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### PUBLISHERS NOTICE

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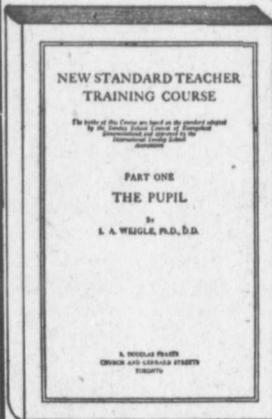
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# The Teachers Monthly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIII.

Toronto, September, 1917

No. 9

## EDITORIAL

### The New Lessons

Amongst the plans to be considered at the Rally Day time will be the introduction of our new Intermediate Departmental Graded Lessons. These follow up the now well known Beginners, Primary and Junior series. They are for boys and girls of 12, 13 and 14 years of age. A full description will be seen in the advertising pages of this issue. The lessons begin with October. They are very specially adapted to the ages mentioned, and keep constantly in view the fact that during those great formative years decisions of a lifetime are often made: this is the golden opportunity of winning decisions for Christ. The lessons for these years are treated with a special view to leading the boys and girls of the ages mentioned to know and accept and confess Christ Jesus as their Saviour and the guide of their life.

PRESBYTERIAN PUBLICATIONS will be glad to send special information with regard to these lessons and to the half-price trial offer, on application.

### Rally Day—September 30

Almost all our Sunday Schools now observe Rally Day.

It is a great day and ought to be made the greatest day possible: the greatest day of the year.

The Sunday School is a social centre. Its special purpose is the study of Christian truth and preparation for Christian service. One can study the Bible alone. One can work alone for others. But united study and united planning and effort give a zest that is absent from mere solitariness. The Sunday School brings people together, and in order that it may bring together God and the individual soul, in order that it may bring people closer together who are trying to do, and preparing to do, God's work in the world. Rally Day is the great day for getting *all* together. It is a great inspirational occasion.

This getting all together is not accomplished without planning and planning ahead. The advertising pages of this issue of the TEACHERS MONTHLY display some of the helps for this planning. But even without these, very much may be done. Planning for Rally Day should not be more difficult than planning for a picnic or an outing, and the same amount of energy put into the planning for it as a School would put into its plans for the summer outing, will show marvelous results. The aim should be to have every teacher and every scholar and as many who are not regular attendants of the Sunday School present as possible.

It is also a day for laying the rails for the winter's work. If Rally Day and Rally Week are well employed, every branch of the work for the children and young people will show the effect of it during the whole season.

It ought to be remembered, too, as it is remembered by most Sunday Schools, that our Church's Board of Sunday Schools and Young People's Societies looks to Rally Day as its great source of revenue. (It will be, of course, understood that this is a different Board from PRESBYTERIAN PUBLICATIONS, which is the Publishing Board of our Church, and receives no revenue from any source except what it earns through its business.)

\$25,000 is the budget for the S.S. and Y.P.S. Board, and most of this comes from the

collections made from the Rally Day envelopes. The whole amount of the collection for the day should go to this fund, and should be promptly remitted to the Church's Treasurer. This money is spent to help new and needy Schools to get on their feet, to help to supply literature to our French Schools and our Schools amongst the multiplied European peoples of the West, as also to pay the expenses of our Sunday School Secretaries and Field Workers, etc. The efficiency of our Secretaries and Field Workers is beyond all praise. The great advance in the number of our Schools and in the quality of the work done during the past ten years is owing largely to these men. There are women workers, also, to be added soon.

The Service for Rally Day is entitled, *THE HOPE OF THE WORLD*. The title is a sufficient recommendation of the Service. Copies have been sent without charge to all Schools, sufficient for use on Rally Day. If any Schools have not received them, or desire more copies, write to PRESBYTERIAN PUBLICATIONS at once.

The 30th of September this year should mark the best Rally Day yet.

### Backing up the Soldiers

It is the duty of every one at home to back up the soldiers in the trenches. There is no one but has his or her share in helping to win the War.

The Sunday School can do a great deal. The President of the United States, now our ally in the great conflict, has specially named this organization as one which can render distinguished service in the common cause.

Last month we called attention to the Soldiers of the Soil movement amongst Canadian boys, which aims at banding together, for at least the next few years, every available boy in the Dominion for the work of producing as much food as possible on the farm or in the garden. This call for production presents a fine opportunity to the boys of our Sunday Schools.

A similar movement is now well under way in the United States. A plan of "Patriotic Service for the Sunday School" has been carefully worked out, and a committee, representing all the Sunday School forces in North America, has been appointed to carry the plan into effect.

In this work of helping the soldiers to win the War, the Sunday Schools of the United States and Canada are working in the closest cooperation. Our own General Secretary, Rev. J. C. Robertson, is a member of the committee just mentioned, and its work will cover both countries.

There is an enrolment of more than eighteen millions in the Sunday Schools of the United States and Canada. It is up to this mighty force to back up the soldiers to the limit of its power.

### The Purpose Behind it All

Sunday School workers ought never to lose sight of the great purpose which should be back of all these efforts to help the soldiers. The specific task of the Sunday School is the religious education of children and boys and girls and young people. Every undertaking of the Sunday School must be subordinated to this supreme end.

This purpose has been kept clearly in view by the promoters of the Soldiers of the Soil movement. In their official statement, they distinctly state that one of their aims is "to relate this service (of food production) to their (the boys') religious growth and development, and the service rendered in connection with it is to be counted as a part of the Service Standard in the Canadian Standard Efficiency Tests."

The same principle is recognized by the leaders in charge of the Patriotic Service for Sunday Schools across the line. They have laid it down as one of the chief reasons for asking the Sunday Schools to engage in this service, that "the expression of Christianity in service and the culture of Christianity is through the practice of the sacrificial life."

It will be a great thing for the church, the country and the world if, through this service for the help of the soldiers in winning the War, the hearts and minds and wills of the hundreds

of thousands of boys and girls in our Sunday Schools are given a permanent set in the direction of unselfish service for others. That result will be worth any effort which may be required to secure it.

### A Forward Look

September is for the teacher a time of repentance and resolution. Setting out upon another year's ministry, the mistakes and the failings of the past come before him in sad array, and the possibilities of the future stir his vision. Let him determine that the strivings within shall not be ephemeral feelings, but creative emotions, uplifting and promoting his great work.

The teacher should seek to get a bird's-eye view of the land through which he expects to lead the class during the winter. He has in mind the directions and the main roads of travel and his teaching will not be a wandering in the wilderness. Subsidiary questions will always be cropping up, of course, and these will be handled, but the impression he should strive to leave is that, as a teacher, he is getting somewhere.

If, for example, he is using the Uniform Lessons, he will look ahead over the next Quarter's lessons and endeavor to familiarize himself with the details of Israel's history from the time of the return from captivity and to grasp the fundamental spiritual laws that appear in that era of divine guidance.

Besides having a definite objective, the teacher will seek the further advantage, a very great one, of being full of his subject. He should read all around his course. He should know more about his subject than he has time to tell. He should make every effort to study diligently from the Bible, from helps and from life. Let his aim for the new year be full, careful and practical teaching.

Many a teacher in a small School is a small edition of the giant Atlas. He has to bear the whole institution upon his own shoulders. He is a social, lookout, devotional and missionary leader as well as teacher. He is an all-round man. In such cases the temptation is to forget the importance of the teaching. Let him not fail to give it first place while he does not neglect the other things. The teacher of a large class has even less occasion to neglect his first business,—the honest, thorough and far-reaching preparation of the lesson.

### Moving Together

It is a significant fact, that the Rally Day Service for this year was prepared by a committee representing the Baptist, Congregational, Methodist and Presbyterian Churches. On Sunday, 30th September, the Sunday Schools of these churches all over the Dominion will unite in the use of this Service.

This is but one of the many ways in which the churches of the Dominion are cooperating with one another in their work. In no department has this tendency toward working together on the part of the churches made greater progress than in that of the Sunday School.

In this cooperation is to be seen a fine example of the uniting force of a great common purpose. Of all those,—and they are a great and noble company—who are working for the upbuilding of Canada, none have a larger task than the Sunday School workers in the various churches. Just because their task is so large, do they feel the necessity of moving together for its accomplishment.

### Temperance and Efficiency

Sunday School teachers should read with care the article, Alcohol and the Intellect, by Dr. Charles Henry Lerrigo, on another page of this issue.

One of the lessons which the War is driving home is, that a man must be at his best, in body and in mind, if he is to tackle successfully the tasks or meet the emergencies which may

present themselves to him at any moment. More and more clearly it is being demonstrated that the man with a muddled brain and unsteady nerves is foredoomed to failure in the great battle of life.

It has been shown also, beyond the shadow of doubt, that the use of alcohol, even in moderation, impairs both the physical and mental powers. No one can be at his best who uses intoxicants. Drink is a deadly foe to efficiency.

The teacher has to do with boys and girls who are just on the threshold of life. They are looking eagerly forward to the future. They all want to make good. This is the time to impress upon them the unmistakable teachings of science as to the evil effects of alcohol and to warn them against a practice that makes for failure.

### Hidden Heroes

It has been truly said that there is a V.C. in every person. In every breast there are sparks of heroism which only await a favorable opportunity to break forth into flame.

The story of Gaspard the Poilu, a common French soldier, tells how he tried to sleep after a fatiguing day. His mind was in a turmoil. He thought of death, of his home, of his son. At last he heard a strange noise. From behind the house in which he lay came long, whining cries. These came from animals which had been left behind by owners driven from their homes by a sudden attack of the foe. The poor brutes were starving. Gaspard dashed out, regardless of danger—and, with a flickering candle, made his way to the sheds. He found fodder and gave it to the horses and cows. Only when they were satisfied did he go back to his bed of straw.

The teacher should never forget the capacity for the heroic which exists in every scholar. There should be no hesitation in making an appeal for unselfish service to any boy or girl. There is reason to thank God that the War has brought into clearer light the sacrificial spirit in our common humanity.

### The Teacher as a Christian Leader

*By J. Ross Stevenson, D.D., LL.D.*

When the man sick of the palsy was brought to Christ, he was borne of four; to-day it usually requires four people, the mother, the father, the pastor, and the Sunday School teacher, to lead a young person into the church and into active Christian service. Each has a distinct responsibility and if any one of the four fails or does not work in harmony with the others, the young life may be lost.

It is hard to say which influence is invariably the strongest. At certain periods in a young person's life it may be the influence of the teacher. In a memorial account of the life of a consecrated teacher we are told that, following the example of her mother, she gave herself to Sunday School work, assuming responsibility for a class of boys about eight years of age. This service continued until all were won to Christ. One of them she inspired to enter the Christian ministry and he has served the church with great distinction as a leader in Christian education.

Our system of instruction should insure the safety of young people within the church, their satisfaction in spiritual pastures, and

their usefulness in the world field of service. Let us be thankful for what has been accomplished and for what is now being done by the ministries of the home and of the church. Through these means the number of disciples is being multiplied and the work of the kingdom is being advanced.

But at the same time there is a lamentable defection. Scores of young people born in Christian homes do not reach the goal of a radiant faith and a fruitful service. A few led aright and enrolled in the church may yield to the call of the wild and return to the beggarly elements of the world, but most of those who are lost to the church have not been effectually led. Black sheep are not a necessary corollary of the covenant of grace. Prodigal sons are not the invention of parental love. Derelict pupils should not be the product of our system of Christian education. Faithful shepherding permits none to go astray, but leads the entire one hundred into the fold.

To educate means to draw out; to instruct means to build in; but to teach, in Old English, means to show how to do, to guide into truth.

The teacher is necessarily a leader. This implies an intimate knowledge of and a deep

concern for the sheep which are to be led into the fold, and also an acquaintance with the road and its difficulties and dangers. Bishop Brent has defined a leader as "one who goes before, who keeps in advance of the crowd without detaching himself from the crowd but so influencing them as to attach them to his ideal selfhood.

"Obviously and of necessity he is a social personage, who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires." "When he hath put forth all his own [sheep], he goeth before them." A non-Christian teacher cannot be entrusted with the guidance of our young people because he himself is not headed in the right direction. He does not know the way, and "if the blind guide the blind, both shall fall into a pit."

A teacher does not need to be a very superior person far in advance of the members of his class, but he should lead them and show in character and service what they ought to be. Christ promised to lead his appointed teachers, and Christian instruction is summarized in this: Follow me as I follow Christ. Advance work constitutes the teacher's main obligation.

The shepherd is a real part of his flock; the captain belongs to his company; the teacher is a member of his class. Personal acquaintance, interest, love, are essential elements in effective leadership. This constraining power of love is often referred to as magnetism and we are inclined to envy the leader or the teacher who has this influential or commanding gift. We may acquire it, if we will, by seeking to know intimately those who are under our instruction and by seeking in an unselfish spirit to help and serve them.

Phillips Brooks once wrote: "It is by working for the soul that we best learn what the soul is worth. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, nor by talking of it, but by serving it you learn its preciousness." The hireling "fleeth because he is a hireling and careth not for the sheep." The shepherd "layeth down his life for the sheep."

The affection and courageous devotion of the Oriental shepherd for his flock pictures the relationship which is possible and which should exist between teacher and class; this relationship is sure to make leadership real and triumphant.

## The Indifferent Scholar

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

The indifferent scholar is in all our Sunday Schools. He is generally distinguishable by what he does not do. He does not come regularly, he does not come on time, he does not join in the singing with any degree of heartiness, he does not participate to any extent in the lesson. But there are times, however, when his indifference takes an active turn and he is found actively engaged in mischief.

Why he comes to Sunday School at all is often a good deal of a mystery. Sometimes it is because his parents send him, and he fears the punishment which might result from detected truancy. Sometimes it is because of his chums; he wishes to be with them even in an organization whose chief activities do not appeal to him. Not infrequently, though, it is because of something about the Sunday School in which he is really interested. It may be some athletic organization or some approaching festival, or it may be the Sunday School library.

The remedy for indifference has three chief ingredients. The first ingredient is a proper relationship between the teacher and his class. The world of the average boy or girl is largely one of personal relationships. By their very nature they desire friendship and there are times when they desire and need the friend-

ship of their elders more even than the friendship of their fellows. Friendship begins with and is based upon acquaintance, and the first duty of the teacher who wishes to transform the indifference of his scholars into active good will and cooperation is to get to know them, in their home, at their work, in their school, in every significant aspect of their lives. Such a remark would seem unnecessary were it not clearly evident that in many of our Sunday School classes what the teacher knows of his scholars is almost wholly derived from what he sees of them during the Sunday School period.

The second ingredient is a Sunday School organization sufficiently intelligent and flexible to take into consideration the needs of individual scholars. Frequently a teacher's difficulties arise from unsuitable grading—a boy is put into a class where, because of his age or because of his stage of advancement, he does not fit. Or the physical conditions in which the class are placed forbid the privacy and the concentration necessary for any effective class work. Or no outlet is provided for the scholar's desire to express himself in some sort of physical activity. Or attention is not given to the matter of School spirit so that the scholar has no reason or incentive to

take pride in his School and to order his conduct so that the School will gain rather than suffer by his presence.

