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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, P.D., Associate Editor

Vol. XVII.

Toronto, September, 1911

No. 9

CHILDREN'S DAY: A RALLY DAY

A MESSAGE FROM THE GENERAL ASSEMBLY'S CONVENER

The best organized, and the most loyal force, is in danger of growing weary by reason of the length of the march and the difficulty of the campaign. "CHILDREN'S DAY" comes opportunely to the town and city School. It marks a new beginning after the "slump" incident to summer holidays, or the still more serious "closing" through July and August.

To the country School it will be welcome as an occasion when they will take fresh heart and gird themselves for the fall and winter season, the short cold days that put so many Schools out of business.

The last Sunday in September is the red letter day in the Sabbath School calendar. On that day every one of the 3,402 Schools of our church come together in full strength. Every member is accounted for.

The success of the day is in the hands of the officers and teachers.

Let the officers make complete arrangements,

The teachers will visit irregular scholars and arouse their enthusiasm.

The minister will, of course, speak of "Children's Day" the preceding Sunday.

The Order of Service will be studied by superintendent and teachers.

To decorate the Schoolroom or church with the fruit of the field, orchard and garden, will add to the interest and importance of the occasion.

Make it a great day—a day to be remembered.

Now is the time to plan and perfect the winter campaign. "A School open all the year" must be an article in the creed of any School who will attain to the Standard of Excellence set by the General Asserably. Children's Day gives a fine start for the winter months.

KNOWING GOD

By Rev. E. A. Henry, B.A.

It is the searcher after God that tastes the best of life. The strong characters of history and the zealous workers in the church have all been born of devotion, which drinks deeply of the knowledge of God.

To know God, means intellectual stimulus, but better, it brings the moral and spiritual stimulus that vitalizes for service. It is not

so much systematic proofs we need, as the satisfaction of a panting heart. How can we thus know God, that we may do for God?

It is not a merely mental process that gives the highest approach, for that only supplies the intellectual justification of our cravings.

There may be hard places to cross: it may take time for fullness of apprehension, but we

must know, however problems press, and however He may expand upon our vision as we look.

Our knowledge of God depends on definite, positive conditions. Among them are these :

(a) We must desire to know,—desire so much that we will be willing to specialize here. And as the specialist everywhere becomes saturated with his subject, so the measure of divine saturation of soul will be the measure of our desire.

(b) It depends on intense, sincere desire. The trifler, the shallow life of levity never knows anything. Kepler said, "I brooded with all the intensity of my mind over my subject." Why, in religious matters, should we not mean business, mean it sincerely, and pant for God "as the hart panteth after the water brooks" ?

(c) It depends on the channels of communication, their number and variety. The reality of any object depends on this. Study God with the mind, love Him with the heart, obey Him with the life, and intensive knowledge will be ours. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

(d) It depends on moral sympathy and affinity. Moral conditions enter into even scientific knowledge. The love of truth, humility, receptiveness, responsiveness, sensitiveness, are all valuable. So of persons. Lack of sympathy breeds misunderstanding, which is non-understanding. How much more true of the knowledge of God ! A holy, loving Being cannot become known to one unholy and loveless. Said Martineau, "If there is nothing celestial without, it is only because all is earthly within ; if no divine colors our lot, it is because holy light has faded out of the soul."

(e) It depends on right relations with God. The sense of estrangement paralyzes the possibilities of knowledge. Only as the heart is right toward another, can we know him. Intercourse and intimacy and insight are psychologically impossible under wrong relations. To know God involves being right with God through forgiveness, amendment and obedience.

(f) To know a person we need some concrete manifestation of his life. "The alluring vision, the enchanting thrall of personality are more powerful than abstract ideas." Would we know God ? He too has been embodied. Do we say, "Show us the Father" ? Jesus answers, "Have I been so long time with you, and yet hast thou not known ?"

Vancouver, B.C.

The Christ of To-day

By Rev. F. H. McIntosh, M.A.

"Jesus Christ the same yesterday, and to day, and for ever." That is a thought for the teacher and preacher to live with. That is to say, Jesus Christ, the same in the first generation, and the second generation, and in all succeeding generations, of the Christian church. The whole book of Hebrews, from which this verse is taken, has for its object to show that the Lord Jesus is still in the holy temple of His church. The doors are never shut and the lights are never out and the sacrifice smokes forever from the altar of atonement. Christ is "a priest for ever after the order of Melchisedec".

Now, what our Lord Jesus was yesterday to the first Christian generation, we gather from the testimony of the New Testament. That Book is the story of a little band of people whose hearts the Lord had touched with fire. The quiet and reflective Thomas came gradually under His spell, and said, "My Lord and my God". The more bold and aggressive Paul met Him suddenly in the way, and ever after was wont to say, "I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Thousands and tens of thousands of the same day were similarly impressed. Once-loved lusts were seen in their true light and renounced with hatred. Virtues once hated were embraced, and so heartily that the first Christian generation attained to the very highest reach of moral and spiritual excellence. In that day the wave of time found its whitened crest.

The Lord Jesus Christ may be of as much value now, as then. If He was the Christ of

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yesterday, we may rely upon it, He is the Christ of to-day. His power unto salvation did not ebb when the cross came down and the very identity of the "green hill far away" was quite forgot. His ear has not become heavy, that it cannot hear, nor His arm shortened, with the passing of the centuries, that it cannot save. Moreover, we need the same great salvation as the first Christian generation. The trappings of life may have changed; but the essence of life is the same, because at heart man also is the same "yesterday, and to day, and for ever". We are assailed by the same temptations, called to the same service, and liable to the same reckoning, as they.

In teaching, therefore, we do well to remember that the Christ of yesterday is with us to-day to convert and sanctify and inspire, as of yore. He led men in triumph in the beginning of the Christian era, and He can do it still. We do not stand alone before the class; "Lo, I am with you always, even unto the end of the world", a voice whispers from the unseen.

Sydney, N.S.

What a Word May Do

In a recent article, Rev. John T. Faris illustrates from the life stories of "Gipsy" Smith and Henry Drummond how a "word fitly spoken" by minister, Sabbath School teacher, or other Christian worker, may turn the thoughts of young people to a life of Christian service, and, in the case of boys, to the gospel ministry.

"Gipsy" Smith tells in his autobiography the story of his boyhood. He was a full-blooded Romany who wandered with his father and mother and other members of the band from place to place, wherever there was a chance to make a profitable deal in horse-flesh or to sell the baskets, clothes-pegs and tinware which formed the gipsies' stock in trade.

"One day a party of which D. L. Moody was a member, paid a visit to the gipsy encampment in Epping forest, where Rodney Smith—this is the 'Gipsy's' 'real' name—was camping with his father. Other members of the party spent the time in looking

about them curiously, but Moody, seeing his opportunity for work, went up to Rodney as he stood by his father's cart, placed his hand on the boy's head, and said, 'The Lord make a preacher of you, my boy.'

"The millions of people in all parts of the world who have heard the gospel from the lips of 'Gipsy' Smith know how effective the words proved. Rodney never for a day forgot the kindly message. He felt that he was called to be a minister. The difficulties in his way were many, but they were all surmounted, and he is known to-day as one of the world's greatest evangelists.

"When Henry Drummond was a boy in Stirling, Scotland, he attended a monster Sunday School service. The church, being crowded when he came in with his School, he was pushed to the pulpit stairs and, finally, into the pulpit itself. 'The speaker began his sermon by comparing the Bible to a tree, each book being a branch, each chapter a twig, each verse a leaf', Drummond wrote years later. 'My text is in the thirty-ninth branch, the third twig, and the seventeenth leaf', the speaker said. 'Try and find it for me.' The boy Henry stepped from behind him and said, 'Malachi third and seventeenth.' 'Right, my boy; now take my place and read it out', the preacher responded. When Henry had read, the minister laid his hand on the boy's head and said, 'Well done; I hope some day you will be a minister.'"

The Transforming Christ

"Take eat", said our Lord, as He handed the bread of the Holy Supper to His disciples in the Upper Room; and, by His words, He so transformed that common bread, that He could say of it, "This is My body." True, the bread remained bread and nothing more after He had spoken; but it became a symbol of all that He Himself is to the trusting soul,—its real and satisfying food, giving sustenance and strength.

So Christ transforms all life. Once we come into touch with Him, nothing can ever be the same again. He makes all things new. His touch marks the springtime of our days, a quickening impulse that reaches the source of every activity we put forth.

Christ gives to the daily round of duty a different face from that which it presents apart from Him. In the dry, hard soil of wearisome drudgery there rises a fountain of joy when we realize that the task assigned to us, be it never so commonplace and trivial in the eyes of others, is part of His plan for us, and will, if it is faithfully done, receive, as surely as the achievements that seem so much greater, the smile of His approval and the praise that He never stints or grudges.

The outlook into the future is changed for those whose eyes have been opened by the great Revealer. No longer is the grave an impenetrable barrier shutting out from view the region that lies beyond. That barrier the Christian hope, sure and steadfast, overleaps, and looks forward with glad anticipation to an entrance into the land which is the true home of the soul.

Christ is the great Transformer. He makes the dullest of occupations radiant with a heavenly brightness. The future is illumined with His promise and His presence.

WHY AM I A PROTESTANT?

By Rev. John Neil, D.D.

I am a Protestant for the following reasons:

First, Protestantism has restored the Bible to its proper place as the only infallible rule of faith and conduct. The Church of Rome claims for tradition and the decrees of councils and popes the same authority as the Old and New Testaments. This we deny. Luther, in all his controversies with Rome, made his appeal to Holy Scripture. "On this rock I stand", was his triumphant challenge. The Protestant church has ever held that the Bible is the inspired Word of God, and contains all that is necessary for salvation.

Second, Protestantism declares that the Bible should be in the hands of all. Rome says that the common people cannot understand it: it is only those who have been specially trained and ordained, and to whom special grace has been given, who can interpret it; hence it was taken from the people. Protestantism has restored it, and declares that we are not to be satisfied until all the people of all the nations are enabled to read it in their own tongue.

Third, Protestantism declares Jesus Christ to be the only Mediator between God and man. Rome, by her worship of the Virgin Mary, saints and angels, has obscured the relationship which exists between Jesus Christ and the human soul.

Fourth, Protestantism declares faith to be the only means through which salvation

reaches the human soul. Rome unites faith and works as the ground of salvation.

Fifth, Protestantism gives the church its proper place. Rome declares it to be the medium through which we approach Christ, and that there is no salvation apart from it. Protestantism denies this. It declares the church to be divine. It is the pillar and ground of the truth: it was formed to perpetuate and disseminate the gospel of Christ, to be a help to believers, and those who do not enter the church suffer loss; but it does not stand between the soul and God. Faith is the only medium through which we enter into union with Him. No church, no creed, no council, no priest can come between the individual conscience and God.

Sixth, Protestantism restores the sacraments to the position they occupy in the New Testament. Rome gives to them a magic power. Baptism is with her the entrance to the Christian life. Without it there is no salvation: the moment the child is baptized, that moment the divine life enters the soul. We deny this. Baptism is a means of grace, it is the sign and pledge of our union with Christ. If performed in faith, it brings blessing. But it does not mean regeneration, nor is it necessary to salvation. It has no magic power apart from faith; it is a mere empty form. The same holds with regard to the Lord's Supper. Rome declares that the bread and wine,

when blessed by the priest, are changed into the body and blood of Christ. This we deny. The Lord's Supper teaches us by visible signs what Christ is to us and what He has done for us. It is a pledge of His love and of our loyalty, and it is a means of blessing. Christ is present at the Lord's table, not in the bread and wine, but in the heart of the believer.

Seventh, Protestantism has secured for the Christian world, wherever it has prevailed, civil and religious liberty. Rome keeps men in spiritual bondage. She keeps them children under governors. Protestantism declares the truth which makes men free, and wherever she has had control, material, intellectual, moral and spiritual progress has been the result.

Toronto

The Children in the Church

Sir Andrew Fraser, who is to be one of the principal speakers at a series of Men's Missionary Conventions to be held in the various Provinces of the Dominion during October and November, in an address at the recent meeting of the General Assembly of the United Free Church of Scotland, said :

"It is a fine thing to have children's services, Sunday Schools, and special means of reaching the young ; but surely the children ought to be taught to realize their interest in the church and the claims which it has upon them. It ought to be made part of our ecclesiastical arrangements that the children shall attend regularly at least some of the services of the church along with their parents.

It may necessitate in the preacher a more simple and direct style of address ; but we know that the best things in literature have been written for children. Some of the things in which old people take the greatest pleasure, and from which they receive the most instruction, have been originally designed for children. And I am sure that such a simple sermon as a loving heart would address to the children of a congregation is just the kind of thing that fathers and mothers want to hear ; indeed, we are told that, unless we become as little children, we cannot inherit the kingdom of God.

"It would be a deplorable thing if our children were trained to look for their religious instruction and religious development away from the services of the church, and never to have the duty of attending these services impressed upon them until the time has passed when it should have become an ingrained habit."

The Sunday School and Soul Winning

Never was truer word spoken than that of Mr. Marion Lawrance, the General Secretary of the International Sunday School Association, in his Report at the International Convention at San Francisco in June,—"The real success of this Convention will be in proportion as it leads our great army of pastors, superintendents, officers and teachers to recognize their responsibilities and opportunities for definite soul winning service."

Organization, enrolment, Lesson courses, are a mere mockery, unless they lead to the winning of the individual to Christ the Saviour. That is the one great end of the School, winning the scholar to Christ, building him up in Christ, setting him to work for Christ. "There is no better agency for soul winning than the Sunday School", Mr. Lawrance remarks further, "because here we come face to face with God through a study of His Word, by which living Word men are born again into the kingdom." Your School will have the best year of its history, its jubilee year, if it will set itself, now, as the Schools are filing up again after the vacation of summer, to definite, persistent soul winning. Success in this is to be prized above all things.

Church Membership and the Sunday School

By Rev. K. J. Macdonald, B.D.

On several occasions the Session of St. Matthew's Church, Montreal, has had the great pleasure of receiving into full membership of the church whole classes of young men and women. Once a class of 15 young women, ages ranging from 18 to 20, was thus received ; a few months ago a class of 12 young men of about the same ages decided

to take a definite stand for Christ, and at a recent communion another class of 7 young girls. In fact, the larger number of members received are from our Sunday School classes direct; but here I refer particularly to a class as a body taking this step.

We have no Decision Day in our School. The question of having such a day has often been discussed, but conservatism has prevailed, and instead, therefore, of having one decision day, we have many.

The few Sundays preceding our Quarterly communion services are practically made decision days. The occasion affords a natural opening for the discussion of this subject. In many cases the results are not apparent at once, but by a repeated and faithful presentation the class is won for Christ and for the church. At a certain age the class spirit is strong, and when the

acknowledged leaders in these classes decide to profess the Master's name, the results following are easily understood. Nor is this a mere following the one of the other; we believe, from the changes in the classes and in the individuals in these classes, that each one realizes the meaning of the step taken.

Much, of course, depends on the teacher. Patience, and, above all, sympathy, counts. And the teacher is more than rewarded, who is the means in the Master's hands of leading young men and women to recognize His claim upon their lives.

