overthrow of social institutions in Russia, and the disregard for the sacredness of human life, bring a challenge to all the best instincts in our civilization, and urge the necessity for positive methods of counteracting these forces of social disintegration. Dr. Hillis presents a convincing array of facts and figures, and quotes freely from authoritative sources.

His book is an enlightening survey of existing social conditions and a forecast of the destruction of society if revolutionary seeds of Bolshevism are allowed to grow and spread throughout the world.

A strong and timely discussion of Christ and His Church in relation to the League of Nations is found in **The Church and World Peace** by Richard J. Cooke (The Abingdon Press, New York and Cincinnati, 178 pages, \$1.00 net). In this book, the author first deals with the demand for a League of Nations, and then proceeds to the important question as to whether or not such a league is possible in the face of the political difficulties which confront it. Although a League of Nations may prevent war, it cannot eradicate the desire for war, and the only power or agency that can do this is the universal Church of God. The League cannot become an effective institution or restraining force in future history without the power of religion to support it. The political League of Nations must be supplemented by a Christian league, a league of Christendom. The State needs the Church, and the Church is not true to her calling if she deserts the State in its struggle for world peace. Shall the Church allow the politics of the world to be conducted from the standpoint of the material interests of the nations or shall international dealings be conducted from the



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standpoint of the kingdom of God? Shall material interests control or shall the spirit of Christian morality be interfused in all international diplomacy? Such are the questions which the Church must face if from the chaos and confusion of war, there is to emerge perpetual peace.

North American Students and the World Advance is the title given to the printed copy of the addresses delivered at the Eighth International Convention of the Student Volunteer Movement for Foreign Missions, recently held in Des Moines, Iowa. This volume is published by the Secretaries of the Movement and brings within reach of all, the stirring addresses and inspiring prayers which thousands of students from all over the world were privileged to hear. The spirit and inspiration of the convention breathe through the printed pages, and the challenge of world opportunity sounds again, as when John R. Mott faced the crowded coliseum and drew a picture of a suffering, sorrowing world in need of Christ. The significance of this great convention, the thought and care with which it was planned, the comprehensive nature of its programme, and the discrimination shown in the selection of speakers, render this volume of addresses an invaluable source of inspiration to all who are interested in world problems.

Other books received are:

From the Methodist Book Concern, New York and Cincinnati: **Pantheistic Dilemmas**, by Henry C. Sheddon (358 pages, \$2.50 net), a volume of essays on various philosophical aspects of religion. **Evangelism in the Remaking of the World**, by Bishop Adna Wright Leonard (197 pages, \$1.00 net), a discussion of principles underlying a true evangelism. **The Demand for Christ**, by Bishop James Bashford (238 pages, \$1.50 net), a collection of sermons and addresses by a master in the art of preaching. **The Living Bread: And other Communion Addresses**, by E. E. Helms (181 pages, \$1.00 net), a book full of helpful suggestion for the proper administration of the Lord's Supper. **Men of Fire**, by J. W. Mahood (135 pages, 75c. net), a plea for greater fervency in presenting the gospel of God's grace. **Hear Ye Him**, by Charles Nelson Pace (159 pages, \$1.00 net), a devotional and practical study of some phases of the life of Jesus.

From McClelland & Stewart, Toronto: **Look Up**, by Randolph Lewis (275 pages, \$1.75), a book of sunshine for shadowed lives.

From Hodder & Stoughton, London and Toronto: **The Return to God**, by Rev. Edward Shillito (122 pages, \$1.65), a collection of Lenten addresses.

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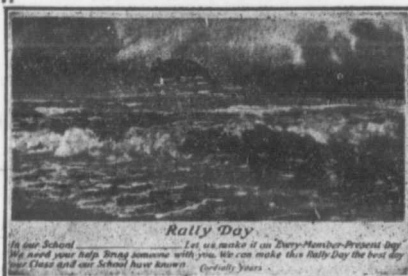
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