The final ingredient is a suitable series of lessons, and is, I think, the most important of the three. If it is not present, the class may be a centre of helpful influence, but it is a club rather than a class proper. We have traveled some distance from the view once so prevalent in our Schools that almost any portion of scripture would do as a Sunday School lesson for almost any class. But we have not yet arrived at a whole-hearted acceptance of the belief that our first duty in Sunday School teaching lies not in the perfection of our methods, but in the selection of our subject matter. The increasing use of graded lessons is a tardy acknowledgment of a principle which should have been as clear as daylight to us from the very beginning, and even yet there are many superintendents and teachers who regard graded lessons as a fad, if not as a nuisance.

While it is the chief duty of our Sunday

School authorities to provide lessons which have a direct appeal to the various grades of scholars for which they are designed, there are few lessons whose appeal is so manifest that they will teach themselves. Skill in teaching consists chiefly in taking a truth which, in its Bible dress, is unfamiliar and perhaps uninteresting, and putting it in a garb which makes it both familiar and welcome.

Indifference in the ordinary scholar means simply that, at the particular time in question, there are other things which make a greater appeal to him. If the teacher can connect a single one of these other things with some aspect of the lesson, or with some little activity which is connected with the work of the class or of the School, he has in his hand a clue which, if intelligently followed, will lead both himself and the indifferent pupil out of the dungeon of mutual distrust and incipient ill-will into the clear sunshine of a common purpose and a common enthusiasm.

Queen's University, Kingston, Ont.

## Making the Most of Rally Day

BY REV. J. RICHMOND CRAIG

It is impossible to get out of anything more than has been put in. We must invest before we can realize. The highest success is obtained by industry and application. The truth of these commonplace statements is brought home to us when we attempt "to do" things. Very many of the failures which have overtaken us in church life and work, in the past, might well be attributed to the fact that we have expected to reap where we had not sowed and gather where we had not sowed. The maximum amount of work and preparation must be put into our undertakings, if we seek the best permanent results.

Rally Day is one of the big opportunities of Sunday School work, and as such, demands the serious interest and cooperation of every one in the church. It should serve a double purpose. Coming as it does in September, after the vacations, it makes a good stepping-off place for the winter's work. It should also be the medium through which the attention of the church generally, is directed to the work of the Board of Sabbath Schools and Young People's Societies.

In order to attain this purpose and thus make the most of our Rally Day effort, three necessary essentials might be pointed out, namely:

1. *Vision.* Many a promising Sunday School cause has perished through lack of vision on the part of the leaders. The slavish adherence to the dull monotonous routine has

damped the ardor of the most enthusiastic of scholars and workers. Young folks will always respond to the call of leadership of the right type, but they will not follow those in whom they have no confidence, and who show no disposition to get out of the common rut. The superintendent of every Sunday School should be a man of vision. He should plan the work ahead and take advantage of everything that lends interest and variety to Sunday School life. The Rally Day Service should give a wide-awake leader ample scope for any initiative he may possess. Once convinced that it will give vim, or, as we say in the West, "pep" to the School, let him think out ways and means of creating interest and enthusiasm in the scholars and workers.

2. *Enthusiasm.* This is contagious, and in work amongst children, and young folks generally, is easily developed. An enthusiastic superintendent cannot help having workers of the same type, and, with a band of willing and eager teachers, the rest is easy. The scholars will respond with alacrity to almost any demand made upon them. Preparing for such extraordinary events as Rally Day is one of the delights of their lives.

3. *Organization.* We may have both vision and enthusiasm, and yet not get out of Rally Day all that is possible. Efficient and thorough organization is absolutely essential if the gathering is to meet with the success it deserves. Organization might be defined as attention to details.

In order to perfect all arrangements, a wise leader will hold a conference with his workers and discuss plans, at least one month ahead. The printed programmes are exceedingly helpful, and each division of the School and young people's society should be held responsible for a portion of the service. The postcard invitations have been found very helpful in some districts. The personal touch of a card or a letter is almost always effective.

Judicious advertising should not be overlooked. For almost three consecutive Sundays, the aim and object of Rally Day should be set forth from the pulpit and every member and adherent impressed with the fact that it is their duty to do all in their power to make it a success.

The object of Rally Day is in danger of defeat if the small envelopes are not distributed to the various departments, at least two weeks before the date of the service. It should be the duty of the individual teachers, to impress upon the pupils how essential to the success of the Rally it is, that each and every one make a *personal contribution*.

It has been found that a flower service arranged in conjunction with Rally Day adds interest and enthusiasm to the gathering.

The person selected to give the address should be in complete sympathy with the work, and should be able to present the claims of the Sunday School in interesting and illuminating fashion. The address should not occupy more than fifteen minutes of the time of the service. The gathering in of the contributions should be a distinct act of worship, and should be made as impressive as possible. That their own money is going to help others, and be used directly in the work of the kingdom, is the impression we seek to make upon the hearts of the young folk.

Vancouver, B.C.



### The Country Sunday School in Winter

By Rev. J. Gordon Cheyne, B.A.

The problem of the country Sunday School in the winter is more imaginary than real. Many Schools close for the winter months, as a matter of course, and yet there is no real reason why this should be done. There is the same imperative necessity for keeping open the country Schools as those in the town or city. We cannot estimate the loss that comes to the church, the scholars and the community by this course.

It has been said that the best way to do a thing is just to do it. The only way to keep open the country School for the entire year, is to plan that it shall be done, and that it shall be the settled policy of every School to be at work every month in the year. This can be done, because it is accomplished in the

great majority of our Schools, at the present time under conditions which are often difficult. If the Sunday School is one of our most important, if not the most important, department of the church's work, then it is of supreme interest that all who are concerned in it and have it at heart, should see that even difficulties which are hard to meet should be overcome so that every boy and girl in every community can go to Sunday School not only in the summer but also in the winter. We do not close our churches because of weather or road conditions, and it is just as important that we should not close our Sunday Schools.

The reason given for the closing of many of our country Sunday Schools in the winter is that the children cannot get out on account of the severe cold and bad roads. Also, in Ontario, where there is so much dairying and stockraising, the work of which must be done on Sunday as on other days, there is no time to go to Sunday School, especially when the School meets in the morning, generally before the regular preaching service at 10 o'clock.

These are conditions that do exist in our rural communities. There are real difficulties in the way, but, nevertheless, they can be overcome, and every School can be kept ever-green, if those who are charged with this work make up their mind that it shall be so. All that is needed is a little courage and determination to face the situation squarely and call upon the hearty cooperation of all who have the spiritual well-being of our boys and girls at heart.

I had the honor of being the pastor of two purely rural Schools for eleven years, where the conditions are typical of other parts of Ontario, and in all that time we did not lose more than ten or twelve Sundays. One of those Schools met at 10 a.m. and the other at 2 p.m. The attendance during the winter was almost as good as in the summer, except that the very young children of the Primary Department could not get out quite so regularly. In that part of the country all the farmers are engaged in stockraising or dairying and consequently there was the same routine of work every day. Quite a number of the scholars were young lads hired on the farms, and notwithstanding all the work which had to be done in feeding, etc., necessitating very early rising, they were always in their places just as faithfully in the winter as in the summer. In many cases it meant a drive of from two to four miles or more from their homes to the church.

Why, then, should any of our country Schools close in the winter? There is no valid reason why it should be done, and all can be kept open if we are really in earnest in our Sunday School work and desire to win and train our boys and girls for service in the master's kingdom.

Five things are essential in order that our country Schools may be kept open throughout the year :

1. A session deeply conscious of their responsibility in the training of the young.
2. A superintendent, thoroughly alive, who is really in earnest, and has the work at heart and faithful no matter what the weather conditions may be.
3. A band of teachers loyally supporting the superintendent and seized with the great privilege and opportunity which is theirs of having a share in training the boys and girls for service.
4. The hearty cooperation of parents with the aims and ideas of the Sunday School and in planning to bring them to the service in time.
5. Last, but not least, a caretaker who is always careful to have the School well heated for the scholars when they arrive.

Swansea, Toronto



### Preparing for the Fall and Winter

By Rev. John Mutch, B.D.

"And rejoiceth as a strong man to run a race." And part of that joy is due to the knowledge he has of something to be tackled, a definite course to cover. Even so the wise teacher will make his scholars realize now that a new lap lies ahead, the 1917-18 milestone, and thus enlist at the start their youthful enthusiasm.

And the church and whole community should be made to feel this fresh start. They, too, should have their enthusiasm stirred. This may be done for the church by a splendid Rally Day Service at the Sunday morning service, when the work of the School and its demand for the last boy and girl in the congregation may be brought before the parents and big brothers and sisters, all of whom will be invited to share not only by sending the tots but by coming themselves. The community as a whole may be reached by a systematic canvass of its districts in which every last child shall be sought to see whether or no he is attending School.

Such methods will not only stir the people to an intelligent interest in our great work, but will increase the attendance,—and it is surprising how often, even in the smallest rural communities, there are some children not attending the Sunday School. Each scholar will be pressed to bring some one who is not attending another School. There are no recruiters like the boys and girls. Each teacher will make up his mind to see that every scholar who has been connected with the class is still coming, if at all possible, and will keep on the lookout for others. One of the first steps in preparation is, of course, to get the scholar.

Another step in the year's preparation is to make the School attractive. Too often we find the bare notion that all boys and girls and young people should attend Sunday School because it is their duty and yet nothing is done for them. Your School should be of such a nature that any boy left to his own devices would sooner come than stay away. Of course, such an interest depends on a great many things, such as wise and consistent teaching, the teacher's knowledge of, and sympathy for, his class, and so on. But it is wonderful to think how much could be done in many churches if the superintendent and teachers would get together this month and plan what they could do to make the School-room brighter and more attractive, either by means of a little paint, a few pictures, new hymn books and chairs, curtained-off classrooms, a few new books in the library, bright, rousing opening and closing exercises, proper lesson helps.

And yet, having all the scholars of the neighborhood in Sunday School is not the essential thing. Jesus Christ worked with 12 men who were to transform the world. A small group of well-trained individuals means more than a mob. Nor, necessary as it is, making the School more attractive is not of first importance. In all this the controlling purpose is to nurture the scholars in religious life. That life is a big affair and includes more than teaching the lesson. It means worship to promote reverence, it means study to guarantee a sound faith, it means activity so that there will be exertion and self-expression. Each teacher and School should keep before them the idea of an all-round religious development and the purposes of doing something worth while in each phase of the work. There should be impressive devotional exercises, encouragement of singing, learning some new hymn and Bible passages, thorough lesson study, and intelligent activity in missions. Such an all-round programme should be faced now.

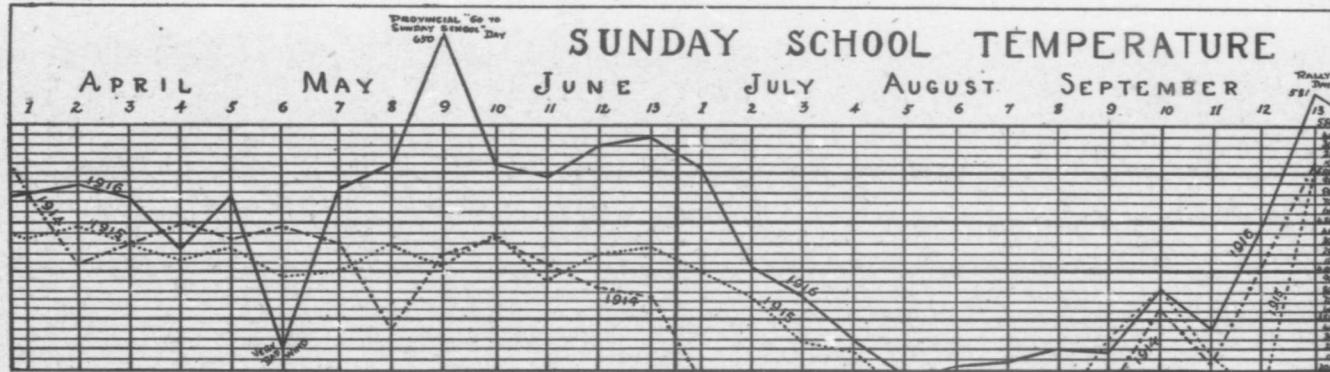


### \* Alcohol and the Intellect

By Charles Henry Lerrigo, M.D.

"He is a man of great intellect," we say of some celebrated man of affairs, and although intellect and mind are interchangeable terms, we know that something more is meant than mind, something more than memory, something more than brain capacity. One might say that intellect represents character in mentality. It is not that to which a person is born. You may be born smart, or quick, or of a prodigious memory, or with a special talent for this thing or that; but none of these represent intellect. It comes only as natural talents are applied, improved, per-

\*This article will be helpful in the study of the lesson for September 9.



## A SUNDAY SCHOOL TEMPERATURE CHART

By W. F. Heal

A simple and effective method of keeping a comparative record of the attendance before the eyes of every member of the Sunday School is in use in St. Andrew's Sunday School, Moose Jaw, Sask., in the form of a Sunday School Temperature Chart, a section of which is reproduced on this page. The chart is placed on the wall, at the rear of the platform, and at once catches the eye of every visitor.

It is about 14 ft. 6 in. long and 2 ft. 6 in. high, and is prepared on heavy paper so that it can be easily taken down and rolled up without injury. The ruling as shown by the illustration is simple. The fifty-two vertical lines, representing each Sunday of the year, are about  $3\frac{1}{4}$  in. apart, while the 26 horizontal lines are  $\frac{1}{2}$  in. apart, each space representing an attendance of 10 and numbered from 300 to 550.

The chart was first used in 1915, the attendance being marked each Sunday with a heavy black carbon pencil. After it had been in use for about six months, the 1914 attendance was entered on the chart in ordinary lead pencil and it at once became a Comparative Attendance Statement.

In 1916, a red pencil was used to mark the record, and in 1917 a blue pencil is being used. A new chart will probably be prepared for 1918 as the increased attendance will require provision for higher attendance than the present maximum of 550 allows for.

In glancing at the section of the chart reproduced here the eye is at once caught by the "peak" of 650 on the last Sunday in May, 1916. The notation "Provincial Go-to-Sunday-School-Day" gives the explanation. At the request of the Provincial Sunday School Federation, the Lieutenant-Governor of the Province of Saskatchewan by Order in Council proclaimed that day as Go-to-Sunday-School Day. Wide newspaper publicity was given to the occasion, and a record attendance was the result.

It will be seen on the chart that for the following month the average attendance was higher than that for any month in the history of the School, up to that time. Unfortunately, however, with July, the holiday season commenced, and the sharp annual decline occurred until on the first Sunday in August the attendance was less than 50 per cent. of the "peak." When Rally Day came along, the effect was striking. In 1914 the attendance jumped from 400 to 510, in 1915 from just under 300 to 500, and in 1916 from 450 to 581, and the continuation of the chart would show that the improvement was steadily maintained for the balance of the year.

Moose Jaw, Sask.

fect, and made a stable part of a well-balanced life. It gives to its possessor a poise and control of self and circumstance that in its full maturity becomes the most desirable of human charms.