The minister at the close of the Sunday School on the days above referred to, meets with scholars who wish to confer with him on the subject of entering into full membership of the church, and, with the cooperation of the teachers, much good has resulted.

Montreal

THE "TENFOLD STANDARD OF EXCELLENCE"

By Rev. A. Macgillivray

I. THE SCHOOL OPEN ALL THE YEAR

At its meeting held in Ottawa in June last the General Assembly of our church unanimously adopted a tenfold Standard of Excellence for her Sabbath Schools. To this standard all Schools of the 3,402 connected with the church will strive to attain.

Very properly, as the first of the ten requirements noted, is the one that *the School be open all the year*.

There may be cases where this is not possible, but there are many who maintain that it is possible: that, given scholars, the maintenance of a School in active operation for fifty-two Sundays in the year is a matter of will and endeavor on the part of officers, teachers and scholars.

A School in Cape Breton, in the exposed, wind-swept locality known as Hunter's Mountain, did not fail to meet regularly every Sabbath for years. The School was not large, the staff was limited, but the quality of teachers and scholars was all that could be desired, and they never thought of suspending operations or slackening effort; and one is not surprised to learn that in that

particular School *every scholar has won one or more of the certificates and diplomas offered by the General Assembly for memory work*.

At the other extreme, we find Schools in towns and cities, and we fear the number is increasing, that close their doors during the summer months. It is quite true that scholars and teachers may be away for a vacation that covers one or more Sabbaths, but no one maintains that all the scholars and all the teachers are away at the same time. If the Sabbath School is a good institution for one season, it ought to be for all seasons. If religious instruction and spiritual food are desirable and necessary, they should be available and enjoyed at all times. We need bread day by day, and none the less do we need spiritual food. "Man does not live by bread alone." The gain of continuity of work is obvious.

It is due to the child that unfortunately cannot have a week or fortnight in the country, that he have his School, with its welcome, instruction and illustrated papers, to attend. It is due to the community,

that this active agency for good be operated all the time. It is right that the investment and equipment such as buildings, libraries, papers, etc., should be yielding the fullest possible return. No one can say when the hour of opportunity may strike and when the decision may be reached. In view of this no opportunity can be missed. The School loses that suspends work for any period. It loses scholars. Some will go to Schools that keep their doors open, and of these a few will like them so well that they won't return.

The value of a School is discounted when it is for a season closed. The world says, "This institution cannot be of first importance, otherwise it would not discontinue its operations." The nickel shows, and bar-rooms, do not close up by reason of either heat or cold. If there is business to be done, they will be found at the "old stand" and "on the job", attending to business. The "King's business" must have its kingliness demonstrated by the constancy and enthusiasm with which it is attended to. Let us have "evergreen Schools". Let us rise superior to winter's cold or summer's heat. The Master whom we serve declared, "I must work"; "I must be about my Father's business." Let us work while it is day.

Toronto

A New Start in Teacher Training

The Assembly's Committee have in view specializing on Teacher Training during the month of October—inaugurating a Teacher Training campaign in the senior classes of the School and by the forming of special classes. A great advance is being planned for. Synod and Presbytery Conveners and Committees are considering how best it may be carried through. We hope to give the plan in detail in the TEACHERS MONTHLY for October.

The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

VII. ILLUSTRATING

Need of illustrations. There is no teaching unless the new ideas which are presented to the class are fully understood. The good

teacher knows that this is the case, and so he prepares his illustrations and comparisons by which he can make the new truth perfectly clear. Recognizing the great law that all teaching must proceed from the known to unknown, he endeavors to find something in the experience of the child to which he can compare the new truth and through which the new can be apprehended. Thus, by associating the new and the old, the new is firmly bound to the old and familiar, for association is the very soul of apprehension and memory. In some way, too, the pupil must be induced to think. One of the chief means in leading him to think is the use of illustrations and comparisons drawn from what is already known and familiar. To be apt at illustration is a great gift in any teacher. To acquire it, he must be so well acquainted with his pupils,—their lives, their games, their associations,—that he knows well what they know and are interested in. He has thus an almost inexhaustible storehouse of facts from which to draw his illustrations and with which to make his comparisons.

Kinds of illustrations. Illustrations may be divided into two classes :

(1) Verbal illustrations in which some experience, some parallel instance or some contrast, is called to the memory to explain the truth under consideration. For example, a boy has been transplanting plants. He finds that some are easily raised ; some shrubs he can raise with difficulty, and others not at all. So it is with bad habits. Some, if checked early, can be easily removed ; some that have taken a deeper root can only be got rid of through considerable effort ; and some have taken such firm hold through long use that they are never entirely removed.

(2) Material illustrations, where objects, pictures, models, maps, drawings, and the like are shown. Each of these kinds of illustrations may be used advantageously with pupils of all ages.

Requirements of good illustrations.

(1) Those presented in words must call up things well known, experiences that are familiar, or knowledge perfectly apprehended. In most cases it would be useless to refer country pupils to things familiar to city or

town children, and it is equally useless to refer the latter to things which are every-day occurrences to country children.

(2) Good illustrations should add to the pleasure of the lesson and so induce a genuine interest in the work. The illustrations will often fix attention when the lesson itself has no immediate attractiveness for the pupil.

(3) Illustrations must not be so elaborate as to obscure the essential point of the lesson.

They are used to induce the pupil to see and think for himself, and are not to be learned as if they are an essential part of the lesson.

(4) Material illustrations, if drawings, should, in general, be executed in presence of the class. Pupils understand them and believe in them. Blackboard sketches are more effective, as they are rapid, apt, and incidental.

Toronto

AN OFFERING ON CHILDREN'S DAY

Sabbath Schools will give a liberal offering on Children's Day. The *only revenue* of the General Assembly's Committee on Sabbath School work is the voluntary offering on this day. With it the Committee pays the salary of the General Secretary, maintains the office and office staff, employs Field Workers. At present five Field Workers are engaged in organizing new Schools, and in

helping existing ones. Hundreds of new and needy Schools are assisted by means of Lesson Helps and Illustrated Papers. Literature in French, Ruthenian, and Hungarian is also being supplied wherever needed.

The Sabbath School work of the church is being prosecuted with wisdom and energy, and is being crowned with success. Help its extension with a generous offering.

HOW THE WORK GOES ON

Last year 1,109 scholars attended Sunday Schools in fields under the care of the Board of French Evangelization.

At the Sunday School at Weihwei, Honan, during the past year, the attendance has sometimes exceeded 300.

500,000,000, half a billion, copies of Helps on the International Sunday School Lessons are used throughout the world.

At the Louisville Convention of the International Sunday School Association, 1,632 Adult Bible Classes were reported. This number has grown to 20,950 Classes.

Mr. J. Shreve Durham, Superintendent of the Home Visitation Department of the International Sunday School Association,

reports that during the triennium 1908-11 more than 14,200,000 people have been visited by workers in this department.

At the Ahousaht, B.C., Indian Boarding School, the Sunday School receives special attention. On Sunday evenings the pupils study the Shorter Catechism and Bible Catechism and memorize scripture. They visit their homes on Saturday, and some of them teach their parents the Sunday School lessons in their own language.

A National Teacher Training Board has been formed in London, England, "to confer and advise on all matters of religious education which concern Sunday Schools, and particularly to promote and assist the training of Sunday School teachers by co-ordinating and as far as possible standardizing existing schemes of teacher training".

The International Sunday School Association reports an enrolment of 136,270 students in Teacher Training Classes, as against 79,086 three years ago. Besides there are 50,000 students enrolled under various denominational boards in Canada and the United States. Three text-books have been translated into Japanese, one into Chinese, one into several dialects of the Philippine Islands, one into Korean, and one into Spanish. Five hundred students are reported from Japan; and a number of classes are at work in the Philippines, Korea and Hawaii.

At a Sunday School gathering in connection with the General Assembly at Ottawa, Lieutenant-Governor Rogers, of Prince Edward Island declared that "any youngster who goes at the task faithfully will see fruit of his work as a Sunday School teacher". He had himself been pressed into the service when a mere lad. He spoke affectionately of his "boys", such as the Rev. Mr. Larkin of Seaforth, Professor D. J. Fraser of Montreal College, and his brother, a minister in North Carolina, Dr. Arthur of Wakaw, and "any number of ministers' wives and Sunday School teachers", all of whom had passed through his class.

At Wolf River, in the Presbytery of North Bay, Ontario, there is a Sunday School with a girl superintendent aged 14 years. She is so engrossed in the work that she will not allow anything to stand in its way. She has, for some time, been studying for the entrance

examination in connection with the public school, but was not able to keep up with it at the pace her teacher desired. One day the question was asked, "Are you, or are you not, going to sit for this examination?" "I don't see how I can", was the reply, "with the work I have at home, and my Sunday School. It means that I must either give up the examination or the Sunday School, and I think I can do better work in the Sunday School, so I will keep to it."

Mr. Marion Lawrance, in his report to the San Francisco Convention, referring to Teacher Training, said:

"The significant features of the triennium are:

"Emphasis upon the class of students in the School, meeting at the Sunday School hour. This answers the Teacher Training problem of to-morrow.

"The Advanced Teacher Training Institute in towns and cities. This answers the problem of teachers of teachers.

"The special courses for training religious workers in denominational colleges. This gives promise of skilled leadership.

"An increase in the number of chairs of religious pedagogy in theological seminaries. This insures a teaching ministry.

"The text-books of a more scholarly character, and those adapted to specialization.

"The introduction of the Teacher Training work into the mission fields."

Lesson Calendar

1. July 2.....Isaiah's Prophecy Concerning Sennacherib. Isaiah 37 : 21-36.
2. July 9.....The Suffering Servant of Jehovah. Isaiah 52 : 13 to 53 : 12.
3. July 16.....Manasseh's Wickedness and Penitence. 2 Chronicles 33 : 1-13.
4. July 23.....Josiah's Devotion to God. 2 Chronicles 34 : 1-13.
5. July 30.....The Finding of the Book of the Law. 2 Chronicles 34 : 14-21, 29-33.
6. August 6.....Jeremiah Tried and Acquitted. Jeremiah 26 : 7-19.
7. August 13.....Jehoiakim Burns the Prophet's Book. Jeremiah 36 : 20-32.
8. August 20.....Jeremiah Cast into Prison. Jeremiah 37 : 4-21.
9. August 27.....Judah Carried Captive to Babylon. Jeremiah 39 : 1-10.
10. September 3.....REVIEW.
11. September 10.....Daniel and His Companions. Daniel 1 : 8-20.
12. September 17.....Daniel's Companions in the Fiery Furnace. Daniel 3 : 13-28.
13. September 24.....Daniel in the Lions' Den. Daniel 6 : 10-23.

* AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SILENCE.

II. SINGING.

Again, O loving Saviour,
The children of Thy grace
Prepare themselves to seek Thee
Within Thy chosen place.
Our-song shall rise to greet Thee,
If Thou our hearts wilt raise ;
If Thou our lips wilt open,
Our mouths shall show Thy praise.

*Glory be to Jesus,
Let all His children say ;
He rose again, He rose again
On this glad day !*

—Hymn 364, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 119 : 9-11.

Superintendent. Wherewithal shall a young man cleanse his way ?

School. By taking heed thereto according to Thy word.

Superintendent. With my whole heart have I sought Thee :

School. O let me not wander from Thy commandments.

All. Thy word have I hid in mine heart, that I might not sin against Thee.

IV. SINGING.

Jesus, stand among us
In Thy risen power,
Let this time of worship
Be a hallowed hour.

—Hymn 358, Book of Praise

V. PRAYER. Closing with the Lord's Prayer repeated in concert.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 97, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Philippians 2 : 4, 5.

Superintendent. Look not every man on his own things,

School. But every man also on the things of others.

All. Let this mind be in you, which was also in Christ Jesus.

V. SINGING.

Jesus, I live to Thee,
The loveliest and best ;
My life in Thee, Thy life in me—
In Thy blest love I rest.

—Hymn 284, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson X.

TO MAKE
carefully, and keep
GOLDEN TEXT

Daily Reading
sin and penitence,
book of the law, ;
Jeremiah cast into

Prove from
Shorter Catechism

The Question
"Rome in Canada
claiming to be God
by individuals, not

Lesson Hymn
PRIMARY QUARTER
Lantern Slide
M. P. 171, Wayside
the Presbyterian 1

THE EXILE AND RESTORATION

I.—Isa. 37 : 21-34

II.—Isa. 52 : 13 to 12.

III.—2 Chron. 33 :

IV.—2 Chron. 34 :

V.—2 Chron. 34
21, 29-33.

VI.—Jer. 26 : 7-1

VII.—Jer. 36 : 20

VIII.—Jer. 37 : 4

IX.—Jer. 39 : 1-11

The Catechism
in the Catechism.
Holy Spirit uses to
are three great me
91-97 ; (3) Prayer
does,—important to
our hearts, no, not
and repent, Eph. 1

The Question
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Lesson X.

REVIEW

September, 3, 1911

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below.

GOLDEN TEXT—Depart from evil, and do good ; seek peace, and pursue it.—Psalm 34 : 14.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The suffering servant, Isa. 52 : 1-15. T.—Manasseh's sin and penitence, 2 Chron. 33 : 1-13. W.—Josiah's devotion to God, 2 Chron. 34 : 1-7. Th.—Finding the book of the law, 2 Chron. 34 : 14-24, 29-33. F.—Jehoiakim burns the book, Jer. 36 : 1-7, 20-24. S.—Jeremiah cast into prison, Jer. 37 : 6-15. S.—Captivity of Judah, Jer. 39 : 1-10.

Prove from Scripture—That we should shun all evil.

Shorter Catechism—Review Questions 94-100.

The Question on Missions—(CANADIAN PROBLEMS, September, Rome in Canada.)—10. What does "Rome in Canada" mean? It means the Roman Catholic Church in Canada, with the pope as its head claiming to be God's representative on earth, and therefore that his words are God's words, to be obeyed by individuals, nations and governments.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 100; 111; 86 (Ps. Sel); 526 (from PRIMARY QUARTERLY); 122.

