

AFTER THE DAY

The teacher has much to do beforehand in making the Rally Day Service a success. But he has also the opportunity of making it count for a great deal in the lives of the scholars after it is over. The impulse and the inspiration of the Service should be seen long after the sound of the praises and the prayers have died away. And the teacher can help mightily to bring about this result.

1. The Service emphasizes the importance of the scholars being in right relations with Jesus Christ. It is the teacher's blessed privilege to show what these are and to guide the scholars, one by one, into them. What an opportunity this Rally season, this time of making a new start, brings to the teacher of once more setting forth the Saviour as the great deliverer from sin, the teacher who can never lead astray and the master whom it is the highest joy and freedom to serve!

2. And the Service is a call to do something real and definite to help those about us and to advance the cause of Christ in the world. The Beginners and the Primaries, the Junior Boys and Girls, the Older Boys and Girls and the Adults,—all these together form a mighty army under: Jesus Christ, the greatest and the best of all leaders, and there is some bit of work for each one to do.

What the bit is for each grade, the teacher of that grade has the opportunity of pointing out. It may be taking up some new course of study or putting more heart into one already undertaken, or the giving of a fixed sum regularly for the work of the church, or the helping of some one near at hand, or taking a share in the great work of sending the gospel to the heathen,—whatever it is, that teacher will get most out of Rally Day, who sets before his scholars some clearly defined piece of work, within their power to accomplish, and inspires them with the determination to see it through.

"DOING MY BIT,"—if each teacher does that in connection with the Rally Day Service for 1916, he will help, in no small measure, to hasten the coming of that kingdom for which all true hearts long and for which all faithful workers labor in hope.

Bound With Chains

By Rev. S. T. Martin, M.A.

"Because that for the hope of Israel I am bound with this chain,"—this was Paul's declaration to his fellow countrymen in Rome whither he had been brought a prisoner.

Paul's words were not those of a man who was chafing under natural restraints and limitations imposed from without, or who was wrestling with some fearful habit that threatened to destroy his powers, but one who gladly and willingly renounced his liberty for the sake of a cause,—"Because that for the hope of Israel I am bound with this chain." The cause was a worthy one, of course,—nothing short of the hope of Israel,—a hope that had its birth in those far-off days when her warriors fought for freedom and her poets sang of a coming Messiah,—a hope that has already transformed a wandering tribe into a nation of prophets,—a hope that in all the vicissitudes of national life had kept their

faith and strengthened the heart—for this hope that had at last been fulfilled in Jesus Christ was the apostle to the Gentiles bound. But what were the chains and what the binding if only Israel would receive the Christ!

Paul was not the first to be bound for the hope of Israel. I think of Moses, who renounced the pleasures of Egypt, choosing rather to suffer with the people of God. So far as personal aspirations and political ambitions were concerned, he welded the chains upon himself that day he faced the wilderness with his following of slaves. Bound for the hope of Israel he was.

Nor was Paul the greatest to suffer for the hope of Israel for I see one Jesus bound for this same hope. Did he hunger as the Son of God? Then he would not turn the stones into bread "because . . . for the hope of Israel" was he bound. Could he have called twelve legions of angels to his aid? Then he dare not say the word "because . . . for the hope