It would seem to be a specious chain of reasoning that would lead one to attempt to enhance this great mental charm by taking into the body an agent the direct effect of which is to exert a deadening influence on all mental processes. Yet this curious and inexcusable error is still all too common. Although no denial is offered to the fact that the ingestion of a whole pint of alcohol will cause a total destruction of the intellect, if not of life itself, there still exists a rather general idea that a small quantity, if only it may safely be indulged in, will produce a sudden sharpening of all the faculties and act as a great intellectual spur.

A writer of some eminence, in an issue of so prominent a magazine as *The Nineteenth Century*, as recently as July, 1915, makes the mistake of likening the effect of alcohol upon the body to that of having credit in commerce, and thinks that a small draught quickens, cheers, and brings up one's reserves. The argument is that by lessening or removing the effects of depression, mental or physical, by a small dose of alcohol, man becomes more cheerful, talkative, a better companion, and thereby the whole company is rendered jovial. This is cited as an illustration of calling up man's reserves of mental energy.

This is so common an error and one that is so well established, being apparently favored by everyday observation, that I shall take some pains to explain the delusion. It is true that wine loosens the tongue; it is true that it quickens the laugh; but does it really sharpen the wit and brighten the intellect? Not at all. The effect of alcohol is not paralyzing under one condition and stimulating under another. It is consistently paralyzing. The tongue is loosened not because the mind is brighter but because discretion is paralyzed; the laugh is louder not because of a braver heart but because intellectual judgment is deadened. King Solomon, in his time, understood this so well that he wrote: "They have beaten me, and I felt it not. . . I will seek it yet again."

Even moderate doses of alcohol exert a deadening influence on all mental processes. Apprehension is slower, accuracy is lessened, memory is impaired and errors are increased.

This statement is frequently challenged by persons who bring forth the almost universal custom of using alcohol a few generations ago. "The great men of that day used alcohol as freely as the incompetents," they say. "Yet there are none in the present day to equal them in brilliancy of intellect and in accuracy of judgment."

This is not as telling an argument as may at first appear. Every student knows that history is blotted with accounts of great men's indiscretions and failures attributable to excess in alcohol; also that abstinence was no uncommon virtue even in those days and many of the greatest were abstainers. It is a poor cause, the champions of which must revert to conditions buried in the past, beyond possibility of investigation, rather than take their stand on facts of the present day.

And the facts to-day? Are there not drinking men in plenty who yet are prime movers in the affairs of the nation, consulted constantly on affairs of greatest moment, men whose intellect is of the highest order, and apparently unimpaired by the alcohol they consume?

Agreed; on condition that the word "apparently" is used to qualify the verb. Apparently unimpaired! But how soon will an impairment be apparent? How many years of their usefulness are these really great men cutting off by their moderate alcoholism? They make mistakes—every one does. How many of them would have been avoided had the intellect been absolutely free from the paralyzing effect of alcohol?

We can get the hidden part of the story at any time by visiting the insane hospital in any state. There is not one but has its example of the effect of alcohol upon the intellect; not one that does not lodge some man of great promise, perhaps even of great performance, who has been brought low by the paralyzing influence of alcohol, taken at first as the social glass but taken in dosage increasing in frequency and amount until the intellect has been hopelessly shattered.

There is no form of animal tissue so sensitive as the brain and central nervous system. The injurious effect of alcohol upon this delicate tissue has now been demonstrated by repeated experiments, using instruments of great precision. There is absolutely no exception made to the statement that the use of alcohol, no matter in how small amount, is definitely injurious to the intellect. All that you may know about brilliant men, statesmen, business men, artists, even ministers, who yet are moderate users of alcohol, can in no way change the absolutely authenticated fact that every partaker of alcoholic liquor suffers therefore a dimming of his intellectual powers: not only a future degeneration but a genuine, present impairment.

I do not care at this time to dwell upon the ultimate degeneration that is bound to follow the habitual and long-continued use of alcoholic drinks. There is no question that it is felt as keenly in the nervous system as in any part of the body, and neither is there any doubt that alcoholics transmit to their offspring weakened powers of intellect.

## Religious Education Institutes in London Presbytery

BY REV. W. J. KNOX, M.A.

The Presbyterian Institute has proved to be one of the most effective means for advancing the interests of religious education throughout the church. Where live topics have been discussed, where the work has been properly organized and zealously carried forward, these Institutes have been greatly appreciated by all in attendance.

In consequence of this experience, the General Assembly has asked all Presbyteries throughout the church to make arrangements to hold Institutes annually, in order that all the people may be kept informed of the best methods and material available in the religious education of the young.

The series of six Institutes of Religious Education, conducted throughout the Presbytery of London in January last, was most successful. The fact that a series had been conducted each winter for several years, had made the Institute something to be looked forward to as a regular Presbyterian event, and as care had been taken to make these gatherings of distinct value, the interest deepened and the attendance increased.

For the purposes of the Institute the Presbytery's Committee on Sunday School and Young People's Societies was enlarged and the pastoral charges within the Presbytery were grouped in seven districts in such a way that delegates from the various charges in each district could conveniently reach the point at which their Institute was held. A chairman was appointed in each district, and the success of the Institute was in large measure due to his energy and zeal in perfecting all local arrangements and securing the full quota of delegates from each charge within his district.

Meetings were held afternoon and evening, and about 5.30 o'clock a supper was served in the church where the Institute was held. After the supper an informal talk was engaged in, dealing with the books and pamphlets bearing upon the many phases of the work.

The programme included discussions of the two main features of the Report presented by the Board of S.S. and Y.P.S. to the previous General Assembly, namely: Training for Leadership, and The Unified Curriculum. There was one leader at each Institute who opened out the subject and as many local delegates as possible were given a definite place on the programme. By this means the workers throughout the Presbytery were informed regarding the plans of the Assembly's Board.

Offerings were made at each meeting, and these taken together were sufficient to pay all expenses incurred, such as printing, postage, traveling expenses of speakers, including the expenses from Toronto of the General Secretary of the Board, the Rev. J. C. Robertson. There was indeed a small balance which was handed over to the Presbyterian treasurer.

One of the most important features of this piece of promotion work throughout the Presbytery was the rally of young people held about two weeks after the Institutes.

This convention was announced at all the Institutes as a part of one scheme and in a way served as a climax in which the energies and enthusiasm of the young people throughout the Presbytery were gathered up. The Presbytery's Committee on Sabbath Schools and Young People's Societies assist in this work but the responsibility for the success of the rally rests with a committee of the young people themselves elected at their annual gathering.

This linking of the Institutes with the Young People's Rally emphasizes the unity of the work and interests a larger constituency.

London, Ont.



### The Social Life of the School

By Miss Drusilla A. Russenholt

The best all round development of pupil and School into full and effective Christian character and organization is accomplished not merely by word of mouth in the teaching of the regular lesson, but also by the general work and recreation.

Wherever one class joins in the activities of another class, or one Department in the work and play of another Department, or the members of the School as a whole are in any way actively interested in the welfare of any individual or society apart from themselves, there the social life of the School is being developed.

For instance, the different departments of one School follow the list of scripture passages for memory work as arranged by our General Assembly's Committee. When a passage has been memorized by the members of one class, those members are called to the platform before the assembled School and repeat that passage in concert, or individually. This work has been continued enthusiastically and the interest of all classes in the work heard from the platform is very keen. Each

Department has a banner which goes on the first Sabbath of the month to the class which has done the best work in memorizing,—all of which is a splendid means surely by which one Department may become better acquainted with the work and members of other departments.

An unselfish interest in some person or cause is another means of cultivating the social life of the School. It may be the forfeiting of the gifts that would come from the Christmas tree in order that a happy time be given less fortunate children. To provide the entertainment, as well as the gifts, for such an occasion will do wonders in bringing the members of a School not only into closer contact with those less fortunate, but will also provide a fine opportunity for the entertainers themselves to come near to one another.

Of course it is not wise to forego all the social events in the School life. The annual Sunday School tea and the annual Sunday School picnic are red letter days in the School life of even our larger congregations. In any congregation such occasions afford an excellent opportunity for the parents and older folk to become better acquainted with the

School and its workers, their problems and their joys. So long as our picnics, our teas, etc., are used as a means to an end they are excellent, but the danger of accepting them as an end in themselves should be avoided.

One department of the School which too often remains unthought of in connection with the social development of our boys and girls is the Cradle Roll Department. There ought to be occasions a couple of times a year when

they, with their mothers, meet with the officers and teachers of the School. Members of the older girls' classes will be delighted to assist in the preparations of entertaining. A June tea on the church lawn has been worked out successfully.

Rally Day, Mothers' Day and all such special times can be made the occasion for bright and happy open sessions, giving the social life of the School a needed impetus in our too often monotonous routine.

We are thinking here only of the School as a whole and not of the many avenues of social activity open to individual classes and departments.

London, Ont.

A SUNDAY SCHOOL TEACHER :	
KNOWS THE WORD	KNOWS THE PUPIL
KNOWS THE SAVIOUR	

## The Sunday School Superintendent: A Man's Job

BY JOHN A. PATERSON, K.C.

If I were to launch this short article under the title of The Director of Religious Education, it might alarm my readers. It might be regarded as nothing but a fine volley of words, easily shot off. But in truth and in fact a director of religious education is what a Sunday School superintendent is, or ought to be; but let me not be so radical as to change a very old, and very sufficient phrase, by hurling out any literary artillery of the "Jack Johnson" variety.

The fact remains that the man,—I am not speaking of sex—the MAN, I say, who stands at the superintendent's desk is the director of religious education. The minister is not; his function is different. The superintendent deals directly with teachers and scholars and thereby becomes responsible for the religious training of the young. It is a tremendous responsibility—truly it is a man's job.

The children and the "teens" must be religiously trained somewhere or somehow, or else like Topsy they "just grow." The street

will train them, if nothing else will, and not Zionward. The day school should train them, but it does not, perhaps indeed it cannot, for the sectarian clash of "yes" and "no" bars the way, and what reference there is to religion in the schools is a mere dry shell of formalism, or a lifeless germ, although quite respectable. The home should train them, but it seldom does, although it did once, or tried, to do it. When the Sabbath School came into prominence, the home in many cases, too willingly and in fact, too eagerly, abnegated one of its noblest functions. It is, therefore, to use the picturesque language of the day, "up to" the Sunday School to do the whole job; in fact to fight the street, to do what the day school cannot do, to do what the home does not usually do,—in a word to be the religious guide, philosopher and friend, of the youth of the church.

What a tremendous responsibility! It is impossible in a short space, to give a treatise on the character, duties, influence and train-

ing of the superintendent, even if I could. It is much easier to write a long article than a short one. Let me say, however, that a superintendent must superintend: he is not to be a fly on the wheel, or a mere cog in the machine. He is like a department store manager, and should be able to select his managers or in other words, his teachers, and through them and beyond them, to lead the School up to the highest and best things.

Vigilance is a cardinal quality in the superintendent. Let him WATCH, and in that connection, let me put at least five of his qualities, acrostically, in this word WATCH:

W—for words, let him be a man of expression, something more than a mere utterer of pious phrases.

A—for acts, let him be a “doer of the word.”

T—for thoughts, let him be one who thinks, not a “visionary,” but let him see the vision and be therefore a seer.

C—for cooperation, let him do team-work with his teachers, be the anchor man in the great tug-of-war with the world, the flesh and the devil.

H—for heart, let him be a man of sympathy, and not only a speaker, a doer, and a thinker.

“Better to have a poet’s heart than brain,  
Feeling than song; but better far than both,  
To be a song, a music of God’s making.”

Moreover, let him remember that the Sabbath School is not a children’s club, but organized to “spread the tidings,” first and foremost for the children to be saved, and then with a mighty emphasis to teach them, to be saviors, in a word, to be missionary in principle, power, purpose, and performance.

I would have all the Sabbath School collections paid over for missions and let the congregation support the School financially. Thus a genuine missionary spirit would be generated and sustained. Above all, beyond all, and through all, let all the School organization and machinery be incarnated by God’s Holy Spirit. As Ezekiel puts it in his vision, “for the spirit of the living creature was in the wheels,” and then the wheels will neither clog, nor drag nor skid into mere worldliness and secularities.

Toronto

## Thirty-two and Three

BY REV. WILLIAM SHEARER, B.A.

Early one Saturday morning, two years ago, I was met at the railway station of the town of P— by Mr. A.—, a retired farmer, and faithful elder of our church in that place. By previous arrangement he had promised to drive me to our farthest west mission field, a scattered settlement, just on this side of the foothills.

The day was perfect, the trail good most of the way, and the horses fresh. All morning we traveled through level, well settled country. Some of the homesteaders were from eastern Canada, but the great majority were from the United States. We passed several schoolhouses, in nearly all of which one of our students conducts services on the Lord’s Day. Very few of the people are Presbyterians. At least a half-a-dozen denominations are represented, but with the exception of the Seventh Day Adventists, who are numerous and aggressive, they all appreciate and support our mission.

The only thing to mar the pleasure of our trip was the sight of so much destroyed crops. Only a few days before every one was looking forward with glad anticipation to an unusually bountiful harvest. But one afternoon an ominous cloud with black sloping streaks, reaching to the earth, appeared in the north-west and before long, thousands of acres of

fine wheat were so cut up and beaten into the ground that the fields looked as though they had been already harvested.

At noon we reached the farmhouse of a Roman Catholic, who treated us most hospitably. On resuming our journey we found we had to travel over much rougher country, with many muskegs and patches of forest. In fact, so bad was the road that had not my teamster been a man of long experience we would never have reached our destination.

Our host for the night was an Ontario Highlander who came out to this country thirty years ago as a rancher. His home was built on the top of a high hill and commanded a splendid view of the surrounding country.

Early on Sunday morning he hitched to a lumber waggon and drove to the schoolhouse with all his children, we following. We were the first arrivals. Shortly afterwards our missionary student rode up on his broncho, clad in schaps or riding breeches, and wearing spurs. He had ridden twelve miles. Then the congregation began to gather. From every direction they came, but they were all children. With the exception of a few who walked they were mounted on ponies, sometimes two or three, and in one case, for on a pony. They were almost all Swedes or Norwegians. They averaged in age from four to

fourteen years. They were spotlessly clean, good-looking and healthy.

I asked the missionary whether this was the usual make-up of his congregation. He replied that it was. The parents could not be persuaded to come because they did not speak English, but the children did. The service was adapted to the congregation, being more like a Sunday School, with the missionary as superintendent and everything else. The singing was hearty, and the Sunday School papers received with eagerness. Coming into the homes of that community these

papers were like so many silent missionaries.

At the close of the service, as the youngsters scampered off on their ponies, trying to see who could get through the schoolyard gate first, and before we departed for our other appointments, I clapped our student on the back and said: "Young man, you are doing a splendid work here. I would rather see thirty-two children and three adults at your service, than three children and thirty-two adults," and I meant it.

Calgary, Alberta

## Review Sunday in the Beginners Department

BY RAE FURLANDS

Review Sunday! Or, as some children put it, "Story-over-again Day!" How the little ones do love it and how important it is!