Lantern Slides—For Lesson (Review), use all the Slides of the Quarter. For Question on Missions M. P. 171, Wayside Roman Catholic Cross Found Everywhere in Quebec. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

REVIEW CHART—THIRD QUARTER

| THE EXILE AND RESTORATION | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|--------------------------------|---|--|--|
| I.—Isa. 37 : 21-36. | Isaiah's Prophecy Concerning Sennacherib. | God is our refuge and strength.—Ps. 46 : 1. | 1. Sennacherib's pride. 2. Hezekiah's sign. 3. Jerusalem's safety. |
| II.—Isa. 52 : 13 to 53 : 12. | The Suffering Servant of Jehovah. | The Lord hath laid on him the iniquity.—Isa. 53 : 6. | 1. Jehovah's Servant. 2. His sufferings. 3. His triumph. |
| III.—2 Chron. 33 : 1-13. | Manasseh's Wickedness and Penitence. | Cease to do evil.—Isa. 1 : 16, 17. | 1. Manasseh's sin. 2. Manasseh's punishment. 3. Manasseh's repentance. |
| IV.—2 Chron. 34 : 1-13. | Josiah's Devotion to God. | Remember now thy Creator.—Ecl. 12 : 1. | 1. Sought God. 2. Destroyed idols. 3. Repaired the temple. |
| V.—2 Chron. 34 : 14-21, 29-33. | The Finding of the Book of the Law. | Thy word have I hid.—Ps. 119 : 11. | 1. The scriptures found. 2. The scriptures read. 3. The scriptures obeyed. |
| VI.—Jer. 26 : 7-19. | Jeremiah Tried and Acquitted. | The Lord is my light.—Ps. 27 : 1. | 1. The accusation. 2. The defence. 3. The acquittal. |
| VII.—Jer. 36 : 20-32. | Jehoiakim Burns the Prophet's Book. | The word of our God.—Isa. 40 : 8. | 1. The roll read. 2. The roll destroyed. 3. The roll rewritten. |
| VIII.—Jer. 37 : 4-21. | Jeremiah Cast Into Prison. | Blessed are ye, when men shall revile you.—Matt. 5 : 11. | 1. Jeremiah's warning. 2. Jeremiah's arrest. 3. Jeremiah's imprisonment. |
| IX.—Jer. 39 : 1-10. | Judah Carried Captive to Babylon. | Be sure your sin will find you out.—Num. 32 : 23. | 1. The city taken. 2. The king captured. 3. The city destroyed. |

The Catechism—Ques. 94-100 (Review). In reviewing these seven Questions, recall the place they hold in the Catechism. They all deal with the "means of grace", that is, those instruments or agencies which the Holy Spirit uses to produce in us that faith and repentance which are necessary to salvation (see Ques. 85). There are three great means of grace (see Ques. 88), namely : (1) The Word, Ques. 89, 90 ; (2) The sacraments, Ques. 91-97 ; (3) Prayer, Ques. 98-100. These,—perhaps it may be well to emphasize this point here, as the Catechism does,—important as they are, are no more than means. No one of them has power in itself to save us by changing our hearts, no, nor all of them taken together. It is the blessed Holy Spirit alone who can enable us to believe and repent, Eph. 2 : 8 ; 2 Tim. 2 : 25.

The Question on Missions—Ques. 10. "Rome in Canada" means more than the Roman Catholic people and the work and teaching of the Roman Catholic Church. With the people of that church Protestants have no quarrel, and it has the same right as other churches to carry on its work and teach its doctrines. But, while other churches, such as the Presbyterian, claim no authority over the State and ask no favors from it, "Rome" asserts its supremacy in Church and State alike. It declares that the pope, as God's representative, should be obeyed by individuals and nations and governments. The people have no part but to believe what Rome teaches, obey what Rome commands, and practise what Rome enjoins. The "Rome" to be feared is a foreign power, outside and above the people, claiming the right of control over everything and everybody and along every line of life, and ever aiming to enforce that control.

THE QUARTERLY REVIEW

For Bible Classes: JUDAH'S DECLINE AND FALL

The Golden Text is Psalm 34 : 14,—“Depart from evil, and do good ; seek peace, and pursue it.” The two months' Lessons under review deal with the decline and fall of Judah, resulting from the failure of its people to obey the teaching of this word of wisdom.

It would be well to have a chart prepared, outlining the story of Judah from the invasion of Sennacherib (Lesson I.), and including the tale of Manasseh's wickedness and penitence (Lesson III.) and the account of Josiah and his three sons who succeeded him,—Jehoahaz, Jehoiakim and Zedekiah (see 2 Kgs., chs. 22-24). The important purpose of the Review is to illustrate the place of God's will in national history, and in the lives of individuals. Drill in the outstanding facts will fix them in the mind. The following are the main points to be covered:

1. *The unfolding will of God in national affairs.* In Lesson I. bring out by questioning the reality of God's presence in His world, determining national history, protecting those who do His will and overthrowing their foes. Emphasize the testimony of the Lesson incident to the power of prayer. Dwell on the relation of God's power to natural agencies in the fulfilment of His will. Discuss the manner in which the surrounding nations were used to carry out purposes unknown to themselves. Emphasize the truth that in modern times, as well as in days long past, God is exercising His control over human affairs, and according to the same laws.

2. *How individuals are under God's care and control.* Refer to the important place rulers filled in the destiny of God's people, and show how they were also held responsible for individual conduct and judged accordingly. Lesson III. reveals the will of God at work in an individual life and character. When Manasseh was rebellious, he faced retribution ; when he repented, he found mercy. Ask for illustrations of how punishment follows sin with absolute certainty,—for example, in the case of the drunkard. Use Lessons IV. and V. as an illustration of loyal devotion to God, zeal for the services of His house and obedience to His will as revealed in His holy Word. Over against Lessons IV. and V. may be placed Lesson VI., with its account of Jeremiah's faithful warnings, which made a powerful impression on the national leaders, but resulted in no real amendment in king or people, and Lesson VII., with its daring defiance of God's warnings and its impious attempt to destroy God's Word.

3. *The outlook for Judah into the future.* Under this heading take up, first, Lessons VIII. and IX. Dwell on Jeremiah's constant and courageous prediction of the doom that would surely come upon Jerusalem and Judah for the sin of their people and the fulfilment of that prediction in the fall of the holy city, the sad fate of Zedekiah and the captivity that followed. Emphasize the teaching that the punishment which thus came upon the chosen nation was meant, not to destroy it, but to purge it from sin. This will lead up to Lesson II., which should be made the climax of the Review, with its glorious promises of the coming Messiah, the Saviour, not of the Jews only, but of the world.

Apply the Lessons throughout to the life of individuals and the nation to-day. God is warning and teaching us, and His great purpose is to lead us to yield to the sway of the Saviour King of His own appointing.

For

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THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls: A REVIEW BY BOOKS

Make this a Review by Books. Ask about the Books studied,—how many, what kind of Books, the authors. Does it matter whether we know the name of the author of a book or not? Emphasize the truth that behind the human is always the divine authorship. Question the class about the period in the history of Judah to which these Books belong.

I. ISAIAH

Lesson I. What was the first Lesson of the Quarter in Isaiah? (Ch. 37 : 21-36.) Who was the king of Judah at that time? What kind of king was he? Who was Sennacherib? Ask some one to tell the story of the destruction of Sennacherib's army. What English poet has told this story? What is the title of the poem? (The Destruction of Sennacherib.) Is there anything misleading about this title? Was Sennacherib himself destroyed at this time? Impress upon the class that God has many ways of executing judgment.

Lesson II. What was the second Lesson in Isaiah? (Ch. 52 : 13 to 53 : 12.) How many have committed to memory Isa. 53? What are the features of Christ's life outlined here? Bring out His sufferings, His humility, His death, His resurrection, the final success of His mission. This chapter is a little Bible. We ought to know it well.

II. 2 CHRONICLES

Lesson III., Ch. 33 : 1-13. How long did Manasseh reign? Get some one to tell the story of his reign. What brought him to his senses? Sometimes suffering has this effect. Is it always intended to have this effect?

Lesson IV., Ch. 34 : 1-13. How was Josiah related to Manasseh? What beautiful things are told about this king?

Lesson V., Ch. 34 : 14-21, 29-33. How did the Bible get lost? How was it found? What did they do with it when they found it? Can the Bible be lost to-day? If lost, how much of it could be reproduced? How much of it could you reproduce?

III. JEREMIAH

Lesson VI., Ch. 26 : 7-19. Why was Jeremiah arrested? Ask some one to tell the story of his trial and acquittal. Who were his judges? Who testified against him? What witnesses appeared for the prisoner? Why was he acquitted? A good life is our best defence against all false charges. Honest people will then be slow to believe anything against us.

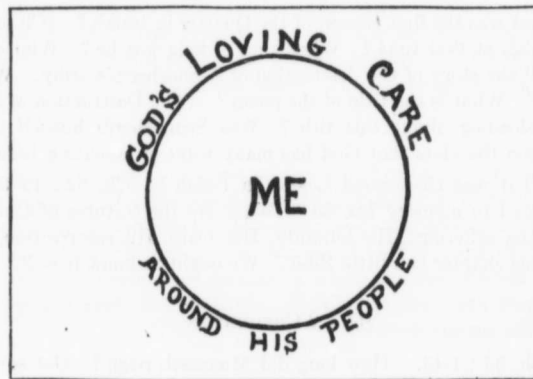
Lesson VII., Ch. 36 : 20-32. Question the class about the new book,—who wrote it; why it was burned; how many times it was read before it was burned. How many times have you read your Bible through? How was this book reproduced? Emphasize the indestructibility of God's Word.

Lesson VIII., Ch. 37 : 4-21. Why was Jeremiah cast into prison? Who sought a private interview with him? What question did Zedekiah ask Jeremiah? What was Jeremiah's answer? What appeal did Jeremiah make? How did he succeed?

Lesson IX., Ch. 39 : 1-10. Who was king of Babylon at this time? Who was the last king of Judah? What was his fate? What was the fate of the people? Neither nations nor individuals can sin against God without suffering. The way of transgressors is hard. What way of escape did God reveal to the Jews? Is there any other way? Point to Christ as "the Way, the Truth, the Life".

THE QUARTERLY REVIEW

For Teachers of the Little Ones : GOD'S LEARNERS

Review Subject—God's people learning that He blesses those who do right.*Introduction*—We'll draw a large circle and call it "God's Loving Care", and as we remember some of the stories we have been hearing, we'll print within this circle the names of those we have heard about who tried to do right ; and outside, names of those who would not listen to or obey God. (The children will tell you where to place the names.)Lesson I. We see King Hezekiah in the temple praying to God about a letter (Recall). We know where his name must go, and what shall we do with Sennacherib's ? Isaiah brings a message of comfort. Lesson Thought—*I should pray every day.*Lesson II. We know the suffering Servant of Jehovah was within the circle of God's loving care, and the whole world also. *I should give myself to Jesus.*Lesson III. We hear of Manasseh's sin. We see the king of Assyria carrying him away captive, and we place both their names outside the circle ; but later Manasseh is sorry and God takes him within the circle. *I should be sorry when I do wrong.*Lesson IV. We'll have no difficulty in knowing where to place the name of good King Josiah, and outside the circle we'll place the worshipers of the idols which Josiah sought to destroy. *I should serve God.*Lesson V. Here we see again good King Josiah reading God's Word to his people and promising to obey His law. We can surely put our Holy Bible within the circle, for all through the years God has saved it for us. *I should love God's Word.*Lesson VI. The prophet Jeremiah is giving God's message of warning to the people of Judah. We can easily decide where to place the prophet's name, and outside the circle are those who would not listen to the warnings. *God will keep me safe.*Lesson VII. Jeremiah is speaking, the scribe is writing, God's warning against sin. We hear it read to the princes and to Jehoiakim, and we see him burning the roll. Can his name go inside the circle ? *God warns me against sin.*Lesson VIII. Here is Jeremiah in prison. Why ? But we know he is still within the circle of God's loving care. *I should be brave.*Lesson IX. At last we see the punishment they deserve coming upon the people of Judah and their king Zedekiah. They have put themselves outside the circle. We see the good prophet Jeremiah taken out of prison and sent back to his own home, God's loving care still around him. We know the way to stay in this circle is to obey the command of our Golden Text. *I should shun sin.**Golden Text*—Print and repeat Golden Text.*Something to Think About*—I should try to do right.

8 But Dan'iel purg not defile himself w meat, nor with the fore he requested of he might not defile.

9 Now God had tender love with the

10 And the princ Dan'iel, I fear my lor your meat and your your faces worse lik are of your 'sort ? t my head to the kin

11 Then said Dan' of the eunuchs had Mi'shael, and Azari'

12 Prove thy serv and let them give us

13 Then let our before thee, and the that eat of the por: thou seest, deal wit

14 So he consent proved them ten day

Revised Versio:
prince ; youths ; o unto them ; they w appointed for bring

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I. A Re

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M.—In captivity, his companions, Dan tried, Jer. 35 : 1-1 Jer. 35 : 12-19. F 1 Cor. 9 : 19-27. S.—The safe way, F **Shorter Catechli**
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lowing years ; was king of Baby 561.**Connecting Li**
be kept in mind deportation of so men, rulers and p along with King 2 Kgs. 24 : 10-16 of the city and t by the exile of s with Zedekiah, 2 Daniel and his

*The Scripture here given Sabbath

Lesson XI.

DANIEL AND HIS COMPANIONS— September 10, 1911
TEMPERANCE LESSON

Daniel 1 : 8-20. *Commit to memory vs. 8, 9. Read Daniel, ch. 1.

GOLDEN TEXT—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, —Romans 14 : 21.

8 But Dan'iel purposed in his heart that he would not defile himself with ¹ the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God ² had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the ³ children which are of your ⁴ sort ? then shall ye make me endanger my head ⁵ to the king.

11 Then said Dan'iel to ⁶ Mel'zar, whom the prince of the eunuchs had ⁷ set over Dan'iel, Hanani'ah, Mi'shael, and Azari'ah,

12 Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the ³ children that eat of ¹ the portion of the king's meat : and as thou seest, deal with thy servants.

14 So he ⁸ consented to them in this matter, and proved them ten days.

Revised Version—¹ Omit the portion of ; ² made Dan'iel to find favour and compassion in the sight of the prince ; ³ youths ; ⁴ own age ? so should ye endanger ; ⁵ with ; ⁶ the steward ; ⁷ appointed over ; ⁸ hearkened unto them ; ⁹ they were fatter ; ¹⁰ Omit the portion ; ¹¹ So the steward took ; ¹² Now as ; ¹³ And at ; ¹⁴ which ; ¹⁵ appointed for bringing them in, the prince ; ¹⁶ every matter ; ¹⁷ concerning which the ; ¹⁸ enchanters.

LESSON PLAN

- I. A Resolute Purpose, 8-10.
- II. A Fair Test, 11-14.
- III. A Remarkable Result, 15-20.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—In captivity, Dan. 1 : 1-7. T.—Daniel and his companions, Dan. 1 : 8-20. W.—The Rechabites tried, Jer. 35 : 1-11. Th.—Commended by God, Jer. 35 : 12-19. F.—Keeping under the body, 1 Cor. 9 : 19-27. S.—Be sober ! 1 Pet. 4 : 1-7. 8.—The safe way, Rom. 14 : 14-21.

Shorter Catechism—Review Questions 1-20.
The Question on Missions—11. How does Rome exercise its influence in civil affairs ? In the Province of Quebec it largely controls the French newspapers ; keeps a strong hold on the government by dictating

15 And at the end of ten days their countenances appeared fairer and ⁹ fatter in flesh than all the ³ children which did eat ¹⁰ the portion of the king's meat.

16 ¹¹ Thus Mel'zar took away ¹ the portion of their meat, and the wine that they should drink ; and gave them pulse.

17 ¹² As for these four ³ children, God gave them knowledge and skill in all learning and wisdom : and Dan'iel had understanding, in all visions and dreams.

18 ¹³ Now at the end of the days ¹⁴ that the king had ¹⁵ said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king commured with them ; and among them all was found none like Dan'iel, Hanani'ah, Mi'shael, and Azari'ah : therefore stood they before the king.

