

cease drinking, betting and gambling." Britain's drink bill exceeds \$700,000,000 per year, or immensely greater than their bread bill or the bill for education. The sum spent on warships every week would provide clothing for 200,000 children; it would supply rent, groceries, bread, meat and coal to 600,000 families. How much better it would be for the people of that sea-girt isle, if the money thus laid at the altar of the bottle god, were otherwise and properly used! The people would be better in appearance, better in character, and better in bank account.

As thou seest, deal with thy servants, v. 13. The good man is ready to stake all on his goodness. He does so without any anxiety as to results, for he knows that godliness is profitable for the life that now is as well as for that which is to come. Self-control pays. It yields rich revenues in a man's greater value to society and in his improved fitness for work. Personal purity is no mere moral speculation. It is a form of self-investment that will bring increasing joy and worth to him who makes it.

Daniel had understanding in all visions, v. 17. Dr. Jowett tells of a walk which, in company with others, he took through a lovely wood in Yorkshire. His vision was bounded by trees to the right and left, while the under-

growth was about his feet on every side. One who knew the wood took him a few paces from the beaten path to a little square of elevated platform, and lo! a woodland panorama stretched before him in bewildering beauty. Those who live, like Daniel, on the high level of purity and self-control, will enter into the Beatitude, "Blessed are the pure in heart: for they shall see God." Obedience to God is the path to wisdom. It is God's key by which He unlocks the door of the mind, so that it is open to the entrance of all that will be of highest use to ourselves and to our generation.

Ten times better, v. 20. If a cultivated plant or vegetable or fruit is sprinkled with water to which a small quantity of alcohol has been added, it will lose the color and form which cultivation has given to it and revert to the condition in which it grew wild. A young domestic animal, if a small portion of alcohol is added to its daily food, will become wild. A peaceable, civilized Indian who uses alcoholic beverages regularly will soon be put back to the level of a savage. Drink will make of the noblest white man, self-controlled, kind, tender-hearted, who would not willingly hurt an insect, a raging maniac, who, without provocation, will strike with a dagger or shoot to kill. Surely every one is "ten times better" without drink.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Get clearly before the minds of the scholars the two deportations of the Jews from Judah to Babylon, the first with Jehoiachin and the second with Zedekiah (see Exposition, Connecting Links). Refer to ch. 1:1 as showing that Daniel and his companions were brought to Babylon at an earlier period, in the days of Jehoiakim. The setting of this Lesson is the demand for loyalty to Jehovah in observing the ceremonial law in matters of food, which was universally recognized by the Jews. The Lesson contains a protest against any laxity.

Having thus brought out the setting, time, place, and circumstances of the Lesson, discuss: (1) Daniel's expression of principle (vs. 8-14); (2) the result of the trial (vs. 15, 16); (3) the supreme wisdom of Daniel and his friends, vs. 17-20. The Exposition will furnish material for questioning and discussion. After following out the details of the Lesson passage, help the scholars to find in it a basis of true temperance. A consideration of two facts will cover the ground, and find illustration in the Lesson text.

1. *The supreme place of the will in the control of life.* Call attention to the statement that Daniel "purposed in his heart" to remain true to his convictions. Why did he so purpose? Was the food from the king's table unclean (Deut. 12:23-25), and therefore

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