Why is there so much satisfaction to the normal, unspoiled child in the already familiar thing? Is it because it rests him to come across something he knows in a world so full (to him) of novelty, or is it because he likes to anticipate what is coming? Perhaps a little of both. The children love to help tell a story, to answer the questions asked by the teacher.

This element of pleasure is not a small thing in the education of a child; in fact, it is recognized as one of importance.

If the Review were only the re-telling of a story by the teacher, it would be a great deal to the children for the second telling means more than the first because the impression made is deepened. Have you ever noticed that the story teller in a family usually has only a few stories to tell; but how the children love to gather round her knee to hear them over and over again. Perhaps you remember something of the kind in your own childhood's days. No doubt the Bible stories you heard in this way are your favorites.

The Lesson Reviews, however, are, or should be, more than a repetition by the teacher. If impressions are never expressed they fade away. The handwork is one form of expression, the re-telling *by the children* another.

It is to be hoped that the children are encouraged to *tell* the stories at home as well as hear them read from the BEGINNERS BIBLE STORIES.

Every time an impression is expressed, whether it be a good one or a bad one, it is strengthened. Each reacts on the other.

A little child said a wrong word. He had no idea what it meant. Unfortunately, his shocked mother so impressed it on his mind by talking to him of the awfulness of it, that it is doubtful if he will ever forget it. It would have been better to have had no "review" in a case of this kind but to have allowed it to die away from the child's mind. Contrarily every good thing should be reviewed.

Unless a child has a chance to express, you cannot tell what he has taken in. To take in and give out is one of the laws of life. It is exemplified everywhere in nature. Our very life depends on it. Once we cease to inhale and exhale, we die.

The aim of all true education is to enable the individual to give out. This would be impossible in the end if there were no opportunity allowed for it by the way. Therefore, every little while we have a lesson period devoted entirely to this.

The child's way of reproducing helps the teacher to understand what aspect of the lesson he has absorbed. No doubt every teacher is surprised and feels little thrills of joy or otherwise, as she hears a little child give back her exact words and intonation. The minister's four-year-old daughter attended the church sewing meeting one afternoon with her mother. She was telling the story of Elijah to a little group of ladies, one of whom enquired if she was in the Beginners class. The lady herself had previously been assistant in that department. On receiving "yes" for an answer, she said: "I was sure she must be, for she tells the story so exactly like—" (mentioning the teacher's name). -

A five-year-old boy was reviewing the Feeding of the Five Thousand in class. Every time he mentioned the five loaves, he added:

"They were not like our loaves, we would call them biscuits." Of course the teacher had said this in telling the story, but the constant repetition by the boy showed that he had been impressed by that particular statement.

Review, in Sunday School, is also a grouping together—a connection of two or more stories in a series, each emphasizing a little different phase of the same thought. This, too, is necessary in the child's development.

If any teacher has not yet found the pleasure and profit there is in Review Sunday, let her carefully study the Lesson Helps and try again.



### Some Hints for the Handwork Period

By M. Florence Brown

"We dot scissors!" was the eager and enthusiastic exclamation of the littlest boy in a Primary Department as he held up the bright, blunt-edged tool for the admiration of some one who had come into the room. More and more teachers are finding the value of handwork in the Sunday School, and are learning what a help such work is. One of the truest principles underlying education is that no impression will be made without self-expression of some kind.

To have a successful handwork period preparation before the lesson is an absolute necessity. Do not let the little people become restless and inattentive while you are making a nervous search for materials; have papers, scissors, pencils, crayons, or whatever tools are necessary for the particular lesson ready for distribution. If papers are to be partly prepared before distribution, make the necessary arrangements while you are studying the lesson at home.

For instance, if you are planning to make Bible bookmarks upon which some text is to be copied for the purpose of aiding the memory, it will be necessary to cut the papers into some form approximately like the finished product for the sake of economy of material, as well as for the purpose of assisting the little untrained fingers.

Your hour is very short, remember; shorter than the time allotment for a manual lesson in a secular school. If your lesson is to be the making of Oriental sheepfolds or houses, oftentimes it is advisable to start the work for the children. This will take outside time, but the results repay in good measure.

The handwork leaflets which are furnished with the Primary Departmental Lessons have been prepared with the thought of saving time and confusion in distribution of extra material, as the space below the statement of the problem furnishes a place to begin work immediately.

Have some regular system of distribution; one or two of the older children are always ready to assist, and oftentimes this is a real honor to an otherwise restless and somewhat troublesome child. Have a wastebasket ready to receive the waste bits of paper, that the room may not present an untidy appearance after the lesson is over.

Praise honest effort and post excellent work for the encouragement of the best that can be done. A screen or bulletin board is a valuable asset to the Primary Sunday School room.

For the purpose of keeping some of the best results in a somewhat permanent form, free from dust and soil, and ready for an exhibit of children's work in connection with Children's Day, Promotion Day, teachers' meeting, or mothers' meeting, or some other occasion where such an exhibit would be desirable, sort several good specimens of the same lesson, or of the same kind of work, and mount them carefully and artistically on very large sheets of inexpensive cardboard.

Fasten these large sheets after the manner of a loose-leaf, blank book. The pages can then be removed, replaced, or rearranged as desired, and in time you will have a valuable collection of the children's work on file. However, remember that, although good results are desirable, they are not the ultimate end; a very crude result may oftentimes be most valuable in that it has been the honest expression of the child's thought.



### What About the Giving?

By Mabel Crews Ringland, B.A.

Are we to accept whatever the Junior boys and girls may bring as an offering, without comment or suggestion? If we do we are missing a great opportunity, for now is the time when our scholars may take an intelligent interest in the money they bring to Sunday School, to the extent of knowing where it comes from and where it is to go. Little Beginners and Primary children place their pennies on the collection plate or in the missionary box without very much understanding of the possibilities or the value of money, but Juniors are coming to the age when their ability to earn nickles and dimes brings with it an added responsibility.

It is not enough, then, for a Junior to merely hand in money that his parents have given him for collection. Not until he has given up something that he has himself earned, can he realize the true spirit of giving. It is an easy matter to offer some one else's money as a gift, but when it is our very own it becomes a genuine sacrifice. Surely there are no healthy boys or girls who cannot earn even a small amount in these busy days, and it is for us as teachers to make the interests of the

Sunday School so appealing to them that they will desire of their own free will to give of their substance to these various causes. In this way we can render them one of the greatest services by helping to form the habit of true giving while the child is still in the habit-forming period. As one writer aptly says: "The Junior age is the time to emphasize the systematic giving of money which will have value in so far as the child realizes that the money is his own. On account of the new interest in the things he possesses, times of self-denial are very apropos."

So the problem resolves itself into a question of how to arouse the Junior's interest to the stage where he will be not only willing but keen to give to the funds of the Sunday School. The trouble with many of us is that we start at the wrong end when we lay stress on the need of the cause first, instead of appealing to the imagination and natural interests of the young mind by picturing the heroism of the missionary, the everyday life of the child in the far-off land, or the privations of the famine sufferers we wish to aid.

The subtle power of suggestion usually acts in such a way that before we have made our appeal, the hearers are wondering what they can do to help; provided of course, we make our story sufficiently real. "Missions" and "Temperance" and "The Poor" never aroused any normal child's feelings, but a vivid, stirring story full of human interest never fails. Special missionary lessons calculated to appeal to Juniors are planned throughout the Departmental Graded Lessons Series.

Too frequently we detract from the interest of our regular weekly offering in Sunday School by asking big boys and girls to give voice to such sentiments as, "Now while we are little, pennies are our store," etc., which is not only lacking in fitness but in truth itself. Why should not Juniors have a treasurer of their own to take full charge of the collection and conduct it in a dignified manner, more after the custom of adults than children?

The cooperation of the parents can mean more to the teacher in the matter of giving than any other single force, for without this, it is very difficult to secure the desired results. When parents understand a teacher's aims, they can do much towards helping the boys and girls to earn a little money of their own, and in reminding them of their Sunday School obligations.

Toronto



### Certificates in the Departments

At the beginning of the year 1912, I introduced the Graded Lessons in all Departments of the Richmond Sunday School. I tried to get a series of certificates such as is now pre-

pared in connection with the Canadian Standard Efficiency Tests, but failed, and finally decided to make use of the Robert Raikes Diploma.

At the end of each Quarter, tests were given the whole School above the Primary Department. A test in memory work, one on note-work and Bible knowledge, one on illustrative work, and one on map drawing.

Pupils who reached the requirements in First Year Junior, for the whole year, were awarded a Robert Raikes Diploma, without a seal; those passing Second Year, a Diploma with one seal, and so on until the Third Year Intermediates received a Diploma with six seals.

On passing the requirements the next year, the pupil had another seal attached to his Diploma, except in the case of those who passed as Fourth Year Intermediate, who received the Advanced Diploma, and continued through the Senior Department to receive seals for it.

As nearly as I can remember, the first year only about 6 per cent. of the pupils qualified for Certificates, the second year about 30 per cent. qualified, and the third year about 75 per cent.

The introduction of the Certificates resulted in greatly improving the quality of the work done by the pupils, and in getting parents to teach their children at home.

After the first Promotion Day, held on a Rally Day, when Certificates were awarded before the whole congregation, teachers were deluged with inquiries from parents as to why their children had not received Certificates too, and when the matter was explained many of the parents declared that their children would get Certificates next year, for they would see that they did their Sunday School work.



### How to Conduct a Communicant's Class

*By Rev. D. N. MacRae, Ph.D.*

The following are some hints based on experience as to methods of conducting a communicant's class.

1. Discuss the matter with the Sunday School superintendent or superintendents.

If they approve, approach the teachers,—more especially of the Intermediate and Senior Departments—who may have boys or girls eligible to unite with such a class.

2. Give a number of short addresses at the church services leading up to the question of decision in youth.

3. Announce in the Sunday School the hope and wish of the officers and teachers that such a class may be formed.

4. Have a short series of five minute addresses in the opening Sunday School exercises with a view of recruiting members for this class. Topics as "A Life Motto," "A Life that Counts," "A Life Choice," "Wearing the King's Colors," "Declare Yourself," "Devote Yourself," "Fulfil Yourself," and others, were found helpful.

5. Have a personal talk with the key boys and girls,—enlist their help in attracting others.

6. Gather your recruits in a class and meet with them regularly for a few weeks in hope and prayerful expectation.

7. Admit to your class those who feel called to unite at your approaching communion, the others tend and watch in hope that they too may come at a subsequent sacrament.

Mitchell, Ont.



### New Year's Sunday in Korea

Mrs. L. L. Young writes to our Foreign Mission Office from Ham Heung, Korea, under date, 12th February :

"The first Sunday of the New Year was a happy one for our Korean children. At the beginning of last year they were promised medals for good attendance, for bringing in heathen, and for constantly bringing back with them the same little new believers. The average of this School for the year was 471 ; perhaps less than 200 of these are our own Christian scholars.

"This Sabbath day saw many happy children from both our scholars and the new believers receiving medals. The proudest child of all was a little girl who showed on her report card the goodly number of 539 children either brought in for the first time or brought back again by her during 1916.

"One little girl, herself a new believer, has brought in as many as 25 on one Sunday ; but, with such little ones, efforts are of necessity spasmodic. This children's Sunday School is one of our great evangelizing agencies in the city. We hear good reports from several such Schools in our country churches."

## WHAT OTHERS ARE SAYING

### The Sunday School a Harvest Field

The following reasons are given showing why the Sunday School is the greatest harvest field of the church :

1. Because it has a large attendance.
2. Because it seeks to bring in a large number of unsaved people.
3. Because it has the largest number of trained personal workers.
4. Because it is the time when children should naturally be brought to Christ.
5. Because it appeals to the children and youth when they are most receptive to the claims of Christ.
6. Because in saving the child it often becomes the means of leading the fathers and mothers to Christ.
7. Because in the conversion of a child a soul plus a life is saved for years of service in Christ's kingdom.—The Otterbein Teacher

### Don't Let Them Escape !

John slipped out of the back door of your Sunday School unnoticed and unsaved. Do you know why he went and where he is now ?

Are you any of that "half million boys and girls of the teen age that drift out of the Sunday School each year" going out of your School ?

If "70 per cent. of all conversions occur under 20 years of age," and if "68 per cent. of all criminals commit their first crime before they are 20 years of age," are we adequately meeting our evangelistic responsibility to the Intermediate and Senior Grades in our Schools ?

The difference between saving a boy of 15 and a man of 70 is not only 55 years of his personal service, but untold years of service by those influenced by him. No earthly arithmetic can compute the result. Heaven alone will give the answer.—New Jersey S.S. Messenger

### A Home Department Starts a Sunday School

In one of the Ontario townships, in July, 1914, a Home Department of 12 members was organized. Within a mile of each other were two churches which for years had been closed. In March, 1915, the Township Executive Committee thought they would like to encourage that Home Department Superintendent and members, and five of the Executive members went out and conducted a Review of the Quarter's Lessons. One of the churches was opened for this purpose and between 50 and 60 persons were present.

Every one was pleased, and, through the efforts largely of one boy, who went from house to house to see if a Sunday School could

be organized, a Sunday School was organized on July 1st, 1915, and a minister resumed the work at that point.

In March 26th, 1916, when, upon request, the Township Executive repeated their visit, a full church greeted them. On the wall hung a very pretty Cradle Roll, on the pulpit a Picture Roll, and curtains used for separating the classes were in three corners. That Sunday School now contributes to the Provincial Association funds having cheerfully given an offering for the extension of this work.

The Home Department is still carried on and there is one Organized Class in the School. They seem to be very enthusiastic.—The Ontario Sunday School Leader

### The Teacher Who Scolds

We all know how surely the teacher loses out who scolds, for not only does that person antagonize, but shows clearly that having no control of himself, he cannot expect to have control of others.

A great deal might be said along the line of the foolishness of scolding and nagging, and using an impatient tone of voice and a martyred expression, but the point is, how is a teacher who has developed the scolding habit to be cured of it? It is entirely probable that the one addicted to this bad habit does not realize the extent of the weakness he had developed, nor the harmfulness of it.

### How Improvements Come

Every improvement that ever comes to our Sunday School work is because of somebody's resourcefulness; somebody thought it out and found it to be a good thing, and then others, getting the benefit of his thinking, used the method or the plan.

Some Sunday School worker came to think that trained teachers would help in Sunday School work, trained a few, found that it helped his School, and so the Sunday School came all of our great movement for teacher training; the outgrowth, you see, of some one's resourcefulness.

Some other Sunday School worker, anxious that his School should reach every non-going person in his town, fell upon the census idea, tried it, multiplied the attendance of his School over and over again; a neighboring School took up the plan, and so the Sunday School census, now in such general use, came into being—somebody's resourcefulness again.

Indeed, the Sunday School itself is here because of somebody's resourcefulness. Something over one hundred years ago some one gathered the children of his community together to teach them the Bible, a new sort of thing—resourcefulness, that's all.