20 And in ¹⁶ all matters of wisdom and understanding, ¹⁷ that the king enquired of them, he found them ten times better than all the magicians and ¹⁸ astrologers that were in all his realm.

to Roman Catholics how they should vote at elections ; and practically controls the education in the public schools.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 262 ; 260 ; 92 (Ps. Sel.) ; 583 (from PRIMARY QUARTERLY) ; 251.

Special Scripture Reading—1 Cor. 9 : 24-27. (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 Slides—For Lesson, B. 587, Daniel, Shadrach, Meshach and Abed-nego Refuse to Eat the King's Meat and Wine. For Question on Missions, M. P. 173, Story of Devil's Hole in Hull, Quebec. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

EXPOSITION

By Rev. Professor Richard Davidson, Ph.D., Knox College, Toronto

Time and Place—B.C. 597 and the following years ; Babylon. Nebuchadnezzar was king of Babylon from B.C. 604 to B.C. 561.

Connecting Links—Two main facts must be kept in mind about the exile : (1) the deportation of some thousands of the leading men, rulers and priests, soldiers and artisans, along with King Jehoiachin in B.C. 597 (see 2 Kgs. 24 : 10-16) ; and (2) the destruction of the city and temple in B.C. 586, followed by the exile of a few hundreds more along with Zedekiah, 2 Kgs. 25 : 1-7.

Daniel and his companions are said in v.

1 to have belonged to an earlier company of captives carried away in the third year of Jehoiakim near the beginning of Nebuchadnezzar's reign. They were singled out for service in the court of Nebuchadnezzar. Their training would extend over a period of three years (v. 5), from 13 or 14 to 16 or 17 years of age, and would include speaking and writing the Babylonian language. Possibly also a knowledge of astrology and divination would be expected of them at the end of the time. In the meantime the king would supply their needs ; their rations came from the royal larder. Vs. 1-7.

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

I. A Resolute Purpose, 8-10.

V. 8. *Daniel*; whose Hebrew name, meaning "God Is My Judge", had been changed to Belteshazzar, "Favored of Bel (male) or Beltis (female)", the great Babylonian god or goddess, the changed name being intended to mark his change of country. *Purposed in his heart*; made it a matter of conscience and loyalty to the God of his fathers. *Would not defile himself*. See Light from the East. *King's meat. wine*; food and drink from the king's table. These were refused by Daniel and his companions because to partake of them would have been to countenance idolatry. The wine was further to be avoided, not only because part had been poured out to a heathen idol (Deut. 32 : 38), but because Daniel and his friends were, like Nazirites (see Num. 6 : 1-21), specially dedicated to God's service. *Requested*; with true wisdom going to the chief in authority to explain his position and make known his desire. *Prince of the eunuchs*; Ashpenaz, v. 3. This official had charge of the education of the king's sons.

Vs. 9, 10. *God*; from whose hand all good fortune comes. *Made Daniel to find favour and compassion* (Rev. Ver.). The young Hebrew captive had proved himself so winsome that Ashpenaz listened to his request with attention and sympathy. *I fear. the king*; as well he might, seeing that the king was one who could execute children before their father's eyes (2 Kgs. 25 : 7; Jer. 39 : 6), and in a moment of passion could threaten with death the wise men of his land, Dan. 2 : 5, 12. *Why should he see your faces worse liking* ("looking")? Ashpenaz was responsible for their fitness at the end of three years. *Endanger my head* (Rev. Ver.). At Eastern courts punishment is simple, sharp and summary.

II. A Fair Test, 11-14.

Vs. 11-14. *Then said Daniel*; probably gathering from the reply of Ashpenaz that he was favorable to the request preferred but feared to take the responsibility of granting it. *To the steward* (Rev. Ver.). The meaning of the word translated "steward" is not known. It may indicate the official who actually supplied the food. *Prove thy servants*. Daniel's three companions joined with him

in his purpose and request. *Ten days*; long enough as a test, but involving no one in danger. *Pulse to eat*. See Light from the East. *Water to drink*; instead of wine. *Then let our countenances be looked upon*. Daniel was perfectly confident as to the result of the test which he proposed. So, we may be sure that temperance in food and drink will benefit us in body and mind and spirit. *So he consented*; perhaps having been privately counseled by his chief to stretch a point to meet Daniel's wishes. *Proved them ten days*; giving Daniel's plan a full and fair trial.

III. A Remarkable Result, 15-20.

Vs. 15, 16. *Countenances. fairer. fatter in flesh* (Rev. Ver.). So, better bodily health, more beauty, greater strength and activity, a larger measure of fitness for work and capacity for enjoyment, are always the result of a temperate life. *The steward took away their meat*. The experiment had succeeded so well that the four young Hebrews were permitted, during the remainder of their training, to do as their consciences directed.

Vs. 17, 18. *God gave them knowledge and skill*. Not only were their mental activities stimulated by a sparing diet and by fasting, but God rewarded His faithful servants by supernatural quickening of their powers. They became extraordinarily proficient in the learning that was demanded of the king's servants. *In all learning*; astronomy, literature and philosophy, in which Babylon then led the world. *And wisdom*; power to use the knowledge they had acquired. *Daniel had understanding in all visions and dreams*; the most remarkable of all kinds of knowledge, a signal mark of divine favor. This statement looks forward to chs. 2 and 7-12. The power to interpret dreams and explain visions was a gift much sought and highly prized in the ancient East. *At the end of the days*; three years. *Bring them in*; present them for immediate attendance on the king. *The king communed with them*; put questions, etc., to them to test their fitness.

Vs. 19, 20. *None found like Daniel, etc.* This result was an abundant reward for their self-denial. *Stood they before the king*; because properly qualified. "To stand before" is

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By Rev. Jam

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The Defilement
of Drink

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equivalent to our "wait on", "minister to".
Ten times better ; better counselors, better
 informed. *Than . . . the magicians* ; men who
 pretended to interpret dreams, work magic,
 etc. *Astrologers* ; Rev. Ver., "enchanters",
 a name given to charmers of serpents.
 "Babylon was the land of magic. Demons
 or evil spirits were supposed to be active on
 earth, bringing to mankind diseases, mis-
 fortunes and every kind of ill ; the heavens
 were supposed to exercise an influence over
 the destinies of men and nations."

Daniel continued to hold a high position
 in Babylon till the days of Cyrus, that is,
 for nearly seventy years. According to ch.
 10 : 1, he was still active in the third year
 of that king. V. 21.

Light from the East

By Rev. James Ross, D.D., London, Ont.

DEFILE—The food used in a heathen
 palace included much that was forbidden by
 the Jewish law,—pork, and some kinds of
 game, birds and fishes ; and the mode of
 killing them made them unclean. Besides,

*Daniel purposed . . . not defile himself with . . .
 the wine*, v. 8. Strong drink does defile, and
 we may well marvel at the mental squint and
 moral twist that can keep any
 one in ignorance of this fact.

The Defilement
 of Drink

An old Greek philosopher, being
 asked by what means a man may best guard
 against the vice of drunkenness, answered,
 "By bearing constantly in his view the
 loathsome, indecent behavior of such as are
 intoxicated." Upon this principle was
 founded the custom of the Spartans of
 exposing their drunken slaves to their child-
 ren, who by that means conceived an early
 aversion to a vice which makes men appear
 so disgusting and absurd. Surely the sight
 and speech of one drunken man should be a
 sufficient reason why any self-respecting
 person, young or old, should resolve never
 to get into that condition, or anywhere near it.

*I fear . . . the king, who hath appointed . . . your
 drink*, v. 10. Those in high places have
 often set before the common people a dis-
 graceful example of intemperance. Macaulay

every meal at the king's table would begin
 with a libation to his gods, and this rendered
 all the food forbidden, to a strict Jew The
 religion and nationality of the Hebrews were
 at stake on this question of food at that time.
 In the Maccabees many pious Jews submit to
 martyrdom, rather than eat proscribed food
 and thus profane the holy covenant. And
 after Christ came and taught a broader con-
 ception of religion, it took a long, hard battle
 to prevent the Christian Jews from forcing
 the old yoke of ceremonial observances on
 the Gentiles.

PULSE—The Hebrew word means any-
 thing that grows from seed, and might be
 represented by "vegetables". The English
 word "pulse" is the Latin word for pottage,
 and includes all grains that grow in pods, as
 beans, peas, lentils and vetches. Flesh meat
 was used only on rare occasions by the Jews,
 and even yet cereals are the standard food of
 all the common people of the East. Daniel
 wanted to go back to the vegetable diet
 which he had learned by experience was best
 for him.

APPLICATION

By Rev. F. H. Larkin, B.D. Seaforth, Ont.

describes the coarse jollity around the table
 of Charles II., and tells that
 it was no uncommon occur-
 rence for the revelers to be
 laid under the table in the stupor of utter
 intoxication. The Scottish Parliament which
 met in Edinburgh in 1661 is known in history
 as the "Drunken Parliament". "It was a
 mad, roaring time", wrote Bishop Burnet,
 "and no wonder it was so, when the men of
 affairs were almost perpetually drunk." It
 is cause for thankfulness that King George,
 who was crowned a few weeks ago, is noted
 for his temperate life, and that his court is
 the abode of purity. It will be well for his
 people throughout the empire if they follow the
 lead of the king in the matter of temperance.

Prove thy servants, v. 12. Abstinence from
 the intoxicating cup will surely justify itself,
 just as the terrible results of indulgence to

excess will reveal its folly.
 What Drink Money Would Buy
 Speaking recently in London,
 John Burns said, "The best re-
 medy for the housing evil is for the people to

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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forbidden by law (Lev., ch. 11), or consecrated to idols, or capable of doing physical injury? It must have been a real temptation, as he "purposed" Hebrew "laid to heart": compare Isa. 57: 1, 11. There must have been great pressure brought to bear upon him. Was it royal orders or royal favors? He decided to do right. Emphasize the place of will in life. Without decision of character there can be no true morality, only a hothouse type. Self-control is necessary in everything,—speech, appetite, temper. This alone is temperance in the deepest and truest sense.

2. *The importance of well established beliefs.* Emphasize Daniel's faith in the blessings of a God-fearing life (see vs. 8, 12, 13). Bring out the following benefits as resulting from a life of temperance: (1) Physical improvement. Discuss the position of science as to the effect of alcohol on health. The testimony of life insurance companies is also valuable. (2) Increase in mental power. Consider the effect of alcohol on the brain, and consequently on the intellectual life. (3) The greater certainty of promotion. The value of sobriety is universally acknowledged. Refer to the position of railway companies and other employers of labor.

Press home the truth that the Lesson makes temperance one of the fruits of a godly life, an expression of a spiritual purpose. This is Biblical ground. Let God be given His rightful place in life, and temperance will result. Urge the scholars to accept Christ and purpose to do right.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

It will be an easy matter to interest the class in Daniel. Some of the first Bible stories which children learn are from the Book bearing his name. It will be interesting to look for some larger meaning in these old stories. The scene changes now from Jerusalem to Babylon. We have reached the period of the Captivity. What was the policy of the king of Babylon with respect to some of the brightest of the Hebrew boys? Why did he wish to train up these captives to fill important offices in the state? Were

they superior to the young men of Babylon? Over how many years did the course in the king's college extend (see v. 5)? What was the nature of the course of instruction and discipline? The king believed that high living was conducive to high thinking. Daniel and his three companions thought differently. Our Lesson to-day is the story of how it fared with these four boys at college.

1. *Daniel's Purpose*, v. 8. Note that Daniel has no complaint to make about the work he has to do. He is willing to work at college. His only complaint is about the board. What was the matter with it? In what way would he defile himself by partaking of it? Bring out very clearly that this was a matter of conscience, and that we always defile ourselves when we disregard the monitions of conscience. It will be easy to make a temperance application of this. Every one should purpose in his heart not to defile himself with strong drink.

2. *Daniel's Request*, vs. 8-14. What was this request? The way to hell is not paved with good intentions of the Daniel kind. They were good intentions which he decided to live up to. Dwell upon the courage manifested in making this request. What were the difficulties in the way? (See v. 10.) What was the prince of the eunuchs afraid of? Note that he was not so much afraid of disobeying the king as of being found out. Was it right for Daniel to ask him to disobey the king? What test did Daniel suggest? (Vs. 12, 13.) It will be a happy day when the world grows as wise as Daniel was.

3. *The Result of This Test*, vs. 15-20. How did these Hebrew boys fare *physically*? (V. 15.) Dwell upon the good physical effects of temperate living and the evil effects of intemperance. How did they fare *intellectually*? (Vs. 17-20.) Temperance habits are conducive to clearness of intellect. How did Daniel fare *spiritually*? (V. 17.) Impress upon the class that intemperance handicaps a person in every way.

For Teachers of the Boys and Girls

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

The Lesson teaching may be gathered up under three heads: I. A MORAL TEST. II.

A PHYSICAL TEST. III. THE RESULTS. Do not announce these beforehand to the scholars, but keep them in sight to give definiteness to the questions and discussion.

I. A MORAL TEST, v. 8. Bring out clearly the position of Daniel and his three companions. They were captives, in a strange land, at a heathen court, surrounded by heathen companions. Get the scholars to see how, in these circumstances, they were tested. Their *faith* was tested. Would they forget their fathers' God and cease to obey His law? Make it clear how partaking of the king's dainties would have shown lack of loyalty to God. Their *courage* was tested. Would they be brave enough to take a stand against the opinions and practices common round about them? Their *self-control* was tested. Would they be strong enough to master their appetites and refrain from eating and drinking that which would injure them? Bring illustrations from every-day life to show how boys and girls are tested in like ways still.

II. A PHYSICAL TEST, vs. 9-16. Question as to the proposal which Daniel made for himself and his three friends, first, to the head official in charge, and then to the steward who actually supplied them with food; the feelings of these officers towards Daniel; and the objection raised to granting his request. Have the scholars describe the test which Daniel proposed and which was carried out.

The point of application to make is, that these young Hebrews were physically stronger and in better health for rejecting the rich food and wines offered to them and living on plain fare. So, it will be the better for us, so far as our bodily health is concerned, if we abstain from the use of strong drink.

III. THE RESULTS, vs. 17-20. Bring out, by questions, the progress made by the four young men in their education, and the special powers given to Daniel. Follow out the story of their appearance before the king, for whose service they were being trained, their appointment to positions at the royal court and the high opinion of their ability and attainments formed by the king after a careful and searching inquiry.

Emphasize, in closing, the teaching of the Lesson as to abstinence from strong drink. Discuss the questions: Is strong drink beneficial or injurious to bodily health and strength? Does strong drink promote or prevent clearness and vigor of mind? Is strong drink a help or a hindrance to success in life? Have the scholars, if possible, answer these questions from every-day experience and observation, and add such illustrations from your own observation and reading. Urge every scholar to imitate the courage and self-mastery of Daniel and his companions, and take his or her stand definitely against the use of drink.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

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

It is the purpose in the heart that gives its direction to the progress of the life. v. 8.

Politeness oils the wheels of human intercourse. v. 8.

The good will of our fellows is a gift to be desired and sought after. v. 9.

Disobedience to the laws of the state is justified only when these are in conflict with the law of God. v. 10.