Rally Day, Mother's Day, Decision Day, the annual picnic, the graded School, the uni-

form lesson, the graded lesson, every one of them and many other things also, have all come into being because of somebody's resourcefulness. Where would we have been but for our resourceful Sunday School people?—W. W. Gaines, in The Superintendent's Quarterly

### "Just Too Young"

"Just too young" is the record against the names of large numbers of our brightest and best boys. "Just too young" for the war, however, means that those so described will be "just old enough" to prepare for, and take part in, the decision of the even greater issues which will face the world when the war is over. The boys who are now consumed with a burning desire to go but are "just too young," constitute the greatest asset of the church and should be her daily and earnest care.—Exchange

### Unconscious Influence

There are always two ways, the conscious and the unconscious, of exerting influence on another life. The privileged few devise and guide public opinion by the strength of their positive leadership. There is, however, for us all an unavoidable kind of influence, the unconscious effect of another's life made not by him who preaches or poses or undertakes to be a missionary but by the man who goes his own way and so demonstrates that it is the best way for others to follow. This is what Lawrence Oliphant called "living the life," the kind of conduct which does not drive but draws.—Francis G. Peabody

### Four Factors

There are four principal factors concerned in the increase of efficiency of the average Sunday School.

The first requirement is improved teaching. This is to be brought about by securing the best available people for teachers and thorough training.

The second is the choice of lessons suited to the needs of pupils, that is to say, the use of graded courses.

The third is the improvement of the facilities and equipment of the Sunday School. More attention than ever before must be paid to securing the right kind of buildings for the use of our Schools and to properly equipping them.

The fourth factor is increased regularity of attendance. We name this last because improvement in the preceding three factors will be certain to aid in solving the problem of a more regular attendance.

Every Sunday School which is to be successful in improving the quality of its work must give earnest attention to each of these requirements.—The Sunday School Journal

## THE S. S. AND Y. P. S. BOARD

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

### Rally Week

The programme for Rally Week includes suggestions for special services, as in previous years.

For Sunday, September 30, the following plan is recommended :

- 11 a.m.—Regular Service, bearing specially on Religious Education in the Home.
- 3 p.m.—Rally Day Programme, THE HOPE OF THE WORLD.
- 7 p.m. (On following Sunday)—YOUNG PEOPLE'S RALLY: Programme—The Next Half Century in Canada.

For the ensuing week it is recommended that a series of meetings be held for leaders and workers :

1. To examine the Outline Curriculum prepared by the Board, and arrange to introduce it into the Sunday School.
2. To prepare plans for through-the-week meetings for the Juniors, Older Boys and Girls, and the Young People.
3. To arrange for a Teacher Training Class to take up the study of the new Teacher Training Course.



### A New Convener

The Board of Sabbath Schools and Young People's Societies has completed another chapter in its history. Since the two Boards were united five years ago, it has had as Joint-Conveners Rev. Alex. Macgillivray, D.D., of Toronto, who for the five preceding years was Convener of the Committee on Sabbath Schools, and Rev. W. R. McIntosh, B.D., of London, Ont., who for the two preceding years was Convener of the Committee on Young People's Societies. Under their wise and efficient leadership the work represented by the two Boards has been correlated, unified and extended, until it is now presented as a complete programme of Christian education for the local church, in this respect probably leading every other Protestant church in North America.

Following the democratic custom of our church to promote from time to time to places of honor and responsibility those who have served with distinction in the ranks, the

General Assembly this year appointed as new Convener of this Board Rev. W. J. Knox, M.A., of London, Ont., who has been an efficient member of the Board for the past five years and who is a recognized Sunday School leader in his own congregation and in the church at large.

The services of the former Joint-Conveners have also fortunately been retained on the membership of the Board. The church is thus assured that the policies of the Board will be continued, and, it is hoped, with ever increasing efficiency.

The readers of the TEACHERS MONTHLY may expect a message from the new Convener in this space next month.



### The Special Programmes

1. The Rally Day Programme this year, entitled *The Hope of the World*, has been prepared by a Committee representing the Baptists, Congregationalists, Methodists and Presbyterians, and will be used on the same day by the Sunday Schools of all these denominations.

It provides in a supplement for a very interesting Missionary Exercise in which the scholars are expected to take the leading part. In order that this programme may be a success it is essential that there should be careful preparation for some weeks in advance with drills and rehearsals. A special piece of music is provided in the programme for the entire School, and another in the supplement for one of the departments.

If any Sunday Schools have not yet received their supply of programmes or if more are required, application should be made at once to PRESBYTERIAN PUBLICATIONS, TORONTO, by whom these programmes are being printed for our Board. A sufficient quantity of programmes and supplements are being provided by our Board free of charge for every Presbyterian Sunday School in Canada.

The special offering on Rally Day provides almost the entire revenue of the Board for the promotion of all its work. Last year the response was generous, and it is confidently expected that all our Sunday Schools will respond equally well this year also. Every

dollar will be spent carefully and economically for the purpose for which it is given.

2. The Young People's Rally Programme is called *The Next Half Century in Canada*. It provides a bright outline programme for a regular church service or a Young People's meeting. On one page is given a map of Canada showing the number of mission fields and the amount of missionary money required in each province. There is also a special piece of music for the young people.

This programme is printed in full in *THE PATHFINDER* for September, and additional separate copies can also be had free on application.



### The Budget of the Board

The budget for 1917 for the work of the Board of Sabbath Schools and Young People's Societies, was fixed by the Board of Finance at \$25,000. This provides for all the promotion, educational and missionary work of the Board for the year. A copy of the Board's report to the General Assembly, outlining the work being done, will gladly be sent in pamphlet form to any one on application.

It is hoped that the entire amount required will be given by the Sabbath Schools on Rally Day in the special envelopes provided for that purpose. The response last year was the largest in our history, and totalled nearly \$20,000. Many Schools gave generously, some rather sparingly, and a number, including some of those best able to give, entirely

forgot to send in their special offering on Rally Day for the purpose for which it was asked.

There is no more important work to-day than providing adequately for the religious needs of our boys and girls and young people, and the Board's activities in the promotion of this work are limited only by the revenue at its disposal.

The Board confidently expects every Sabbath School this year to do its duty.



### The New Teacher Training Course

The new Teacher Training Course is at last a reality. The textbooks for the first year, which make a complete course in themselves, are:

THE PUPIL, by Prof. L. A. Weigle, Ph.D.

THE TEACHER, by Prof. L. A. Weigle, Ph.D.

THE TEACHER'S STUDY OF THE LIFE OF CHRIST, by Rev. W. C. Barclay, D.D.

THE SCHOOL, by Rev. J. C. Robertson, B.D.

Later on there will be a second year's work extending the work of this first year, and to complete the course a third year's work with specialized courses for the various departments.

Arrangements have been made as for former courses, for examinations and certificates, and also for credit on other courses, for any who desire to transfer from the old to the new.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively:

FROM JUNE 16 TO JULY 15, 1916

### I. FIRST STANDARD COURSE

*Souris, P.E.I.*—Rev. Alexander MacKay, Minister. *The New Testament*: Patti Currie, Adela Garrett, Amy S. MacKay, George Green.

*Antigonish, N.S.*—Rev. Anderson Rogers, Minister. *The New Testament*: Mrs. Downie Kirk, Reuben Gunn, Chipman, N.B.—Rev. E. E. Mowatt, Minister. *The Teacher*: Ethel R. Darrah.

*Marsboro, Que.*—Rev. M. Campbell, Minister. *The School*: Katherine MacDonald.

*Brockville, Ont.*—Rev. E. L. Morrow, Minister. *The Old Testament*: Robena Buchanan, Mildred Leacock, Lou Carswell.

*Uxbridge, Ont.*—Rev. J. R. Fraser, Minister. *The New Testament*: Christine Oliver, Mrs. Agnes Sutcliffe, Margaret Oliver.

*Foxboro, Ont.*—Rev. P. W. Currie, Minister. *The New Testament*: Daisy E. J. Currie, Christina H. Currie, Fanny H. Woods.

*Corbetton, Ont.*—Rev. Geo. W. Rose, Minister. *The Teacher*: Velda Hammond, Violet Stewart, Robert Laing, Lena M. Isaac, Janet Aldeorn.

*Gore Bay, Ont.*—Rev. J. A. MacDonald, Minister. *The Old Testament*: Jennie C. Brett, Mamie Brett, Neil MacDonald, Mrs. J. M. Beattie.

*Petrolia, Ont.*—Rev. Jas. D. McCrae, Minister. *The New Testament*: Mrs. John Morrison.

*Hamilton, Ont.*—Rev. S. B. Nelson, Minister. *The School*: Marjorie A. Dunlop, Agnes Miller.

*Brandon, Man.*—Rev. W. Nicol, Minister. *The Pupil*: Jean M. Russell, Laura M. McKee, Hazel A. McDonald, Sodie B. Gillies, Lily Crawford.

### II. ADVANCED STANDARD COURSE

*Brockville, Ont.*—Rev. E. L. Morrow, Minister. *The Books of the Old Testament, The Teacher and The School*: L. S. Beattie.

**N.B.**—The next regular examination will be held the end of September. Information may be had from Rev. J. C. Robertson at the above address.

## HOW THE WORK GOES ON

The number of children in the Sunday Schools of the Synod of British Columbia is three and a half times as great as in 1907.

At Wuan, in North Honan, Normal Classes for Sunday School teachers were held weekly last year.

The percentage of the population of the Dominion of Canada attending Sunday School is 13. There are 12 other countries mentioned in the Report of the World's Sunday School Association which have a larger percentage of their population in Sunday School than has Canada.

Rev. J. U. Tanner, B.A., Home Mission Superintendent for Eastern Ontario and Quebec, reports a Sunday School in which there are 25 Protestant and 11 Roman Catholic children. The parents of the Roman Catholic scholars are always praising our methods.

A Christian woman in Korea, who had been appointed teacher of a class in the Bible School, walked three hundred and twenty miles to visit a class for training teachers. She said, "They gave me a Sabbath School class to teach, and I wanted to know how to do it; so I just came."

The Sunday School of the largest Spanish-speaking church in Buenos Aires, Argentina, has, within a few months, increased its attendance of scholars from 140 to 256. A School in Montevideo, Uruguay, has a completely graded course of study, a kindergarten department and three teacher training classes.

Miss Bessie Craig, a deaconess of our church, appointed to work amongst the Ruthenian women in Winnipeg, is superintendent of a Ruthenian Sunday School with 45 names on the roll,—all working hard to

make the School grow. On last New Year's morning these children were taken by the deaconess to the Sunday School Rally where the boys and girls from every Presbyterian Sunday School in the city meet to begin the year with praise and prayer.

The following words from an army chaplain quoted by Mr. Stewart Lyon, the Canadian press representative at the front, are worth repeating as a fine testimony to the value of the Sunday School. "Many of the men have little knowledge of creeds and religious observances, but I have met only one who did not understand the significance of the cross. He had never been to Sunday School, and it is on the lessons learnt there that most of the men lean at the end."

Miss Annie Miller, deaconess amongst the Jews in Toronto, says: "The work among the girls is most encouraging. Sunday is the day when most of them gather together and all who can remain after Sunday School for the evening service are invited to have tea with the worker. A happy time is spent with from 10. to 21 of these bright Jewish girls. After tea comes the best and most important time in the whole week, with all these girls studying, speaking, singing and praying, and one is encouraged and strengthened."

The missionaries at Hsiu Wu Station, North Honan, mention that they have found the Sunday School lessons for the past year especially helpful, showing as they did the progress of the gospel among heathen surroundings so similar to their own. "We covet for our Christian women," says the missionary in charge, "the 'nobility of the Bereans' who 'searched the scripture,' the liberality of the Macedonians who 'first gave their own selves to the Lord,' and the attention to the gospel of the first Christian in Philippi—the women whose heart God opened."

## A WORD FROM THE BUSINESS MANAGER

FOR A REALLY HELPFUL RALLY DAY, SUNDAY, SEPTEMBER 30TH

Rally Day is perhaps the most important day in the Sunday School Calendar. The Sunday Schools that have been closed during the summer months are not going at full speed at that time, and those that have been meeting as usual throughout the summer, need a stimulant. Rally Day affords both

the speeding up point and the stimulant. The subject chosen for the Order of Service this year is "The Hope of the World" (copies have been sent free to every School). It offers an exceptional opportunity for a big, helpful Missionary Service. Superintendents and teachers can make it such by expending a

little extra time and effort.

Make an early start, and first of all get the scholars interested. Explain to them the object of Rally Day, and the importance of making the Service a success, and impress on their minds that each scholar's presence is necessary to make the Service all it should be. To insure a large attendance, send every scholar an Invitation Post Card with an invitation to be present at the Rally Day Service and bring their friends with them. These may be had in a large variety of designs at \$1.00 per hundred. They only require 1c. postage provided that only the spaces for date, time, name, etc., are written in. Many Schools have increased their attendance on Rally Day fully 50 per cent. by this simple yet effective method.

Souvenirs for Rally Day have been found exceedingly useful for the purpose of creating enthusiasm and maintaining it. Celluloid Rally Day Buttons or Rally Day Pennant Badges (felt) for the lapel or dress, will glad-

den the heart of the small boy and girl, and make them a great advertisement, not only for Rally Day, but for the Sunday School as well. These Souvenirs and Rally Day Book Marks and Conquest Flag Buttons and Flag Pins are quite inexpensive, and will prove exceedingly popular with the boys and girls of any age.

We have been fortunate enough to secure copies of Harold Copping's (the famous artist) Missionary Picture, *The Hope of the World*, from which the title of this year's Rally Day Service is taken. Every Sunday School should have a copy or copies of this picture. Many will wish copies for the home. It is an education in missions. The picture is in sepia, equal to a fine steel engraving, with border all ready for framing, size 20x27 inches, price per copy, 35c. postpaid, 10 or more to one address, \$3.00, postpaid. Write PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto, for a complete list of Rally Day requisites.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

- EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).
- THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).
- JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month).

### UNIFORM SERIES

- TEACHERS MONTHLY. 70c. per year, 15c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.
- PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.
- HOME STUDY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.
- INTERMEDIATE QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.
- PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.
- HOMESTUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
- INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
- PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
- COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage).
- COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

- BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.
- BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

- BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

- PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.
- PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

##### FOR THE SCHOLAR :

- PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.
- PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

- JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

##### FOR THE SCHOLAR :

- JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

#### INTERMEDIATE DEPARTMENT

- INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.
- PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

#### SENIOR DEPARTMENT

- SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.
- STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

## Lesson Calendar : Third Quarter

1. July 1... Isaiah's Call to Heroic Service. Isaiah, ch. 6.
2. July 8... Ahaz, the Faithless King. 2 Chronicles 28 : 1-5, 20-27.
3. July 15... Hezekiah, the Faithful King. 2 Chronicles 30 : 1-13.
4. July 22... Sennacherib's Invasion of Judah. 2 Kings 19 : 20-22, 28-37.
5. July 29... God's Gracious Invitation. Isaiah 55 : 1-13.
6. August 5... Manasseh's Sin and Repentance. 2 Chronicles 33 : 9-16.
7. August 12... Josiah's Good Reign. 2 Chronicles 34 : 1-13.
8. August 19... Finding the Book of the Law. 2 Chronicles 34 : 14-19, 29-33.
9. August 26... The Captivity of Judah. 2 Kings 25 : 1-12.
10. September 2... The Shepherd of Captive Israel. Ezekiel 34 : 11-16, 23-27.
11. September 9... The Benefits of Total Abstinence (Temperance Lesson). Daniel 1 : 8-20.
12. September 16... The Fiery Furnace. Daniel 3 : 16-27.
13. September 23... Daniel in the Lions' Den. Daniel 6 : 10-23.
14. September 30... REVIEW—The Goodness and Severity of God. Read Daniel 9 : 3-19

## AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

- I. SHORT PRAYER. All stand.
- II. SINGING. Psalm Selection 104, Book of Praise.

We'll to God's tabernacles go,  
And at his footstool bow.  
Arise, O Lord, into thy rest,  
The ark of thy strength, and thou.

- III. RESPONSIVE SENTENCES. Psalm 62 : 5-8.

*Superintendent.* My soul, wait thou only upon God ; for my expectation is from him.

*School.* He only is my rock and my salvation : he is my defence ; I shall not be moved.

*Superintendent.* In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.

*All.* Trust in him at all times ; ye people, pour out your heart before him : God is a refuge for us.

- IV. SINGING. Hymn 246, Book of Praise.

## V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the

TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNER TEACHER'S QUARTERLIES).

## IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

## 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. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACH-

ER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. Lesson Study.

Closing Exercises

1. SINGING. Hymn 255, Book of Praise.

II. 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, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

*Superintendent.* Prove all things; hold fast that which is good.

*School.* Abstain from all appearance of evil.

*Superintendent.* And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING. Hymn 615, Book of Praise.

Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.

Amen.

Lesson X.

THE SHEPHERD OF CAPTIVE ISRAEL September 2, 1917

Ezekiel 34 : 11-16, 23-27. Study Ezekiel, ch. 34. \*Scripture Memory Verses.

GOLDEN TEXT—The Lord is my shepherd; I shall not want.—Psalm 23 : 1.

11 For thus saith the Lord God; Behold, I, even I, will search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was

**Revised Version**—<sup>1</sup> myself; <sup>2</sup> search for; <sup>3</sup> will; <sup>4</sup> abroad; <sup>5</sup> I; <sup>6</sup> whither; <sup>7</sup> peoples; <sup>8</sup> into; <sup>9</sup> I will; <sup>10</sup> watercourses; <sup>11</sup> with good; <sup>12</sup> mountains of the height of; <sup>13</sup> down; <sup>14</sup> on fat; <sup>15</sup> sheep; <sup>16</sup> will; <sup>17</sup> and the fat and the strong I will destroy; <sup>18</sup> in judgement; <sup>19</sup> Omit a; <sup>20</sup> Omit the; <sup>21</sup> securely; <sup>22</sup> its; <sup>23</sup> secure; <sup>24</sup> they; <sup>25</sup> bars; <sup>26</sup> have.

LESSON PLAN

- I. Deliverance, 11-13.  
II. Provision, 14-16.  
III. Safety, 23-27.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

- M.—The shepherd of captive Israel, Ezek. 34 : 1-10.  
T.—The shepherd of captive Israel, Ezek. 34 : 11-19.  
W.—The shepherd of captive Israel, Ezek. 34 : 20-31.

sick; <sup>17</sup> but I will destroy the fat and the strong; I will feed them <sup>18</sup> with judgment.

23 And I will set up one shepherd over them, and he shall feed them, even my servant Da'vid; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant Da'vid shall be a prince among them; I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Th.—The ninety and nine, Luke 15 : 1-7. F.—"As sheep going astray," 1 Peter 2 : 19-25. S.—"Turn us again, O God," Ps. 80 : 1-7. S.—The chief shepherd's care, 1 Peter 5 : 1-11.

**Primary Catechism**—*Ques. 44. What is it to be lost?* A. To be lost is to be left without God in this world, and to be shut out from his presence forever.

**Shorter Catechism**—Review Questions 94-100.  
**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 134, 452, 19, 14 (Ps. Sel.).

**Special Scripture Reading**—Psalm 15; given

\* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

also in Departmental Graded Teacher's Quarterlies. (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.

**Hymn for Opening Worship**—Hymn 530, Book of Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 599, The Good Shepherd (Plockhorst). For Question on Missions, H. M. 628, Sod House, Saskatchewan. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—Ezekiel began to prophesy in B.C. 592, carrying on his ministry until B.C. 570; Babylon.

**Connecting Links**—Ezekiel was a priest who was carried captive to Babylon in the first Captivity in B.C. 597. Ezekiel and Jeremiah prophesied about the same time, and the book of Ezekiel has traces of the influence of Jeremiah, although the former gives more place to ritual and external law in his pictures of the restoration. The book of Ezekiel falls into three parts: predictions of the fall of Jerusalem (chs. 1-24); God's judgments on the surrounding nations (chs. 25-32); and a description of the restoration of Israel to be accompanied by the establishment of the perfect kingdom of God, chs. 33-48.

### I. Deliverance, 11-13.

Vs. 11, 12. *Search . . . and seek.* Both words meaning practically the same thing, the use of the both of them intensifies the idea. God will conduct a thorough search for his lost ones. *My sheep*; the people of Israel. *Seeketh out his flock*; possibly calling the sheep by name, as Eastern shepherds often did. The parable of Jesus in Luke 15:4-6 does not exaggerate the rejoicing of the shepherd when he has recovered a lost sheep. *So will I*; God being continually represented throughout the scriptures as desiring the restoration of those of his people who have wandered away. *Have been scattered.* The Hebrew word carries with it the suggestion that the people had really dispersed themselves. They are to be held responsible for their lost condition. *Cloudy and dark*; darkness being used in scripture to set forth distress and terror.

V. 13. *The people*; better, as in Rev. Ver., "the peoples." *Gather*; collect. *Countries*; the Hebrew word which is used to refer to Gentile lands. *Upon the mountains*; sheep

were pastured in the lowlands in winter and on the hills in summer. *By the watercourses* (Rev. Ver.); along which there would be vegetation as well as the necessary water. God is to be the great supplier of his people's needs. (See Ps. 23.) *The inhabited places.* The land, made desolate by the Exile, will be once more populated.

### II. Provision, 14-16.

V. 14. *High mountains of Israel*; better, as in Rev. Ver., "the mountains of the height of Israel." The frequent mention of mountains in this passage may arise from the contrast between the hilly country of Palestine and the flat plains of Babylon. *Fold.* The Hebrew word often means the whole homestead. Folds were used mainly as a protection for the sheep at night. The sheep were carefully counted as they passed in and out. *Fat pastures*; those that yield an abundance of food.

Vs. 15, 16. *I myself will feed* (Rev. Ver.); emphasizing God's personal interest in his people. (See Isa. 40:11.) *Cause them to lie down*; in peace and security (see Ps. 23:2). *That which was lost.* This forcibly reminds us of Jesus' parable in Luke 15:4-6. *Driven away*; possibly a reference to the deportation of the people in the Exile. *Will bind up . . . will strengthen*; in contrast to the false shepherds described in v. 4 of this chapter. *The fat and the strong*; the upper classes in the nation who had tyrannized over the poor and needy.

### III. Safety, 23-27.

Vs. 23, 24. *My servant David*; David, the shepherd king, being introduced as a type of the ideal ruler in the future kingdom of God. (See Jer. 30:9; Hos. 3:5.) *He shall be their shepherd*; fulfilled in the coming of the Good Shepherd. (See John 10:1-18.) *Will be their God*; Israel having learned the folly of idolatry from the sad experience of the

Exile. *A prince*; the title which Ezekiel uses to indicate the great ruler of the future, rather than the title of king. (See chs. 45, 46.)

V. 25. *A covenant of peace*. This is probably a reflection of the teaching so prominent in Jeremiah concerning the new covenant which God is to make with his people. *Evil beasts*; those who prey upon the life of the nation. *They*; the true Israel. *Wilderness*; not so much desert as pasture land. (See Ps. 65 : 12.)

V. 26. *I will make . . . in his season*; perhaps not so good a reading as the one in the Greek Old Testament: "I will set them round about my hill, and I will send you the rain in its season, a rain of blessing." *My hill*; a hint of the place which the temple is to hold in the life of the new Israel. (See ch. 40.)

V. 27. *The bands*; the band being the pole or chief part of the yoke which binds the oxen together. The people are to be freed from the life in exile, which was a life of bondage. *Those that served themselves of them*; either their captors in Babylon, or the evil shepherds referred to in the earlier part of this chapter.

"The Jew called himself the *Galutha*—the captive, yet he was seldom a slave, for he seems to have been as free as his captors. Possibly upon his first arrival he was compelled to labor upon the great constructions of Nebuchadnezzar, along with the captives of other nations, but not for long. Soon he acquired land of his own to cultivate. He raised barley, wheat, delicious melons and grapes; he collected from the desert truffles and licorice root; he planted and irrigated his date gardens, and between the rows of tall trees he raised pomegranates, oranges, figs, bananas, and vegetables of all sorts. Others were merchants traveling up and down the canals to Babylon with the produce which they had purchased. A few were brokers and real estate agents caring for the property of their clients, and renting their land and houses for so many *maneh* of silver or *kas* of dates. Some were jewelers, hammering out the rings of gold, silver and bronze for the fingers, ears and nose, not only for the Baby-

### Light from the East

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

"THEY SHALL BE SECURE IN THEIR LAND" (v. 27, Rev. Ver.)—"Secure" is what the people of Palestine are not and never were. You must shut up your sheep at night and stay with them all the time; if you have a cow, you must take her into the house with you. There are not a great many horses in Palestine, but horses are particularly acceptable to robbers. When the writer was tenting in the Holy Land with Rev. E. L. Morrow, now of Brockville, Ontario, we had five horses. At night we would employ a watchman for the animals. Once we were near a little railway station, and the station-master recommended a watchman, but explained to us in French—which the would-be watchman did not understand—that we had better take him, for he was no other than the notorious robber of the neighborhood. We employed him, paid him double the usual fee, and all night kept an anxious eye on the watchman. But we had no good ground for anxiety. The man's word was pledged. Had we not employed him, he and his companions would probably have taken our horses.

### THE CAPTIVITY

lonian women, but for their own wives and daughters. A few were slaves, bought and sold as any other property. He acquired property, paid his tax in produce, lived wherever he chose; probably the only galling restriction placed upon him was the prohibition to leave the country for his native land. He was allowed the free exercise of his religion, and scrupulously spent the Sabbath with the rabbi of his community, piously bewailing his fate and his absence from Jerusalem.

"From numerous remains it is not difficult to construct their manner of living. The houses in which they dwelt had walls of clay, seldom of burned brick. The single room, as in the modern Babylonian house, was lighted by the door, or a small hole near the roof, to permit the escape of the smoke of the fire. The trunks of the date-palm, split into halves, were laid across the walls for rafters to the roof; above them was a layer or two of matting woven from the reeds from the

neighboring swamps, then a thick layer of reed, and finally a foot or more of clay to exclude the rains of winter and the heat of summer.

"The household furniture was simple, differing but little from that employed by the dwellers of Mesopotamia. The mill-stone,

the sack of barley meal, the stone knives, the reed mats, the few clay dishes, the olive-oil lamp, the stone weight, a crotched stick for a plow, a baked-clay chicken-coop, and perhaps one or two other objects, completed the effects of the Jew."—Dr. Edgar James Banks

### THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

"The Lord is my shepherd, that's all I want," once misquoted a little girl. Her words find an echo in our hearts as we read this passage that speaks so appealingly of God's great shepherd love.

Our God is a God who goes out in search of the lost. The sheep are very dear to the shepherd's heart. He loves them one by one and knows them by name. If even one wanders he misses it and goes after it. Their straying brings him the sense of great loss. They have missed the way and got scattered, are perhaps hungry and cold and afraid. Their condition moves him to compassion and action. And so out over the mountains and across the burning plains one is searching, ever searching. To quote from Marcus Dods: "We go astray, and get so torn with thorns, so fouled with mire, that few can tell to what fold we belong—our owner's marks are obliterated; but the Good Shepherd in telling his sheep has missed us, and come after us, and recognizes and claims us even in our pitiable state." Wherever there is a soul that has lost the way, love is out in pursuit. Every perilous ravine, every dark haunt, every place where sheep may have strayed knows the footprints of the Good Shepherd. "I, even I"—for to no other will God entrust this task. And the God who misses all has missed me, knows my wanderings, and this very moment is searching for me.

Our God is a God that makes rich provision for the recovered. He gives them fat pastures in which to feed, cool watercourses from which to drink, and furnishes places where they may lie down to rest in perfect security. When Christian, in Pilgrim's Progress, had endured many trials he came to a river. "Their way lay just upon the brink of this river: here therefore Christian and his companion walked with great delight. They

drank also of the water of the river which was pleasant and enlivening to their weary spirits. . . On the other side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down and slept, for here they might lie down safely." God cannot do enough for those whom he has brought back to the fold. He surrounds the redeemed life with many gracious ministries, and there is not a real need that he cannot and will not supply. We can trust God utterly.

Our God shows a very tender care for his own. "I . . . will bind up that which was broken, and will strengthen that which was sick." He anticipates all our wants, not simply those great needs that we have in common with others, such as food and shelter, but also those needs that are peculiarly personal. He deals with us individually, and no sickness, no sorrow, no pain is too insignificant to gain his attention. The gospel is good news to all who are broken or bruised or bound, for it tells of a shepherd's loving care of those who need that care most.

Where there is most sorrow and most sin  
There most is he, for there is he  
Most needed.

Our God is strong to protect those under his care. He is able to do all that his love prompts. No beasts are too powerful for him to overcome, no bars too strong for him to break, and no enemy too mighty for him to put to flight. "I the Lord will be their God." The Good Shepherd is the Lord of all. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Infinite love is joined to infinite power. No foe can hurt us. No harm can befall us. We can face life unafraid.

And all this is no mere pious hope but an assured confidence. For Jesus, the Good Shepherd, has done all this for us and is all this to us. In him God became one of us, living in our homes, walking our earth, speaking to us in language we could understand, and touching our lives at every point. He went about doing good. He spent his life seeking the lost. His ministry was one of healing and comforting. And Jesus in

glory is not different. All that the shepherd is to the straying, wounded, bewildered, helpless sheep, that David's royal Son is to us, and more. "What was the popular religion of the first Christians? It was, in one word, the religion of the Good Shepherd. They looked on that figure, and it conveyed to them all they wanted." And as we look on that same figure to-day, that's all we want.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

The Jewish Exile, in a narrow sense, extended over a period between B.C. 586-537. During these years, prophets arose, namely, Obadiah, Ezekiel, and the writer of Isaiah, chs. 40-56. Briefly narrate the life of Ezekiel. One of his tenderest appeals to his fellow captives is found in this lesson. Why was the figure of the shepherd appropriate?