A man's sincerity cannot be questioned, when he is willing to run risks for the sake of his principles. v. 12.

No one need fear the final results of doing right. v. 13.

Health is a condition of physical enjoyment, and health depends upon temperance. v. 15.

Blessings that come to us through our own effort are none the less of God's bestowing, for He is the Source of all our strength. v. 17.

A good test of our actions is how we shall regard them "at the end of the days". v. 18.

Intemperance is a deadly foe to clearness and vigor of intellect. v. 20.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Paul says that our bodies are the temples of the Holy Ghost. Find the chapter and verse.

2. In another place the same apostle says that those who are strong ought to bear the infirmities of the weak, and not think only of pleasing themselves. Where are these words found?

ANSWERS, Lesson IX.—(1) Paul; Rom. 6: 23. (2) Acts 5: 1-10.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

- 1. Reasons against the treating custom
- 2. The rewards of temperance.

Prove from Scripture

That self-denial is required of us.

The Catechism

Ques. 1-19 (Review). Help the scholars to get a bird's-eye view of this group of Questions. The first three are introductory, teaching us for what God created us (Ques. 1), telling us that God has spoken to us (Ques. 2), and pointing to the chief things He has said, Ques. 3. Ques. 4 begins the section extending to Ques. 38, which deals with "what man is to believe concerning God". Ques. 4-6 are about God, who is Three and yet One. Ques. 7 refers to God's plan, and with Ques. 8 we begin to learn how this plan is carried out, first in God's works of creation (Ques. 9, 10), and second, in His

works of providence (Ques. 11, 12). Then follows in Ques. 13-19 the sad story of the coming of sin into the world, with its dreadful consequences. Ques. 20 points to God's way of deliverance from these, which will be brought out more fully in following questions.

The Question on Missions

Ques. 11. In the Province of Quebec "there is little freedom of the press. If a French newspaper dares to say anything that displeases the church, it is put under the ban, Roman Catholics are forbidden to buy it or read it, it dies for want of support, and there is no redress at law for loss, perhaps ruin, thus brought upon the proprietor." Rome exercises a powerful influence over the government by its power in elections, holding out promises of reward and threats of punishment in the unseen world to induce voters to cast their ballots in accordance with the wishes of the church. The public schools of Quebec are under the control of Rome. The Roman Catholic School Committee of that Province includes the chief authorities of the church. The Government has no say in their appointment. It can only appoint an equal number of Roman Catholic laymen. Thus the public schools are ruled, not by the Roman Catholic people nor by the Government, but by Rome.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—God's people learning that they should be temperate.

Introduction—How many know what a "Band of Hope" means? Let me tell you.

It is a number of girls and boys who promise never to drink strong drink, and it is such girls and boys who are the hope and joy of our country.

First Band of Hope—To-day we are going to hear of an old-time Band of Hope. There were just four boys in it, and I think we may make a star for each boy's name, for surely they were shining lights in a place full of the darkness of sin. Here are the four stars (Outline). We'll print in them DANIEL, HANANIAH, MISHAEL, AZARIAH. These



were boys who lived in the great city of Jerusalem when King Nebuchadnezzar came once to fight against the people of Judah. He took back some captives with him to Babylon, and among them these four boys.

Cold Water Boys—If we could have seen these boys in their own homes, we should have seen them being very carefully trained. They were taught to be obedient to their parents, and above all to be obedient to God. If we could have watched them at the table where they were taking their food, we should have seen them eating plenty of pulse (or we would say, porridge), and in the four drinking cups (Outline) what should we find? Do you think, wine? No; water. They drank nothing but pure, cold water. Were they sickly, thin, poor-looking boys? No; no finer, fairer, more manly boys could be found anywhere. No cleverer, brighter boys were in all that land.

Surrounded by Temptations—We see them now in this far-away heathen city surrounded by all sorts of wickedness. The king orders that some of the young captives be brought to live in his palace to be trained for his service, along with others. All were to be

fed with meat and wine from the king's table. Among them were these four (Repeat names). Their names were changed by those who had taken them captive (see v. 7).

The Training Begun—Here is a long table (Outline). On it, we must think, are placed the food and drink for all these boys. The drinking cups all look alike, but here are the cups set for our four boys. Are they filled with wine? No. The cold water boys in their own home are cold water boys in the midst of those who are using strong drink.

Daniel's Purpose—Tell the story of Daniel's purpose to keep his body pure (see vs. 8-16).

The Test—Now the time has come when the boys are to be brought before the king. Here are the meat and the wine fed boys, but there are others fairer, fatter, finer looking than all these. Who are they? The four cold water boys. Continue the story.

Golden Text—Repeat the Golden Text. What brave boys Daniel and his friends were! You are all training for the service of King Jesus.

Hymn—Sing Hymn 533, Book of Praise.

Something to Think About—I should never use strong drink.

FROM THE PLATFORM

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

THREE "R's"

Begin by referring to the three "R's",—Reading, (W)Riting and (A)Rithmetic. Tell the scholars that we have, in the Lesson, the THREE "R's" (Print) of temperance. Mention, as the first of these, *Resolution*. Question about the resolution of Daniel and his companions. Bring out, as one reason for this resolution, the fact that the food and drink offered to them might make them less healthy in body and less clear in mind. Apply this to the use of strong drink. But the first R would have amounted to little had it not been followed by the second,—*Refusal*. Have the scholars tell of the firmness shown by the three young Hebrews. The application to drink is easy,—we must refuse it if we are to be safe. Take as the third R, *Results*. Question as to the results of the conduct of the young Hebrews, and dwell on the good results of abstaining from strong drink.

DANIEL'S COMPANIONS IN THE
FIERY FURNACE

September 17, 1911

Daniel 3 : 13-28. Commit to memory vs. 17, 18. Study Daniel, ch. 3.

GOLDEN TEXT—The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13 : 6.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Sha'drach, Me'shach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Sha'drach, Me'shach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Sha'drach, Me'shach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of this hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Sha'drach, Me'shach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning

Revised Version—answered; ² of purpose; ³ that ye serve not my god; ⁴ music; ⁵ god; ⁶ have no need to; ⁷ Omit one; ⁸ certain mighty men; ⁹ hosen; ¹⁰ tunics; ¹¹ mantles; ¹² he spake; ¹³ aspect; ¹⁴ a son of the gods; ¹⁵ Most High; ¹⁶ out of; ¹⁷ satraps, the deputies and the governors; ¹⁸ that the fire had no power upon their bodies, nor was the hair; ¹⁹ had the smell of fire passed; ²⁰ Omit Then; ²¹ have yielded.

LESSON PLAN

- I. A Cruel Threat, 13-15.
- II. A Heroic Reply, 16-18.
- III. A Great Deliverance, 19-28.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Daniel's companions in the fiery furnace, Dan. 3 : 1-7. T.—Daniel's companions in the fiery furnace, Dan. 3 : 8-18. W.—Daniel's companions in the fiery furnace, Dan. 3 : 19-30. Th.—God's presence, Isa. 43 : 1-7. F.—Fear not! Isa. 41 : 8-16. S.—God's angel, Acts 12 : 1-11. S.—Christ's exhortation, Matt. 10 : 16-28.

Shorter Catechism—Review Questions 21-38.

The Question on Missions—12. What work is our church doing amongst Roman Catholics? The work of French Evangelization, carried on mainly in the Province of Quebec, seeks, by means of preaching, the work of colporteurs, and teaching in mission

fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and Abed-nego.

23 And these three men, Sha'drach, Me'shach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Sha'drach, Me'shach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Sha'drach, Me'shach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

schools, to carry the simple gospel to French Roman Catholics.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 80; 256; 97 (Ps. Sel.); 95 (from PRIMARY QUARTERLY); 250.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1101, The Golden Image; B. 262, Shadrach, Meshach and Abed-nego Refuse to Worship the Golden Image; B. 1102, Shadrach, Meshach and Abed-nego Bound; B. 942, The Fiery Furnace. For Question on Missions, H. M. 1, Pointe-aux-Trembles Presbyterian School, Quebec. (Slides may be obtained from the Presbyterial Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, A Soldier of King Darius, Sculptured 2,400 Years Ago, in Royal Palace of Persepolis (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 10 stereographs for Quarter's Lessons, \$1.67; two for September, 40c.; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

Time and Place—About B.C. 586; the Plain of Dura in the immediate neighborhood of Babylon.

Connecting Links—Ch. 1 (last Lesson) tells how the four youths who were true to Jehovah's law were signally distinguished by God: there were none like them for wisdom and understanding. A similar truth is

taught by the present chapter: those who keep God's commandments may be thrown into a burning, fiery furnace, but the fire shall have no power over them.

Nebuchadnezzar, like most kings of Babylon, was devoted to his gods; he was proud of having built many temples. The opening verses of the Lesson chapter relate that he

had a great image prepared (see *Light from the East*), before which all the leading men of his kingdom were commanded to prostrate themselves in worship. But there were three Jews who refused to bow the knee, and the king's word had been that all who refused should be cast into a burning, fiery furnace. Vs. 1-12.

I. A Cruel Threat, 13-15.

Vs. 13, 14. *Nebuchadnezzar in his rage and fury*; when he heard of the rebellious Jews. *Commanded to bring*; that they might be summarily tried. *Shadrach, Meshach, and Abed-nego*. See ch. 1:6, 7. *Is it of purpose...* (Rev. Ver.)? "Can you really be such insolent fools as to disobey my command?"

V. 15. *If ye be ready*; not an offer of a second chance, but a means of verifying the accusation made against the three. *Cornet*; a horn, straight or curved, used for giving signals, like our bugle. *Flute*; either the long flute, like our clarinet, played by blowing into one end, or the flute played by blowing into a hole in one side, like our flute. *Harp*; a stringed instrument, of which there were many kinds. *Sackbut*; probably a small triangular harp with four strings, making a sharp sound, or perhaps a large and powerful harp with a rich quality of tone. *Psallery*; a sort of harp with a sounding-board, played with a plectrum or small rod. *Dulcimer*; almost certainly some wind instrument: according to many, the bagpipes. *Worship not... a burning fiery furnace*; probably a pit in the ground lined with brick or stone and covered by a low mound with a vent at the top. Death by burning was common till recently in Persia, and was in vogue amongst the Babylonians (see Jer. 29:22). *Who is that God, etc.*? A defiant challenge to the Almighty.

II. A Heroic Reply, 16-18.

Vs. 16-18. *We have no need to answer thee* (Rev. Ver.). They were accountable to God alone, and not to the king for their worship. *God... is able, etc.* He can save, if He will, from the flames or from any other punishment the king can devise. *If not, etc.* Cost what it might, they would do the right.

III. A Great Deliverance, 19-28.

Vs. 19-23. *Form of his visage was changed*. His features were distorted by his rage. *Heat*

the furnace one seven times more; in order to make death more certain. *Bound*; perhaps bound hand and foot with their own clothing (see the description in *Light from the East*), so as to be perfectly helpless. *Coats*; mantles. *Tunics* (Rev. Ver.); inner garments. *Hats*; head coverings. (But see *Light from the East*.) *Slew those men*; the flames streaming out as if at God's bidding.

Vs. 24-28. *Nebuchadnezzar... was astonished* ("astonished"); as he looked through the grated gate at one side of the furnace. *Counsellors*; ministers of the royal court. *Four men*; instead of three. *Loose*; whereas the three Jews had been bound. *Walking... no hurt*; in spite of the fierceness of the flames. *Like a son of the gods* (Rev. Ver.); some divine being sent from heaven, for only such could walk unharmed amidst the flames, and keep others alive. *Servants of the Most High God* (Rev. Ver.); the God who rules supreme in heaven and earth. *Princes... saw*. The deliverance was public, unmistakable and testified to by many witnesses. *Blessed be the God, etc.* The king now recognized and acknowledged the power of the only true God. *Yielded their bodies*. Men so faithful to God could not be unfaithful to their king.

Vs. 29, 30 narrate that the king acknowledged Jehovah as the supreme God, and forbade any word to be spoken against Him, and that the three Hebrews prospered in their places.

Light from the East

IMAGE—This was probably a figure of Bel-Merodach, the patron deity of Babylon. The statue was nine feet wide and ninety feet high, which no doubt included the pedestal. Many huge images were made in the ancient world. The Colossus of Rhodes and the statue of the Emperor Nero were both over a hundred feet in height. There is still well preserved, at Kamakura, in Japan, a bronze image of Buddha, cast in sections in A.D. 749, in a sitting posture, 47 feet in height, besides the pedestal. The largest image of ancient times was the statue of Rameses II., which now lies in pieces on the site of Zoan. It was carved from a single block of red

granite, and although in a sitting posture, was 92 feet high, and, with the pedestal, about 110 feet.

COATS—"Herodotus describes the Babylonians as wearing a shirt of linen reaching down to their feet. Over this was a woolen gown or tunic shorter than the other, and a hood

or short cape over their head and shoulders. "Coats" are the long undergarment, "hosen", the cape thrown over the head and shoulders for protection from the sun and bound round the head with a cord, and the "hats" are probably the tunic. The linen garments would be very inflammable." (Tristram.)

APPLICATION

Shadrach, Meshach, and Abed-nego, v. 13. The Hebrew names of the three heroes witness not only to their nationality but also to their religion. Hananiah means "Jehovah hath been gracious"; Mishael, "Who is like God"; and Azariah, "Whom Jehovah aids". Every true Mohammedan, no matter where he may be, or how he may be occupied, or who may be his companions, at the hour of prayer will turn aside for his worship. In like manner, our life and conduct should be such as to leave no doubt in the minds of those about us, that we are followers and servants of the Lord Jesus Christ. Let the British soldier be ashamed of the uniform he wears or the flag he follows, before we shall hide our allegiance to our great and glorious Leader.

Who is that God that shall deliver? . . . our God . . . is able, vs. 15, 17. The way to meet defiance of God is by trust in God. Our battle with God's enemies is not ours alone. God Himself is on our side, and therefore the issue is never doubtful. A cardinal legate was sent from Rome to Augsburg to reason with Luther regarding his rebellion against the pope. Said he, "What do you think the pope cares for the opinions of a German boor? The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you,—you, a wretched worm like you? I tell you, No! And where will you be then? Where will you be then?" Luther calmly replied, "Where I am now,—in the hands of Almighty God."

But if not . . . we will not serve thy gods, v. 18. When one asked Luther what that service was which pleased God best, he answered, "To hear Christ and be obedient to Him." This is the best and highest service of God. For in heaven He has far better and more

beautiful worship and praise than we can render. "To obey", it was said to Saul long ago, "is better than sacrifice." As soldiers say in time of conflict: "Obedience and keeping to the articles of war,—this is victory." The kind of soldiers our Commander Christ seeks are those who will not turn back, but who, at all hazards, will be faithful and true to Him and His cause.

The form of his visage was changed, v. 19. "Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

Bad, vicious thoughts disfigure both the soul and the face. In the library at Trinity College, Cambridge, there is a very fine statue of Lord Byron. The librarian said to Spurgeon, who was a visitor, "Stand here, sir." He looked and said, "What a fine, intelligent countenance! What a grand genius he was!" "Come here", said the librarian, "to the other side." Looking at the statue from that other side, Spurgeon exclaimed, "Ah! what a demon! There stands a man who could defy the Deity." He had such a scowl and dreadful leer in his face as made him seem capable of any wickedness.