1. *The new age.* Each prophet, who speaks of the future happiness of God's people, emphasizes those features of the golden age (read Isa., chs. 9, 11; Ezek., ch. 47; Zech., ch. 8; Mal., ch. 4) which his contemporaries needed most to hear. Why do the prophets omit all mention of a heaven? In this lesson, the new age is described in contrast to that of the evil rulers or shepherds (read vs. 1-10). It will be marked by three features: (1) The divine shepherd will reclaim his people,—the lost, those who have been driven away by violence, the weak and the sick who are unable to come back, if they would; in short, the careless, the unfortunate, and the suffering. (2) The great shepherd will remove evil conditions in the land, vs. 17-22. (3) The new age will be maintained by the rule of God through his prince, vs. 23, 24.

2. *Temporal and spiritual.* Can we not discover two elements in the prophet's words—that which was merely relative to Jewish conditions at the time, and that which is timeless? What do you understand by the fulfilment of prophecy—the perfecting of its spiritual content, or the fulfilment of its

3. *Three principles.* The prophet indicates that the rule of God will have the following characteristics:

(a) *A ministry to individuals*—the lost, the oppressed, the weak. Did the prophet understand this only in national relations? (Read Luke 7:20-22; ch. 15.) The prophet sees in the character of the shepherd a proof of God's care for his weaklings. We accept the sneer of a modern philosopher that our religion is one for weaklings. How does God render help to such?

(b) *A ministry to society.* Read vs. 18-21. What is the modern counterpart of this evil? (Read v. 23.) Is the struggle for better economic conditions within the scope of religion?

(c) *The presence of God.* The prophet knew that this involved an ethical quality in the people. "The kingdom of God is within you." What has religion to do with social reconstruction? "The state is more than a physical organism. It is a community of moral aims and ideals." And religion is the final sanction of these.

#### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Refer to the tender relationship often subsisting between man and some of the lower animals, some of his four-footed brothers. In a land like ours we sometimes find a man and his horse, or a man and his dog warmly attached to each other. In Eastern lands we find this illustrated even more strikingly in the relationship of a shepherd to his sheep. They live together and learn to know and like each other in a very human way. We cannot letter? (See Matt. 5:17, 18; Rom. 13:8.)

understand fully the tenderness of thought revealed in the great shepherd passages of the Bible. What are some of the great shepherd chapters? The outline following will indicate the work of the good shepherd in this passage:

1. *Seeking his Lost Sheep*, vs. 11, 12. Refer to Christ's beautiful interpretation of this work of the good shepherd in John 10:1-14, and in Luke 15:3-7, and quote the hymn, *The Ninety and Nine* which has been instrumental in finding many a lost sheep. Make clear that it would often go hard with us if Christ did not seek us out and bring us home.

2. *Feeding his Sheep*, vs. 13-16, 23, 24. Make clear with what care the good shepherd leads his flock in green pastures and beside the still waters. In what sense does God care for us in this way? He provides for us physically and spiritually. He satisfies our mouths with good things, and our minds with good thoughts, and our hearts with good impulses and aspirations, and our souls with his own life and love. Point out that the heart is always hungry till it lives upon the food which God has so richly provided in Christ. Show how fully Christ, as the good shepherd, interprets God's love.

3. *Protecting His Sheep*, vs. 25-27. Show what a beautiful picture we have of safety,—no evil thing to harm the sheep in the wilderness or in the woods, no curse of any kind, nothing but showers of blessing. How tenderly suggestive of God's protecting care. Dwell upon this wonderful thought that no evil thing can harm us when we dwell in the secret place of the Most High and abide under the shadow of the Almighty. Is this in harmony with man's experience? How about sickness and what we call accidents? They can do us nothing but good if we have made a complete surrender of ourselves to God.

### For Teachers of the Boys and Girls

By Rev. Harold W. Lyons, B.A., Toronto

How often this figure of the shepherd and his sheep is used in the Bible! Five hundred times the shepherd is mentioned, and the boys and girls should be able to tell you some of the most striking passages. Bring out

that such frequent reference implies: (a) that sheep herding was a common occupation in Palestine; and (b) that the relation existing between the shepherd and his sheep illustrates in a significant way the relationship between God and his people.

1. *Who was Ezekiel?* The scholars will tell you that as a boy he saw the reformation under Josiah; that he became a priest at Jerusalem; and that in B.C. 597 he was carried away captive to Babylonia. In the fifth year of his captivity he commenced prophesy. After the destruction of Jerusalem, he began to encourage the exiles to repent and return to God, bringing to them promises of a return to Jerusalem. The story of the Good Shepherd is one method of inspiring that hope.

2. *The Jews in Exile.* Help the scholars to realize the situation of the exiled Jews to whom Ezekiel spoke, illustrating from the present experience of the Belgians or Serbians. Ps. 137 pictures their hopelessness, and the bitterness of their anger.

3. *Ezekiel's Message of Hope.* The scholars will tell you that the sheep are constantly exposed to the vicissitudes of the weather, in winter and summer,—to frost and drought on the great treeless plains. Constantly they were in danger from wild beasts and robbers. Sometimes a sheep would be injured by falling from a rock, or it would be lost by straying away. Sometimes the lambs would fall with weariness. But always on guard against every danger was the shepherd. From vs. 12-16 bring out his duties, the picture of his life. Show that his three chief duties are: (a) seeking out the scattered sheep; (b) feeding the flock; (c) protecting them. His three great sins would be: (a) selfishness, in thinking first of himself; (b) neglect; (c) positive oppression and cruelty.

Develop the parallel with God and his people: Jehovah, the great shepherd; the exiled Jews, lost and helpless, the sheep for whom he would give his life.

4. *Jesus, the Good Shepherd.* Bring out the fact that we have seen the fulfilment of all God's promises in Jesus, the Good Shepherd. Is Jesus our shepherd? Do we know and obey his voice? Do we follow in his footsteps?

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. Where is it said that Jesus came to seek and save that which was lost?
2. "I am the good shepherd," said Jesus. Find the words.

ANSWERS, Lesson IX.—(1) Prov. 13 : 15.  
(2) Heb. 12 : 6.

#### For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Should wicked rulers be obeyed?
2. Have God's promises to Israel been fulfilled?

#### Prove from Scripture

That Jesus is the chief shepherd of his people.

#### The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for September is THE ANNA TURNBULL HOSPITAL, WAKAW, SASK. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUAR-

TERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 10. Talk with the little ones about the people who come from their homeland far away over the sea to live on the Canadian prairie near Wakaw. Tell how poor many of these are and how few comforts they have in their homes. Help the scholars to see how hard it is for these people especially when they are sick, since many of them are far from a doctor and not able to pay for a doctor's services, even if there were one near at hand. Was there not very great need that our church should do something to help these people?

Follow the same line in classes of boys and girls as in classes of the little ones. Bring out that many of the Galicians and Hungarians and other foreigners about Wakaw are 30, 40, or 50 miles away from a doctor. Picture what this means when people are sick. Who is to help these people if the church does not do so?

In classes of the older scholars discuss our responsibilities to the foreigners who come to settle in our country. It is our duty, of course, to give them the gospel. Is it our duty also to provide for the healing of their sick?

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—We shall hear God teaching his people that he is their shepherd.

*Lesson Thought*—Teach the children that Jesus is their shepherd, searching for those that are scattered or lost, leading and caring for them all the time, guiding them to the heavenly fold.

*Approach to the Lesson*—Show a picture of the Good Shepherd. (Recall the introduction to the lesson of April 15; use pictures and objects.) Describe the anxiety of the shepherd over the sheep that are lost, that have got "scattered abroad." Sometimes the sheep go their own way and lose sight of the shepherd. Then he goes and searches for them and brings them safely back. God loved to call his people his "sheep," and isn't it nice to think of God as our shepherd?

*Lesson*—God tells us that he is going to search for his sheep that are scattered abroad. If we are going to understand what God means we must travel back by our "mind ships" to the city of Jerusalem, with the tents pitched around outside the walls. (Recall last lesson.) We must think of soldiers rushing through the city gates. Then we must think of a long procession of men, women and children marching out of that city, driven by the enemy soldiers, till they get to that far-off land of Babylon where the enemy king lived. Here they stayed for many years, captives. That means that they could not go back to their old home. (Compare with our prisoners of war in Germany.)

*Ezekiel's Warnings*—A servant of God, a

prophet named Ezekiel, had been carried away captive some time before this. God had told Ezekiel to write and warn his people about the trouble that would come upon them, but they did not heed and so this punishment was sent.

*Dark and Bright Days*—We may call this the "dark day" in the history of God's people of Judah, but our lesson tells of a brighter day to come for God's people. (Outline a sunless scene, —wind blown trees, rain, etc.; and opposite this a sunlit scene.)

*Golden Text*—Print and repeat. God tells Ezekiel to tell his people that God is their shepherd and he will go after his "scattered sheep" and bring them home and feed them and care for them as a good shepherd would do. Read to the class, vs. 11-16.

*A Shepherd Promised*—Then the prophet tells of a shepherd who shall come to tend

these scattered sheep that are brought home. He tells of a happy time when that shepherd shall watch over his flock. Then shall there be no danger from wild beasts, and the "sheep" would live in peace and plenty.

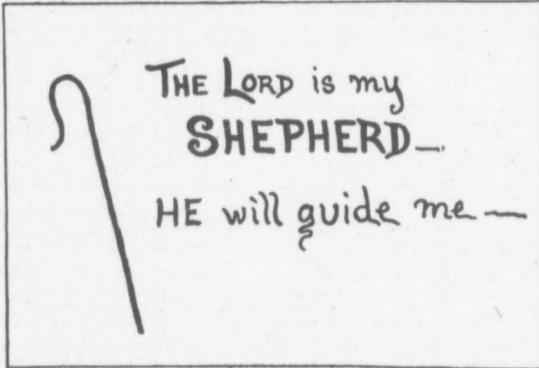
By all this God meant his captive people to know that he meant to bring them home to their own land, and he would send the long promised Jesus Christ, the Good Shepherd.

*The Shepherd Knows his Sheep*  
—How happy this should make

us feel! Jesus knows each "lamb" of his flock; knows each one of you and is watching over you all the time. He is calling you to follow him.

Sing Hymn 522, Book of Praise, or one or more who have previously practised this hymn may sing it for the class.

*What the Lesson Teaches Me*—THE LORD IS MY SHEPHERD.



### FROM THE PLATFORM

THE SCATTERED AND SEEKING SHEEP SHEPHERD

Begin by asking the scholars for the figure which the prophet uses here in order to describe the exiles of Israel. He calls them THE SHEEP (Print as above). What had happened to these sheep? They had become SCATTERED (Fill in). Ask for some one to explain in what sense they were scattered sheep. For one thing, they were a way from their own land. But they had become scattered or lost through sin as well. Have one of the scholars read v. 16 of the lesson passage. Then ask how God is described in our lesson. He is described as THE SHEPHERD (Print as above). What relation has the shepherd to the sheep? He seeks them (Fill in the words AND and SEEKING). Explain what it means to have God seeking us when we are lost. Connect the lesson with the Golden Text, and with Christ's claim to be the Good Shepherd.

## THE BENEFITS OF TOTAL ABSTINENCE—TEMPERANCE LESSON

September 9, 1917

Daniel 1 : 8-20. Study Daniel, ch. 1. Scripture Memory Verses.

**GOLDEN TEXT**—Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank.—Daniel 1 : 8 (Rev. Ver.)

8 But Dan'iel purposed in his heart that he would not defile himself with 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 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 children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had 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 children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and

**Revised Version**—<sup>1</sup>Omit three words; <sup>2</sup>made Daniel to find favour and compassion in the sight of; <sup>3</sup>youths; <sup>4</sup>own age? so should ye endanger; <sup>5</sup>with; <sup>6</sup>the steward, whom; <sup>7</sup>appointed; <sup>8</sup>hearkened unto; <sup>9</sup>they were; <sup>10</sup>Omit the portion; <sup>11</sup>So the steward took; <sup>12</sup>Now as; <sup>13</sup>And at; <sup>14</sup>which; <sup>15</sup>appointed for bringing; <sup>16</sup>Omit then; <sup>17</sup>every matter; <sup>18</sup>concerning which; <sup>19</sup>enchanters.

### LESSON PLAN

- I. A Noble Resolve, 8.
- II. A Sufficient Test, 9-14.
- III. A Convincing Result, 15-20.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Daniel avoiding defilement, Dan. 1 : 8-20. W.—The Rechabite's vow, Jer. 35 : 1-8. Th.—Good advice, Prov. 23 : 15-25. F.—No man liveth to himself, Rom. 14 : 1-9. S.—A good rule, Rom. 14 : 10-21. S.—"Touch not. Taste not. Handle not," Col. 2 : 16-23. **Primary Catechism**—*Ques. 45. How did Jesus*

proved them ten days.

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

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

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

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

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

*die for us?* A. Jesus was nailed on the cross by wicked men.

**Shorter Catechism**—Review Questions 1-20.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 250, 246, 533, 530.

**Special Scripture Reading**—Luke 10 : 25-37; given also in Departmental Graded Teacher's Quartermen. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 79, Book of Praise: given also in Departmental Graded Quartermen.

**Lantern Slides**—For Lesson, B. 587, Daniel and his Companions Refuse the King's Meat and Wine. For Question on Missions, H.M. 614, Group of Ruthenian Children. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St., East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—The historical narrative of Daniel covers the period from the third year of Jehoiakim (B.C. 605) to the third year of Cyrus (B.C. 536); Babylon.

**Connecting Links**—The book of Daniel, in its present form at least, comes to us from a period much later than the book of Ezekiel, and from a period much later than that in which Daniel himself lived. The aim of the writer is to encourage the Jews who were passing through a period of religious persecution in the reign of Antiochus Epiphanes, to which time the visions of the book mainly refer. The book is marked by its confident anticipations of the overthrow of God's enemies, the establishment of God's kingdom, the resurrection of the dead, and the final reward of the righteous. The narrative

opens with a reference to the capture of Jerusalem by King Nebuchadnezzar, and of his plan to have certain of the young noble captives educated in the learning of the Chaldeans.

### I. A Noble Resolve, 8.

V. 8. *Purposed in his heart*; literally, laid it on his heart. *Defile himself*; make himself ceremonially unclean. *The king's meat*; the meat of animals not slaughtered in the proper manner (see Deut. 12 : 23, 24), or possibly the meat of animals forbidden to the Jews for food (see Lev. 11 : 4-7, 10-12, 13-19, 20). *The wine*. Both the meat and wine had likely been consecrated to heathen gods, by the offering of portions of them in sacrifice. To partake of them would have been to recognize the heathen worship.

## II. A Sufficient Test, 9-14.

Vs. 9, 10, *Had brought Daniel into favour*; better, as in Rev. Ver., "made Daniel to find favour." The thought is that Daniel experienced the kindness *after* he made the request. *Why should he see*; better, lest he should see. *Worse liking*; an old English expression, meaning, in a worse condition. The Hebrew word literally means gloomy, and is used in Gen. 40 : 6 to describe the appearance of Pharaoh's butler and baker. The prince of the eunuchs was afraid that his charges would be dejected in appearance through insufficient food. *Of your sort*; "of your own age," as in Rev. Ver. *Endanger my head*. It would be a serious matter for him if his charges looked to be ill-fed.