These men . . . were cast into the . . . furnace, v. 21. At Stratford-le-Bow, in the days of Queen Mary, there was once set up a stake for the burning of two martyrs, one of them a lame man, the other blind. Just when the fire was lit, the lame man hurled away his staff, and, turning his head, said to the blind man, "Courage, brother, this fire will cure us both." The suffering Christian may "rejoice in tribulation" by remembering that the trial of our faith, "though it be tried with fire", shall "be found unto praise and honor and glory at the appearing of Jesus Christ." Death is but the doorway into an endless life of perfect blessedness.

The Kind of
Soldiers

The Face and
the Soul

Cured by Fire

TEACHING HINTS

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

For Teachers of Bible Classes

Have the class follow Daniel's career. Discuss the king's dream (ch. 2) and Daniel's interpretation, showing how it served to keep alive the hope that God's kingdom would be established on the earth. Ch. 3 follows with the teaching that the fiery furnace was preferable to a denial of Jehovah, who could and did save His own. Bring out the story of the setting up of the image, the king's command, and the attitude of Daniel's friends. The main points for questioning and explanation are:

1. *The refusal to worship the image*, vs. 13-18. Call attention to: (a) The king's rage and self-conceit, also his insolence toward God. (Compare Ex. 5 : 2 ; 2 Chron. 32 : 13-17 ; Isa. 36 : 20.) (b) The reply,—its straightforward tone, its trust in God, its obedience in life or death. Dwell upon the fact that these men manifested such heroic fidelity, though they were surrounded by heathen, lived amidst heathen influences, and lacked the light and inspiration of gospel times.

2. *The fiery furnace*, vs. 19-23. Note the punishment prepared, and the fury of the flames as seen in the destruction of the executioners. Use the incident as an illustration of the world's hatred of the followers of God both in Christian and heathen lands.

3. *The great deliverance*, vs. 24-28. Question out the details,—the king's astonishment, his vision, the deliverance, and the king's command. Who was the fourth seen walking in the furnace?

The main teaching of the Lesson incident is, that all who love God must obey Him even if obedience leads to death. Use the Lesson as an outstanding illustration of faith in God.

Emphasize the importance of fidelity in religion. The common criticism that Christians are not consistent with their profession, reveals the weight which non-Christians attach to downright sincerity. Every weakness is a decided loss to the kingdom of God. The truth wins, as it is lived.

For Teachers of the Senior Scholars

The Lesson is a prime favorite amongst the young. Picture the scene on the plain,—the great multitude of notables, the huge golden image, the loud cry of the herald who made the proclamation, the outburst of music, the multitude prostrate before the golden image, three men standing upright in the midst of the prostrate throng. Who were these three? Why did they not fall down before the image? Get some one to tell how the king found out that these men had disobeyed his command (see vs. 8-12).

1. *The King's Interview with The Three Hebrews*, vs. 13-18. What question did the king ask? What offer did he make? What threat did he utter? How proud and defiant the king is, when referring to the God of Israel (see v. 15, last clause)! Compare his words with those of Pharaoh (Ex. 5 : 2), and with those of Sennacherib, Isa. 36 : 20. What have the three Hebrews to say for themselves? (Vs. 16-18.) Dwell upon the great faith and courage of these men,—they were the stuff, surely, out of which heroes are made. They know history and life well enough to know that God does not always deliver His people from danger; but they know that God always does what is right, and best. They cannot, therefore, be frightened into doing what is wrong. Impress upon the class that faith in God is the only thing that can make us strong to resist evil.

2. *The King's Decree*, vs. 19-23. It will not be necessary to dwell upon the carrying out of this decree. No scholar will ever forget it. What has Christianity done to lessen the barbarous cruelties of capital punishment? Should capital punishment be abolished? There will be no difficulty in getting up an interesting discussion over this subject.

3. *The King's Defeat*, vs. 24-28. Bring out the details of these verses. What the king witnessed led him to realize that the God of the Hebrews was greater than the gods of the Babylonians.

Emphasize the teaching that the king's challenge (v. 15), made the conflict one between himself and the God of the Hebrews. Press home the truth that victory is always sure to be on God's side. Are we on His side?

For Teachers of the Boys and Girls

Have the scholars tell the story, from the unprinted portion of the Lesson, of the refusal of the three companions of Daniel, now twenty years older than in last Lesson, to obey the royal order to worship Nebuchadnezzar's golden image, and of the laying of information against them before the king. This will lead up to the point at which the printed portion of the Lesson begins. Question somewhat as follows :

1. *What threat did King Nebuchadnezzar make against the three Hebrews ?* (Vs. 13-15.) Follow up this question until you have brought out fully and clearly the furious rage of the king, his command that the disobedient trio should be brought before him, his angry challenge as to their conduct, his cruel threat that unless they should worship the golden image they should be cast into a burning furnace, and his wicked defiance of their God to deliver them.

2. *What reply did the Hebrews make to the king's threat ?* (Vs. 16-18.) In like manner, under this question, elicit the account of the boldness of the three men, their heroic declaration that for their worshiping they were

accountable to God alone and not at all to the king, their confidence that God was able to rescue them even from the fiery furnace if He chose to do so, and their unflinching declaration that, even though they should perish for their faithfulness, they would not worship the king's image.

3. *What became, in the end, of the Hebrew heroes ?* (Vs. 19-27.) Bring out, under this question, the rage of the king, his command that the furnace should be heated seven times hotter than usual, the casting into the flames of the three men, the death of the men who put them in the furnace, the astonishment of the king at the sight of the three Hebrews walking in the flames and a fourth by their side, the king's hastening to the mouth of the furnace with his eager question, the coming forth of the Hebrews unharmed, and the testimony borne to this fact by all the onlookers.

A fine point of application is suggested by the last clause of v. 15 and v. 16. Nebuchadnezzar defies God, and the three Hebrews take their stand on His side, trusting in His power. Impress the truth that those who are on God's side must surely win out in the end.

THE GEOGRAPHY LESSON

In the time of Nebuchadnezzar the kingdom of Babylon had reached a very high stage of industrial civilization and military power. In the British Museum at London there is a slab of stone on which some old sculptor, living within a few years of the storied time of Daniel, carved the figure of an Oriental soldier. Without going over to the British Museum (or even to the Metropolitan Museum in New York, where they have a plaster copy of the carved stone), you can study the figure by means of a stereograph. As you look through the stereoscope, you see the soldier in full length profile, grasping the vertical shaft of a long spear

whose point reaches higher than his own head. The soldier has a full beard, and wears a curious sort of a helmet over what was probably meant for curly hair. He carries a bow and a quiver full of arrows on his shoulder. It is easily possible that the Babylonian soldiers who carried out Nebuchadnezzar's orders about the fiery furnace may have been grave, bearded men much like this one. To see the ancient sentinel for yourself, use a stereograph entitled, *A Soldier of King Darius, Sculptured 2,400 Years Ago, in Royal Palace at Persepolis*. See also *HOME STUDY* and *INTERMEDIATE QUARTERLIES* and *LEAFLETS*.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. In Revelation there is the beautiful

promise,—“Be thou faithful unto death, and I will give thee a crown of life.” Find the chapter and verse.

2. “When thou walkest through the fire, thou shalt not be burned ; neither shall the

flame kindle upon thee." These precious words are in Isaiah. Find them.

ANSWERS, Lesson XI.—(1) 1 Cor. 6 : 19-
(2) Rom. 15 : 1.

For Discussion

1. Should earthly rulers ever be disobeyed?
2. "God . . . is able."

Prove from Scripture

That God is the Ruler of nature.

The Catechism

Ques. 21-38 (Review). These Questions deal with the great facts of redemption. Make it clear that "redemption" means "buying back", as a slave is bought back from bondage to freedom. Questions 21-28 describe the Redeemer and His work. Recall the description: He was and is the Son of God, who became and continues to be Man ; and in His redeeming work, He acts as prophet, priest and king, in His two estates of humiliation and exaltation. Questions 29, 30 tell how the redemption becomes ours, namely, through the work of the Holy Spirit in our hearts making us one with Christ. In Questions 31-38 we are told of the benefits, in this life and in the life to come, which redemption brings. Emphasize the central

place (Ques. 30) given to faith as the link uniting us with the Saviour and thus making ours the redemption wrought out by Him, with all its priceless blessings.

The Question on Missions

Ques. 12. Last year, under the care of the Board of French Evangelization, there were 44 mission fields and colportage districts, containing 880 Protestant families. 1,109 scholars attended Sunday School ; 582 scholars were enrolled in the mission schools, of whom 235 were Roman Catholics. 2,100 copies of the scriptures (in whole or part), and 30,280 tracts and booklets were sold and distributed, and the gospel offered in 9,970 Roman Catholic homes. One chief department of the French Evangelization work is carried on at the Pointe-aux-Trembles Mission Schools, on the north shore of the St. Lawrence, nine miles below Montreal. These Schools have accommodation for 190 boys and 80 girls. "More than 6,000 young people, about half of them Roman Catholics, and from all parts of French Canada, have passed through the Schools. They have become teachers, missionaries, lawyers, doctors, merchants, farmers, all over the land, and wherever they go they dispel ignorance and prejudice."

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God is a Helper in danger.

Introduction—Outline again the four stars, and recall the noble cold water boys who

dared to stand alone, dared to do as they had been trained in their own homes, dared to do right in the midst of temptation. We are going to hear more about these boys. They not only remembered their home training about using water instead of wine, but they remembered their God in the midst of the heathen people of Babylon.

Lesson—Simply and vividly tell the story. Sketch something that will represent the image set up by Nebuchadnezzar, v. 1. Describe the gatherings of all



the great men of the land (v. 3), to see the image placed for worship, vs. 4-6.

A Call to Worship—Listen to the call to worship,—the cornet, the flute, harp, sackbut, psaltery, and all kinds of music. See the people, wherever they happen to be, fall down on their knees at the sound and worship the golden image which Nebuchadnezzar had set up. But look! Here and there is one who does not bow the knee. Ah! yes, these are Jews, servants of the true God. At once some of the heathen people go to the king to complain that all are not obeying his orders, vs. 8-12. Did I tell you that the king had put Daniel, Shadrach, Meshach and Abednego into very high offices in Babylon, and the heathen people were angry that these stranger young men should be placed over them (see ch. 2 : 48, 49)? How glad they are of the chance of making trouble for them!

The Angry King—The king is very angry when he hears that the three Hebrews will not obey his orders. "Bring them to me", he commands in anger. Here they stand before the king (three strokes). The king gives them a command, vs. 13-15.

Faithful to God—Listen to the brave Hebrews! They fear no one but their God. "He is able to deliver us. We will not serve thy gods, nor worship the golden image which thou hast set up."

Cruel Punishment—Tell of the awful punishment that Nebuchadnezzar caused to be made ready for them. The strongest men of his army were ordered to bind them and cast them into a burning fiery furnace, vs. 19-23. It may be best not to make the picture too vivid for the little ones, just sufficient to make them realize the danger. (Outline a furnace door showing flames behind it into which the three Hebrews were cast.)

A Helper Sent—The king looks into the furnace. What does he see? The three Hebrews alive and unharmed, and with them is a fourth. Yes, a helper had come to them in their danger, and even the fire had no power to harm them then, vs. 24-27.

Nebuchadnezzar became even a greater friend to Daniel and his companions than before (vs. 28-30), and acknowledged the power of God (see ch. 4 : 37).

A Lesson for Us—Never consent to do wrong. God will help you, if you are trying to obey Him.

Repeat—Verse 3 of Hymn 534, Book of Praise :

" Though the way may dark appear,
We will follow Jesus ;
He will make our pathway clear ;
We will follow Jesus."

Something to Think About—I should not be afraid.

FROM THE PLATFORM

THE VICTIMS ORS

Print on the blackboard, THE VICTIMS. Ask who in the Lesson might be called by this title. The scholars will readily answer : "The three Hebrews who were cast into the fiery furnace." Question out what led to this dreadful doom,—the command of King Nebuchadnezzar to worship the golden image which he had set up, the refusal of the three Hebrews to obey the royal command, and the king's furious command. Now, ask about the wonderful sight which the king saw in the furnace,—the three men who had been cast bound into the fire walking free and unharmed, and beside them a fourth (Who was this?). Have the scholars give the details of vs. 24-28. What shall we call these victims now? A little questioning will get the answer, VICTORS (Print), and lead up to the point to be pressed home, that those who trust in God, and whom God helps, are sure to conquer (see Golden Text).

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS September 24, 1911

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Special), The Ten Commandments, and the Question on Missions for the Quarter.

DANIEL IN THE LIONS' DEN

Daniel 6 : 10-23. Commit to memory vs. 21-23. Study Daniel, ch. 6.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

10 ¹ Now when Dan'iel knew that the writing was signed, he went into his house ; ² and his windows being open in his chamber toward Jeru'salem, ³ he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled ⁴, and found Dan'iel ⁵ praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's ⁶ decree ; Hast thou not signed ⁷ a decree, that every man that shall ⁸ ask a petition of any God or man within thirty days, save ⁹ of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Per'sians, which altereth not.

13 Then answered they and said before the king, That Dan'iel, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the ¹⁰ decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeas'd ¹¹ with himself, and set his heart on Dan'iel to deliver him ; and he laboured till the going down of the sun to ¹² deliver him.

15 Then these men assembled ¹³ unto the king, and said unto the king, Know, O king, that ¹⁴ the law of the Medes and Per'sians ¹⁵ is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought

Revised Version—¹ And when ; ² now his windows were open ; ³ and he ; ⁴ together ; ⁵ making petition and supplication ; ⁶ interdict ; ⁷ an interdict ; ⁸ make petition unto any god or ; ⁹ unto thee ; ¹⁰ Omit with himself ; ¹¹ rescue ; ¹² it is a law ; ¹³ that no interdict nor ; ¹⁴ nothing might be ; ¹⁵ music ; ¹⁶ fled ; ¹⁷ near unto the den to Daniel ; he ; ¹⁸ Omit three words ; ¹⁹ and they ; ²⁰ Omit for him ; ²¹ had trusted.

LESSON PLAN

I. Accused, 10-15.

II. Sentenced, 16-18.

III. Delivered, 19-23.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Daniel in the lions' den, Dan. 6 : 1-9. T.—Daniel in the lions' den, Dan. 6 : 10-18. W.—Daniel in the lions' den, Dan. 6 : 19-28. Th.—God rather than men, Acts 5 : 25-33. F.—Safety of the upright, Isa. 33 : 13-22. S.—God's heroes, Heb. 11 : 32-40. S.—God a Saviour, Ps. 37 : 27-40.

EXPOSITION

Time and Place—About B.C. 538 ; perhaps Babylon.

Connecting Links—The narratives of the first half of the Book of Daniel are meant to inculcate unswerving loyalty to the law of God. The four youths refuse to defile themselves with unlawful meats, and outstrip all rivals in understanding and wisdom, ch. 1. The three refuse to bow the knee to Bel, and God sends His angel to shield them from evil, ch. 3. Daniel prays three times a day to the

Dan'iel, and cast *him* into the den of lions. Note the king spake and said unto Dan'iel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that ¹⁸ the purpose might not be changed concerning Dan'iel.

18 Then the king went to his palace, and passed the night fasting ; neither were instruments of ¹⁹ music brought before him ; and his sleep ²⁰ went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came ²¹ to the den, he cried with a lamentable voice ²² unto Dan'iel ; and the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

21 Then said Dan'iel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, ²³ that they have not hurt me ; forasmuch as before him *innocency* was found in me ; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad ²⁴ for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, because he ²⁵ believed in his God.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 297 ; 320 ; 100 (Ps. Sel) ; 80 (from PRIMARY QUARTERLY) ; 293.

Special Scripture Reading—Ps. 34. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1103, Conspiracy of the Princes ; B. 877, Daniel in the Lions' Den ; B. 718, " My God hath sent His angel." For Question on Missions, M. P. 172, " Corpus Christi " Procession in Montreal. (Slides may be obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, A Lion of Old Mesopotamia and Royal Huntsman in Chariot, About B.C. 870 (Underwood & Underwood, see page 433).

God of his fathers, and that God shuts the lions' mouths. Daniel's supreme skill in interpreting dreams and symbols is illustrated in the stories of chs. 2, 4, 5. And these stories, like the visions of chs. 7-12, are fitted to strengthen men to stand fast till the end. Be true to Jehovah ; your God cannot fail you.

Babylon was captured by the Persian army in B.C. 539, and Cyrus made his general Gobryas, commonly identified with Darius the Median (ch. 5 : 31), governor of the new

province of Babylon. Daniel, the story continues, became one of the three chief ministers of Darius. Moved by jealousy of the successful foreigner, Daniel's rivals sought to get rid of him. Failing to find fair means, they resorted to foul. They took advantage of the fact that he was (to them) a nonconformist, a heretic, and secured a decree signed by the king forbidding any one to present a petition to god or man, save the king alone, for the space of thirty days. Vs. 1-9.

I. Accused, 10-15.

Vs. 10. *Daniel knew that the writing* (the king's decree: see on vs. 1-9) *was signed*; and therefore his refusal to refrain from the worship of the true God was deliberate and in full view of the danger involved. *His windows were open in his chamber toward Jerusalem* (Rev. Ver.); the upper room, an apartment at one corner on the roof, with latticed windows which allowed the air to circulate freely. It was quiet and cool, and often used as a guest chamber. Daniel prayed, turning his face westward toward Jerusalem, the holy place of his God. Possibly the habit of turning toward Jerusalem in prayer, based doubtless on 1 Kgs. 8 : 35, 38, 44, 48, began during the exile. Mohammed had his followers face toward Jerusalem till he quarreled with the Jews, then he changed the kiblah ("facing") to Mecca. *Kneeled*. The Old Testament knows various attitudes for prayer,—bowing the head (Gen. 24 : 26), kneeling (1 Kgs. 8 : 54), prostration, Neh. 8 : 6. *Three times a day*. The Rabbis said at the time of the morning, afternoon (3 o'clock) and evening offerings, and referred to the patriarchs, Gen. 19 : 27 ; 24 : 63 ; 28 : 13. *Prayed*; presented his petitions to God. *Gave thanks*; for benefits received from heaven. *As he did aforetime*. There was no parade of courage or ostentatious defiance of the king. Daniel simply continued his usual practice. The practice of three prayer periods in the day passed over into early Christianity.

Vs. 11, 12. *Assembled*; flocking tumultuously round the house. *Found Daniel*. He could be seen through the open or latticed window. *Spake before the king*. They hurried to him with their charge. *Hast thou not signed a decree?* In their impatience they omitted the words of address, "O king, live

for ever" (compare v. 21). *Make petition unto any god or man*. Possibly Darius was regarded as in some sense the incarnation of his god. *Cast into the den of lions*; apparently some enclosure in the royal gardens where lions were kept for sport. Throwing prisoners to the lions is mentioned in Assyrian inscriptions. *Law of the Medes and Persians . . . altereth not*. A Persian edict could not be revoked: it might be evaded, but not abrogated. For the king to change his laws would have been to admit that he could make mistakes, which would be too humiliating for a proud Eastern despot.

Vs. 13-15. *Daniel . . . regardeth not thee*; the personal offence thrust forward. *Sore displeased*; not with Daniel, but with his courtiers, and with his own folly, which had made him a tool in their hands. *Set his heart*; seeking to evade his own edict. *Laboured*, etc.; spending the whole day seeking some way of undoing his mistake. *Assembled*; clamoring for the execution of the decree.

II. Sentenced, 16-18.

Vs. 16-18. *Then*; at the close of the day. *Cast him into the den of lions*; all the king's efforts to save him having proved to be in vain. *Thy God . . . will deliver thee*. The Greek Bible adds: "Courage, till to-morrow." Darius hoped that Daniel, in some way, would be rescued and his wrong undone. *A stone . . . laid upon the mouth*; still a common means, in the East, of closing doorways as well as tombs. *Sealed it with his own signet*. Perhaps a bar was stretched across the doorway and secured at either side with thongs, the knotting of which was sealed with wax stamped with a signet. The Babylonians sealed with a little cylinder rolled over the clay. What is apparently a seal ring of Darius is known; it represents the king hunting lions. *Signet of his lords*; for double security, so that not even the king could tamper with the fastening. For the idea compare Matt. 27 : 66. *King . . . passed the night fasting*; in great distress, because of Daniel's fate and his own weakness and sin which had brought it about.

III. Delivered, 19-23.

Vs. 19-23. *The king arose very early*; as soon as it was light. *Went in haste*; eager

to learn how it had gone with Daniel. A *lamentable voice*; a voice throbbing with anxiety. *Servant of the living God*; who has ears to hear and an arm to save, unlike the dead gods of the heathen. *My God*. The words ring with triumphant confidence. *His angel*. Compare Gen. 24 : 7, 40 ; Ex. 33 : 2 ; Num. 20 : 16. Many identify this messenger with the Second Person of the Trinity, who thus appeared before He came in the flesh as the world's Saviour. *Innocency was found in me*. Let a man keep himself unspotted from the world, and God will prove his strong salvation. *No manner of hurt . . . because he had trusted in his God* (Rev. Ver.); the secret in all ages and circumstances of safety and peace.

Vs. 24-28 complete the story.

Light from the East

MEDES—Were a people occupying the country south and southwest of the Caspian Sea and northwest of Persia proper. They were divided into a number of small states, each with its city lord. They were augmented by a number of Scythian tribes and

overthrew the Assyrian empire in B.C. 606, but their dominion did not last very long. They were brave and warlike mountaineers, excellent horsemen, and wonderfully skilful with the bow. Their religion was a form of Zoroastrianism, and they left the bodies of their dead to be devoured by wild beasts or birds of prey.

PERSIANS—Were the people inhabiting Persia proper from early time, and were of the same stock as the Medes. They were a brave, witty, and passionate people, and, like the Medes, were Zoroastrians, believing in the equal dominion of good and evil. They rallied together under Cyrus, and after a bloody struggle they conquered the Medes, their masters, in B.C. 558. Then they overran Lydia and all surrounding countries, and Babylon fell before them in B.C. 539. Cyrus did not treat the Medes as a conquered people, but rather amalgamated them: the double title indicates this. The changelessness of their laws was the outcome of their deification of the emperor; to have altered them would have been to admit that he had made a mistake.

APPLICATION

Daniel knew . . . went . . . kneeled . . . prayed, v. 10. Our first obligation is always to God. If one must break with human authority in order to be true to God, then the breach becomes a duty as well as a heroism. If one cannot give attention to prayer without drawing down upon oneself ill-treatment and persecution, then ill-treatment and persecution become the badge of worth. Once in an English dining-room some seventy men were seated around a table from which the ladies had withdrawn. The conversation took a turn which was evil in its suggestion and sneering in its spirit towards Christianity. One young man, who had sat until he could bear it no longer, ordered his carriage, and courteously taking leave of his host, explained his going away by saying graciously but firmly that he was still a Christian. The young man who dared to do that simple act lived to be the famous Sir Robert Peel.

Cast him into the den of lions, v. 16. In an old church in the city of London a curious

service has been held for more than 250 years on each 16th of October. The "Lion Sermon" It is in St. Catherine's Cree, Leadenhall St., and what is called the "Lion Sermon" is preached. It came about thus. There was once in the city a very pious man called Sir John Gayer, at one time Lord Mayor of London. When traveling through a desert place in Asia, he found himself alone and face to face with a lion. Everybody in the company who could help him had gone forward. He thought of Daniel, and fell on his knees there before the beast, and shut his eyes, and cried to God to shut the mouth of the lion. His courage in not running away, and his unexpected conduct in facing him on his knees was too much for the lion; and when he opened his eyes, the fierce beast was nowhere to be seen. So when he came back to London, he set aside a sum of money to furnish gifts for the poor and to provide for the preaching of a sermon to tell the generations to come how God heard his prayer and delivered him

from the mouth of the lion.

Thy God (v. 20). *My God*, v. 22. There is many a lesson in the pronouns of the Bible. It is a great thing when one is so evidently serving God and looking to Him for help, that those who know him best can find no better description of God than "Thy God", the God whose will and character are reflected in the life of His servant. And when others can say to us, "Thy God", we may say with the utmost confidence, "My God". He is ours, and that implies that all His strength and wisdom and grace are working for our good.

My God hath sent his angel, v. 22. It is told of Horace Bushnell, the famous New England preacher and author, that when he was found to be suffering from an incurable disease, to prolong his life he was sent to the White Mountains, where he spent his last six months on earth. He was visited there by Rev. Joseph Twitchell (Mark Twain's minister), and as they sat together one night under the starry sky, Bushnell said, "One of us ought to pray." Twitchell asked Bushnell to do so, and Bushnell began his prayer with the words, "I have remembered all the way Thou my God hast led me", and then burying his face on the ground, he poured out his heart, "until", said Twitchell, in recalling the incident, "I was afraid to stretch out my

hand in the darkness lest I should touch God." The loving Father is ever near to His children when they cry to Him in their need.

No manner of hurt, v. 23. A missionary to Burma tells of a native Christian who was tied to a cross on which it had been decreed that he should be crucified the next day. Prayer was made for him by the church. While his captors were feasting to celebrate their success, the prisoner worked his thongs until he set free, first one hand, then the other, and finally his feet. In the shadows he slipped past one armed guard after another, and entered the church where the people were praying for his release. God has many methods of delivering His people. He may save them by natural means or supernatural; He may rescue them from death or by death. Whatever happens to those who trust and serve God, it will always be true, in the highest sense, that "no manner of hurt" will be found upon them. They are armor-proof against any real injury.

Because he believed in God, v. 23. A picture by the famous artist Doré is called *Ad Leones*, "To the Lions". The scene is a Roman amphitheatre, in which Christians are being torn to pieces by lions, before a heathen crowd. But above, unseen by the persecutors, are multitudes of angels welcoming to the joys of heaven those who are being destroyed below.

TEACHING HINTS

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

For Teachers of Bible Classes

Follow the history of Daniel, bringing out the fact that, as he had been faithful under the Chaldeans, he now appears as faithful under his new masters, the Medes and Persians. The present Lesson, closely resembles the last in its insistence upon obedience to the law of God and God's care of His own.

Elicit the facts in the early part of the chapter,—the exaltation of Daniel under Darius in the reorganization of the kingdom (vs. 1-3), and the plotting of his foes to overthrow him. Dwell on the recognition which

faithfulness brings, and how envy seeks revenge. The attempt was twofold: (a) to find dishonesty in Daniel's administration, which failed; (b) to trap him in his religion, which succeeded. The clever malice of the enemy in catching the king should be brought out as a striking example of the deep hypocrisy of envy in seeking its own ends. Let the discussion proceed along some such lines as the following:

1. *Daniel's pronounced loyalty to his God.* Make it clear that he did not parade his religion, nor hide it to suit personal convenience or escape danger. His religion was a matter of will, of fixed habit, of principle, and all knew where he stood. He was not disturbed or influenced by threats. Dwell

upon this attitude as a mark of the highest type of life for the Christian.

2. *The vindictive delight of his enemies.* Follow their conduct, as they rush tumultuously to the king, quote his ridiculous law, press for its immediate execution and gloat over their victim. Ask for similar instances from every-day life, in which the enemies of truth flatter themselves over the success of their plans.

3. *The punishment.* Elicit the precautions taken to insure the success of the plan. Question out the details.

4. *The cowardly king.* He lacked boldness to break through the net of his courtiers' schemes. Refer to his anxiety for Daniel, his question, and Daniel's deliverance.

The Lesson teaching is concentrated in the Golden Text. Many instances abound, as Paul, Peter, the Israelites. This is the bright side of life, viewed from a human standpoint. The class will probably cite John the Baptist, James, Stephen, martyrs and missionaries. Point to Matt. 4 : 5-7 as a New Testament illustration of the fact that the promises of God may be abused, and made to mean only earthly, personal protection. Do any still so think of God's promises? What is our attitude?

The heart of the promise is that fidelity to God wins the favor and power of God. Length of days or enjoyment of days are quite secondary. The victory of truth in the soul alone is fundamental in life. In closing, urge loyalty to truth in every worthy work.

For Teachers of the Senior Scholars

If Daniel's three companions got into the fiery furnace, Daniel got into the lions' den. Great souls are almost sure at some time to get into something of this kind. The world loves to crucify its benefactors. A good introduction to the Lesson will be the story of some of the world's great ones who had to suffer: get the class to tell the stories. What position did Daniel occupy in Babylon? (Vs. 1-3.) How did he rise to so high a position? It looked for a time as if Daniel were an exception to the rule that it is perilous to be good and great, but to-day's Lesson removes him from the exceptions.

I. **THE PLOT, vs. 4-9.** Why did these men plot against Daniel? They were jealous of him and probably hated him as a foreigner. Dwell upon the fact that they could find no fault in him. What a grand testimonial from his enemies as to the wisdom and integrity of Daniel as a man and a statesman! It is difficult to find a great statesman to-day of whom his enemies can find nothing bad to say. Get some one to describe the plot. This plot was a compliment to Daniel's integrity. His enemies knew that he would be faithful to his God, and that they could in this way entangle him.

II. **THE SEEMING SUCCESS, vs. 10-18.** Point out how well Daniel's enemies understood his character. Would it not have been better for Daniel to have closed his window when he prayed during those thirty days? Could he not pray just as well behind the lattice? His loyalty to God was too great to let him give up praying, was too great to lead him to conceal himself when he prayed. Ask some one to tell the story of how he was watched, and how his enemies prevailed against him, notwithstanding the fact that the king "set his heart on Daniel to deliver him". There was great sorrow in the king's palace that night, but there was great joy amongst the princes when they found that their plot had succeeded. But not too fast, O princes! Wait till tomorrow.

III. **THE REAL FAILURE, vs. 19-23.** What is there to indicate that the king felt that the scheme might fail? Picture the king standing in the early morning by the lions' den, crying with a lamentable voice to Daniel. Why did the plot fail? (V. 22.) In the end no plot can harm one who has God on his side. When Jesus died, His enemies thought that they had succeeded in silencing Him. We realize to-day how completely their plot failed. Emphasize the lesson of the Golden Text.

For Teachers of the Boys and Girls

Begin with the Golden Text. Get the scholars to see how it pictures the angel of the Lord as defending His people, like a great army surrounding them,—a living wall on every side between them and their foes.

How safe those must ever be who are thus protected! Now, the Lesson tells of a man who was kept in safety, when it seemed as if he must surely be destroyed. Bring out the facts of the Lesson story by the use of some such outline as the following:

I. DANIEL ACCUSED, vs. 10-15. What position did Daniel hold in the service of King Nebuchadnezzar? How did the other officers of the king feel towards him? What decree did they persuade the king to enact? What was to be the penalty of disobedience? How did Daniel act when he heard of this decree? Describe the place where Daniel prayed. Show that he was not guilty of ostentation in thus acting. By whom was Daniel seen praying to his God? To whom did they go after their discovery? Of what did they remind the king? What did the king say of his laws? What did the officers then tell him? What did the king earnestly strive to do? For how long? Why was he unable to accomplish his desire?

II. DANIEL SENTENCED, vs. 16-18. What command did the king give? At what time of day? What was the den of lions like? Who did the king tell Daniel would deliver him? How was the entrance to the cave

closed? What seals were placed upon it? Describe the use of the seals. Why were those of "the lords" placed on the stone? How did the king pass the night? Wherefore was he so full of grief? For what customary means of entertainment had he no desire?

III. DANIEL DELIVERED, vs. 19-23. At what time did the king rise? Whither did he go? Why did he go in so great haste? In what sort of voice did he speak? What title did he use of Daniel? What is the difference between the true God and false gods? What question did the king ask of Daniel? How did Daniel express his loyalty to the king? Whom did he say God had sent to him? What had the angel done? What was the result of this? Why had God thus kept Daniel safe? What was the king's feeling at Daniel's answer? What is said of Daniel when he was taken out of the lions' den?

Return to the Golden Text. Whom does the angel of the Lord keep in safety? How had Daniel showed that he feared God? Does God ever change? Impress the lesson, that, since God is ever the same, He will still and always protect those who fear Him.

THE GEOGRAPHY LESSON

The exact place of Daniel's fearful ordeal is unknown to-day, but there is abundant testimony to the fact that lions were common in the Babylonian land. Princes and noblemen used to hunt lions for sport; captive lions were kept for popular shows. The sculptors of the upper Tigris valley, in old Assyria, took special delight in carving representations of the splendid and terrible animals; many such works are now in art museums. One such piece of sculpture, particularly interesting in connection with the story of Daniel, is a panel of stone now in the British Museum.

It represents a ruler of Assyria in a two-wheeled chariot drawn by three horses abreast, shooting an arrow from his bow. A charioteer standing beside the hunter is driving the horses. Almost under the hoofs of the galloping steeds, a lion, pierced through and through by other arrows, rolls on the ground and claws the air in his rage.

To see for yourself this illustration carved for us more than twenty-seven centuries ago, use a stereograph entitled, A Lion of Old Mesopotamia and Royal Huntsman in Chariot, About B.C. 870. See also HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

It is our duty to disobey any human law

which contravenes a divine command. v. 10.

So long as one is doing right, it matters little what others think of him. v. 11.

A wrong decision can never be changed too quickly or too completely. v. 12.

He who enjoys the favor of God need not be disturbed by the scorn of men. v. 13.

Amongst the strongest deterrents from wrong-doing is a square look at its inevitable consequences. v. 14.

Reasons are easily found for a course on which the heart is set. v. 15.

If we would keep harm away from those whom we love, how much more will God protect His friends and servants. v. 16.

The order of earth's most powerful sovereign avails nothing against the Almighty's purpose. v. 17.

Gladness may be banished from the king's palace, but not from the heart that trusts in God. v. 22.

Faithfulness to God and faithfulness to man go hand in hand. v. 22.

Something to Look Up

1. In Deuteronomy we are told that Moses blessed the children of Israel before his death. Where does he say that the eternal God is their Refuge, and that underneath them are the everlasting arms?

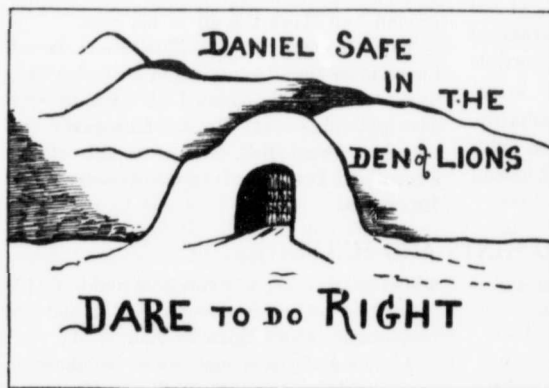
2. Isaiah says that no weapon formed against God's servants shall prosper. Find the words.

ANSWERS, Lesson XII.—(1) Rev. 2 : 10. (2) Isa. 43 : 2.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God protects faithful servants.

Introduction—Outline again four stars and recall what we heard about three of the brave Hebrews. To-day we are going to hear about Daniel again.



For Discussion

1. How much time each day should be spent in prayer?
2. Faith in God stronger than our fears.

Prove from Scripture

That we are safe in God's keeping.

The Catechism

The Ten Commandments (Review). After having the Commandments repeated by the class, recall the giving of them on Mount Sinai. The divine voice coming to Moses out of the thick darkness (Ex. 20 : 21, 22) of the cloud-wrapped mount before which the people stood in trembling awe (Ex. 19 : 16 ; 20 : 18)—make all this very vivid. Turn to Ex. 24 : 12 and Kgs. 8 : 9, which tell that the Commandments, written on two tables of stone, were placed in the ark of the covenant. Call attention to some of the names by which the Ten Commandments were known : (1) "the (Ten) Words" (Deut. 10 : 2); (2) "the Two Tables" (Deut. 9 : 10); (3) "the Words of the Covenant" (Ex. 34 : 28), or "the Tables of the Covenant" (Deut. 9 : 9), because they lay down the conditions on which God promises to bless His people ; (4) more commonly "the Testimony" (Ex. 16 : 34), or "the Two Tables of Testimony" (Ex. 31 : 18), because it was a witness of God's will for His people and against their sinful inclinations.

Lesson—There is a new king in Babylon—Darius. Daniel had shown himself to be such a true, wise, good man that Darius made him chief man in his kingdom. Everybody came with their business to Daniel. V. 3 tells us the reason Daniel received such high honors. Another King was also watching Daniel, and was well pleased with him. Can you think who it was? Yes, God was keeping



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A Plot Against Daniel—The princes of Babylon were angry that Daniel should be placed above them. "How can we get Daniel into disgrace, so that the king will put him to death?" they say one to the other. "Let us get the king to make a law that if anybody prays or asks anything of any one, God or man, except of the king, for thirty days, he shall be cast into the den of lions", vs. 6, 7.

A Cruel Law—The king does not know of their wicked plot ; so this law is made and written on a scroll and signed with the king's seal, and is read all over the land. Daniel's enemies are delighted. "Daniel will not bow his knee to any one except to his God", they say ; "he will be found praying to his God, and then he will receive the punishment and we will be rid of him forever."

Faithful Daniel—Daniel knew their wicked plan, but he was not afraid. Picture him praying as usual. One day enemies are watching him, vs. 11, 12. Listen to their sneering words,—"That Daniel, which is one of the captives of Judah, does not pay any attention to your law, O king, but goes on praying three times a day to his God." The king was sorry he had made this law, for

he loved and trusted Daniel. He planned all day to find some way to save Daniel from the punishment, but in vain. When Daniel is brought before the king, he receives no angry looks, only kindly, helpful words,— "Thy God whom thou servest. He will deliver thee", v. 16.

The Den of Lions—Daniel is led out to the cave or den (Outline) where the lions are kept (see Exposition). A stone is placed at the opening, and everything done to prevent any chance of Daniel's getting away, v. 17.

Daniel Safe—The king spent a sad, wakeful night, v. 18. He arose very early and went in haste to the den of lions. Tell of his surprise and joy at the wonderful sight he saw,—Daniel safe, unharmed.

Faithful Followers—Tell the great results that followed because of the faithfulness of Daniel. Great things can be done if each of you is a faithful follower of Jesus. (Give simple illustrations of this.)

Golden Text—Repeat and explain.

Sing (Hymn 568, Book of Praise, v 3)—

"Then, Jesus, let the angels,

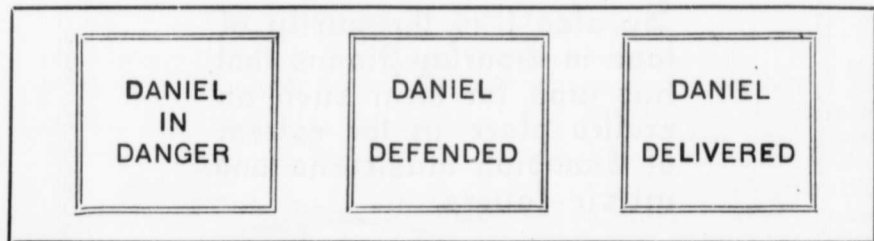
Who watched us through the night,

Be all day long beside us,

To guide our steps aright".

Something to Think About—I should be true to God.

FROM THE PLATFORM



Draw on the blackboard three squares to represent three pictures found in the Lesson. In the first square print DANIEL IN DANGER, and question somewhat as follows : What was Daniel's danger ? Who had induced King Nebuchadnezzar to have him cast into the lions' den ? With what offence had they charged him ? Why could the king not save him ? Print in the second frame, DANIEL DEFENDED. Ask : By whom was Daniel defended ? What is the angel said to have done to the lions ? What reason did Daniel give for this ? What is "the angel of the Lord" (Golden Text) said to do for His people ? In the third square print, DANIEL DELIVERED, and bring out, by questioning, the anxiety of the king, his coming to the den early in the morning and his gladness at finding Daniel unharmed. Dwell on the teaching of the Golden Text as to the safety of those who fear God.

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[For additional information in regard to certain of the places, see Geography Lessons.]

A-bed'-ne-go. The Babylonian name given to Azariah, one of Daniel's three companions.

As-syr'-ia. A country on the Tigris. For 700 years after B.C. 1300 it was the leading power in the East.

Az-a-ri'-ah. See Hananiah.

Bab'-y-lon. The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

Ba'-ruch. The devoted friend and secretary of Jeremiah (Jer. 36 : 1-8).

Chal-de'-ans. Or Chaldees, a people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

Dan'-iel. A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in the kingdom.

Del-a-i'-ah. One of the "princes" or officers of state at the court of King Jehoiakim.

E-lish'-a-ma. A scribe of Jerusalem in whose chamber Jeremiah's prophecies were placed for safe keeping.

Ei'-na-than. A person of influence at King Jehoiakim's court.

Gem-a-ri'-ah. One of those who vainly sought to deter Jehoiakim from burning the roll containing Jeremiah's prophecies.

Ha'-math. A place 50 miles northeast of Riblah.

Han-a-ni'-ah. 1. One of the prophets of the anti-Chaldean party in Jerusalem in the reign of Zedekiah, Jer., ch. 28. 2. One of Daniel's companions in Babylon.

Hez-e-ki'-ah. King of Judah, from about B.C. 725 to B.C. 697, a devoted servant of God, who began his reign by cleansing and repairing the temple.

Hil-ki'-ah. The high priest in the reign of Josiah who found the book of the law in the temple.

I-sa'-iah. The son of Amoz, the great prophet of Israel, whose labors extended from B.C. 740 to B.C. 701.

Je-hoi'-a-kim. Second son of Josiah, who was made king of Judah in B.C. 609 by Necho, king of Egypt, in place of his brother Jehoahaz, who was dethroned.

Je-hu'-di. The messenger sent by King Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read them.

Jer-e-mi'-ah. A great prophet of Judah, from B.C. 626 to B.C. 586.

Jo-si'-ah. King of Judah, B.C. 640 to B.C. 608. He destroyed idolatry in his kingdom and repaired the temple.

Ko'-hath-ites. The family descended from Kohath, son of Levi, whose duty it was to carry the sanctuary and its vessels in the wilderness.

Ma-nas'-seh. King of Judah from about B.C. 695 to B.C. 640, son and successor of Hezekiah.

Medes. A nation belonging to Asia, south of the Caspian Sea, who took part with the Persians in the capture of Babylon under Cyrus in B.C. 538.

Mel'-zar. From a Persian word meaning "steward". It is a title, not a proper name.

Me-ra'-ri. Son of Levi, and founder of one of the great Levitical families.

Me'-shach. The Babylonian name given to Michael, one of Daniel's three companions.

Mish'-a-el. See Hananiah.

Mo'-ras-thite. A native of Moresheth, a town southwest of Jerusalem towards the Philistine country.

Neb'-u-chad-nez'-zar. The king of Babylon who carried the people of Judah as captives to Babylon in B.C. 586.

Neb'-u-zar-a'-dan. The chief of Nebuchadnezzar's bodyguard, who, after the capture of Jerusalem, was entrusted with the carrying out of the king's wishes and policy.

Ner'-gal-sha-re'-zer. One of the chief Babylonian officers who entered Jerusalem after its capture.

Per'-sians. The inhabitants of Persia, a country in Western Asia, whose king, Cyrus, conquered Babylon in B.C. 538.

Rab'-mag. Meaning "Chief of the Physicians", a high official title amongst the Babylonians.

Rab'-sa-ris. Meaning "Chief of the Princes", a Babylonian title of office.

Rib'-lah. A place between the two ranges of Lebanon and Anti-Lebanon where Zedekiah was brought before Nebuchadnezzar and had his eyes put out.

Sam'-gar-ne'-bo. See Nergal-sharezer.

Sar'-se'-chim. See Nergal-sharezer.

Sen-nach'-e-rib. King of Assyria, from B.C. 705 to 681. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adrammelech and Sharezer.

Sha'-drach. The Babylonian name given to Hananiah, one of Daniel's three companions.

Sha'-phan. A scribe in the reign of Josiah. To him Hilkiah gave the book of the law found in the temple. He read it privately, and afterwards to the king.

Shi'-loh. Between Bethel and Shechem, the chief Israelitish sanctuary during the period of the Judges.

Zed-e-ki'-ah. The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in place of his nephew Jehoiachin.

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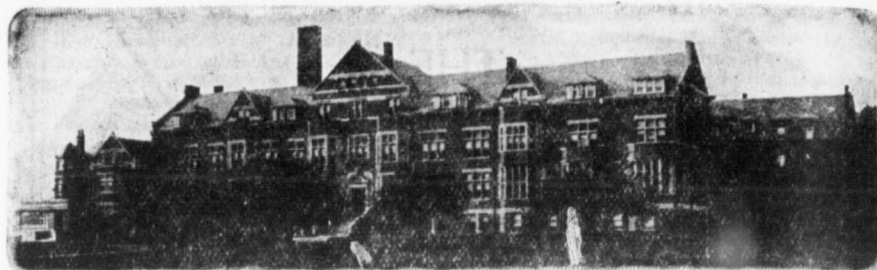
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