Vs. 11, 12. *Melzar*; not a proper name, but the title of some officer at the court, appointed by the chief of the eunuchs to take personal oversight of the young Hebrews. Daniel seems to have concluded that the chief of the eunuchs was not entirely unfavorable to the request and so he makes his application to the subordinate officer. *Prove thy servants*; make a reasonable test of the matter. *Ten days*; long enough to prove what results would follow the new diet. *Let them give us*; a Hebrew expression, meaning, let there be given us. *Pulse*; properly a pottage made from such vegetables as peas or beans. In this instance, it likely means vegetable food in general.

Vs. 13, 14. *Our countenances*, etc. Daniel believes that the comparison between the Hebrew youths and the others will suffice to prove the adequacy of the simpler diet. *So he hearkened* (Rev. Ver.); being evidently a man of common sense. *Proved them*; tried them according to their proposal.

## III. A Convincing Result, 15-20.

Vs. 15, 16. *Fairer and fatter in flesh*; the pulse and water not only building them up physically, but making them more handsome. *Thus Melzar*. See comment on v. 11. *Took away . . . and gave them pulse*; better, "continued to take away . . . and to give them pulse." The ten days' test having been so satisfactory, the new diet was kept up.

V. 17. *God gave them*; God being recognized as the true source of intellectual knowledge, as well as of spiritual knowledge.

*Knowledge*; the same word as is translated in v. 4 as science. *Skill*; intelligence. *Learning*; the learning that comes through literature. *Wisdom*; what we would call science, only that the science of the Chaldeans was little more than a system of superstition. *In all visions and dreams*; it being in this department that Daniel's special proficiency lay. This statement is in the nature of an introduction to what we are told in the next chapter.

Vs. 18, 19. *At the end of the days*; when three years were completed according to the arrangement in v. 5. *Brought them in*; not only the four Hebrew youths, but all those mentioned in vs. 3, 4. *Communed*; held conversation with them. It was a sort of examination. *Stood they before the king*; became the personal attendants of the king.

V. 20. *Wisdom and understanding*; better, "science of understanding," that is, science that is governed by the understanding or reason. *Magicians*; the word used to refer to the magicians of Egypt in Genesis and Exodus. In Genesis these magicians were interpreters of dreams. *Astrologers*; enchanters.

## Light from the East

BABYLONIAN DIVINERS—If we may judge by the contents of the Book of Daniel, the writer thought of "magicians and enchanters" (v. 20, Rev. Ver.) not as the ordinary advisers of the king, but as men who could tell what the future had in store. Never perhaps in the history of the world have men busied themselves so much as the old Babylonians with astrology (forecasting coming events by the stars) and with divination (forecasting events by signs on earth). The changes in the skies from night to night were thought to correspond to changes in the mood of the gods and the man who understood could tell what the gods were planning to do. Scores of earthly signs were interpreted, but nothing revealed the mind of the gods like the liver of the sheep offered in sacrifice. (The liver was to them the seat of life and soul.) The markings on the liver of sheep are as varied as the lines on human hands; and every mark had a meaning. Thus such questions were answered as: whether within

the next 100 days the enemy would attack ; whether such and such an official would be whether the sick person would recover ; faithful.

### THE GEOGRAPHY LESSON

Babylonia is the territory enclosed by the lower Euphrates and the Tigris, extending from the neighborhood of Baghdad to the mouth of the rivers. In ancient times, however, the Euphrates and the Tigris flowed separately into the Persian Gulf. "The

extraordinary fertility of the soil here, as in the case of the Delta of the Nile, was due to the extensive and careful canal system of the early colonists. As soon as these canals fall into disrepair, the same cheerless waste of waters presents itself again to view, as in primitive times." The climate, especially in South Babylonia, is extremely warm. At



the present day the heaviest rains occur in November and December ; but in ancient times the rainy season would appear to have been from the end of December to the end of February. Along with the mildness of the climate went very great fertility of soil.

There were two sowings every year and two harvests. "The earliest monuments we possess show a variety of towns, each of which served as a nucleus to a wide area of villages. As populations grew, the needs of pasture for an eminently pastoral people brought about disputes as to boundaries of territory and, in many cases wars ensued."

### THE LESSON APPLIED

Daniel means "God is my judge." His life had thus been related to God as a child, and as he grew his very name reminded him of his obligations to God. Jehovah had been set before him as the object of his love and loyalty and he had formed the habit of deciding all things in the light of the divine will. So when temptation came to him in a foreign city, far from home influence, decision was a simple matter. God would not sanction his defilement. That settled the question. A group of boys from Dr. Thring's school in England once went to France for their holidays. Sunday found them in Paris, and a discussion arose as to how they would spend the day there. A certain course of action was about to be followed when one of the boys spoke up : "Well, Thring would not like it, and what Thring would not like I do not intend to do." Not even for one day, even though Thring would not know it, could he fall below the standard set by his master. The battle is almost won already when a young man has formed the habit of asking at once with regard to any course of conduct, Is this right in the sight of God ? No lower standard is sufficient for the servant of God.

In Babylon they gave Daniel a heathen name, but they couldn't change his loyalty to the true God. He was as sterling and devoted a servant of God away from home as at home. A man can be a Christian anywhere. In some places we are more exposed to temptation than in others, but wherever duty or necessity calls us to go God will be found there ready to give us all needed help. There is no such thing as irresistible temptation for the Christian.

Daniel's favor with the king was not a matter of chance. He was selected from among many because he had certain qualities of mind and heart. He had made such good use of his eyes and ears, his home and school, that even as a boy he was marked for preferment. The highest positions go to those best prepared by both education and character to fill them. It is not a question of luck, but of careful training. And even if we cannot all stand in royal courts, we can do something better : we can learn to live kingly lives. If we do not gain success, we can at least deserve it.

As Daniel stood on the threshold of his career, he "purposed in his heart" to do the

thing that was right. Not the thing that was popular, or the thing that was customary in Babylon, or the thing that was easy, but the thing that was right. He resolved to be loyal to his Christian principles, regardless of immediate consequences. It is always a stirring sight to see an imperilled man standing true to his convictions whatever the cost. But a man cannot be a man and do less. Let a man begin to trifle with his conscience, to hedge with regard to his duty, and he strikes at the very citadel of his character, weakens all his moral defenses, and invites ruin. It is said of one of England's kings that he had two great words that he often used. When anything was suggested that ought to be done, he always said, "It must be done;" and when any course of conduct was proposed that was wrong, he used to reply at once, "Impossible." The way to meet temptation with confidence and success is to ask at once, Is this right? and to act accordingly without hesitation.

Daniel trained for efficiency. When the day of testing came he did not wish to be

rejected as unfit. In that training eating and drinking had a part. It has been said that we dig our own graves with our knives and forks. Gluttony disqualifies a man for the highest service. Cigarette smoking is even more serious as its evil effects on body and mind and morals are more immediate and terrible. Self-indulgence enervates. Moderation and self-control are essential to highest physical efficiency.

When Daniel and his companions at last stood before the king and underwent his searching examination, they were approved. Clean living, clean speech, fidelity to principle, loyalty to God, all had their reward. The world has a place of honor and power for all those who show themselves men of truth and conviction, of health and energy, of intelligence and integrity. Let a man but be fearless and faithful, uncorrupted and uncorruptible, willing to serve and eager to qualify, and the world makes way for such a man. He gains the confidence of his fellows by proving himself worthy of their confidence.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The book of Daniel was written between B.C. 168-165. During this period, the Jews were suffering bitter persecution at the hands of the Syrians, whose king, Antiochus Epiphanes, desired to make the Jews conform to Greek "kultur." At this time, different tests, among them the eating of pork, were applied in order to determine how far the Jews were loyal to the king. The book of Daniel was written to encourage the Jews in their resistance. It sought to show how Daniel, in similar conditions, had been faithful to God. The moral is, let all readers of the book witness an equally good confession of the faith that is in them, and await the golden age which is about to dawn, ch. 12. To follow the example of another is one of the most important motives in religious living. Is it the most powerful motive in Christian living? How far is it right to imitate an exemplary life?

1. *The great temptation.* Daniel faced the greatest temptation which good men can meet: to make a compromise in the matter of principle in order to gain what seems a real good. (Compare Luke 4:1-13.) What were some of the things which Daniel stood to gain by a compromise? How are young men and women of to-day tempted to compromise their faith and principles? The subject of questionable amusements may here be introduced by the teacher.

2. *Principles.* Religion is essentially not a matter of law but of spirit. (Read 1 Cor., ch. 8.) In the perplexing problems which youth meets to-day, it is valuable to consider some of the principles upon which Daniel seems to have acted: (a) The will of God is to be the first concern. How can we learn the will of God? (Read Ps. 119:105; John 14:15, 16, 26; James 1:5-7.) (b) Fearlessness in obeying conviction, v. 8. (c) Faith in the issue, v. 13; Ps. 84:11. Draw attention to the fact that Daniel made no parade of his conscientiousness of goodness. Religion did not make him unpleasant, v. 9.

3. *God's favor.* In what way was God's favor shown to the faithful men of this lesson? What special gifts were bestowed upon Daniel? How did they become useful later? Since this lesson is to be used as a Temperance Lesson, draw attention to the fact that Temperance is broader than abstinence from intoxicating beverages. Temperance, like Plato's justice, is the spirit which pervades our life. If possible, get a Y.M.C.A. leader to explain the Canadian Standard Efficiency Tests.

### For Teachers of the Senior Scholars

Ask for the title of this lesson. How does this subject differ from a lesson on temperance as the word is employed in the New Testament? Bring out that temperance is a big word meaning self-control of all our appetites and passions. Point out that the Bible teaches total abstinence as well as temperance in such passages as the one before us and in many other places. Who is the advocate of total abstinence in this passage? Where was Daniel at this time, and how did he get there? The following outline will help in teaching the lesson:

1. *A Noble Purpose*, v. 8. What was this thing which Daniel purposed in his heart?

Bring out what a heroic thing this was for him to do,—a Hebrew slave-boy in a strange land, in the hands of a cruel master. When brought face to face with heathen customs, he determined that he would not defile himself, that he would not do what was wrong to please anybody, not even to save his own life. Teach the scholars that some purpose of this kind is necessary to the making of every good life, and strive to lead them to purpose in their hearts to be total abstainers.

2. *A Physical Test*, vs. 9-16. What new friend had Daniel made for himself in this strange land? What fears did the prince of the eunuchs express with reference to Daniel's total abstinence? What physical test did Daniel propose for himself and his three Hebrew companions? How did the matter work out? Total abstinence stood this physical test splendidly. Make clear that total abstinence is always conducive to good health, that we cannot take alcohol into the system, even in small quantities,

without injuring ourselves. There are more physical wrecks in the world from intemperance than from any other cause. Whole armies go down every year to drunkards' graves. It pays physically to be a total abstainer.

3. *An Educational Test*, vs. 17-20. How did these four total abstainers get along at college? Their intellects were unclouded; visions of truth dawned upon them as upon none of the wine-drinking students. They had no difficulty in leading their class, the king himself being the examiner. Impress upon the class that total abstinence is helpful in every way in developing all the higher qualities of manhood, and in helping a young man to make life a good success.

### For Teachers of the Boys and Girls

In to-day's lesson we have the story of the victory of a temperance organization nearly 2,500 years ago. Two facts are outstanding: (a) the obedience of Daniel and his companions to the voice of their conscience; (b) the good result of their abstinence from indulgence in the king's foods and liquors.

1. Help the scholars to realize the situation in which the young Hebrew captives found themselves. Bring out their youth, for they were not over sixteen years of age—their separation from friends, their association at Nebuchadnezzar's court with Chaldean boys of noble birth. Picture them in the palace, studying the language and the literature of the Chaldeans, training daily for the positions of trust they were to fill in the government later.

2. Bring out clearly the danger to Daniel and his friends in the situation. The king planned to make them forget their homes in Judea, their family associations, their customs, even their God. He would make them in all respects Chaldeans,—speaking the language, eating the food and following the social customs, worshiping the gods of Babylonia. By obeying the king's wishes the four boys would become "up-to-date men" in Babylon. By disobeying the king and doing what their consciences told them was Jehovah's will, they might possibly lose their lives. The scholars will tell you that the real test here was not to resist physical

appetite, to fight down the desire for good things to eat and drink. The test was to determine whether the boys' first desire was to be fashionable,—doing things simply because others did them—or to obey Jehovah's will. It was not a test so much of self-restraint as of courage. Have the boys and girls tell you how Daniel and his friends stood the test.

3. Bring out that the result of the test proved the wisdom of the self-restraint they undoubtedly exercised to prove their courage.

The scholars will tell you that their temperance resulted: (a) in better physique; (b) in keener intelligence. The words of Addison in the *Spectator* will prove helpful to the scholars in applying the lesson to themselves: "Temperance has these particular advantages above all other means of health. . . It may be practised by all ranks and conditions, at any season or in any place. It is a kind of regime into which every man may put himself without interruption to business, expense of money, or loss of time."

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Abstain from all appearance of evil," wrote Paul to his friends in Thessalonica. Give the chapter and verse.

2. Where is a curse pronounced on any one who gives his neighbor drink and makes him drunken?

ANSWERS, Lesson X.—(1) Luke 19 : 10. (2) John 10 : 14.

#### For Discussion

1. Is total abstinence essential to success in life?

2. Is intemperance a greater curse than war?

#### Prove from Scripture

That temperance wins mastery.

#### The Question on Missions

Ques. 11 (Topic for September, THE ANNA TURNBULL HOSPITAL, WAKAW, SASK. Ques. 11 tells how the hospital work at Wakaw

began). Talk with the little ones about how Dr. Arthur, our first missionary doctor at Wakaw, used to take sick people into his own house where Mrs. Arthur nursed them. The scholars will be greatly interested in hearing how the scholars of the Sunday School in West Presbyterian Church, Toronto, when they heard about the sick people out at Wakaw, gave money for the building of a small hospital to be named after their minister's wife who had died.

The boys and girls will be interested in the story of Dr. Arthur, who did so much for the people about Wakaw,—built them a mill, opened a school for them in his own house and also took their sick into his own house to be cared for. Bring out the story of the erection of the first Anna Turnbull Hospital.

In classes of the older scholars and grown-ups, after bringing out the facts given above, discuss the founding of the Anna Turnbull Hospital as an example of what one man like Dr. Arthur can accomplish and also hold up the example of West Presbyterian Church, Toronto, Sunday School as worthy of imitation.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God teaching his people to be temperate in eating and drinking.

*Lesson Thought*—Aim to teach the children to be brave in refusing to do wrong and especially in refusing to taste strong drink.

*Approach to the Lesson*—Once upon a time four boys stood at a point where two roads parted,—one went this way and the other went that way (sketch). That road looked

attractive and very easy to walk upon, while this road was narrow and many obstacles could be seen. Strange to say, these four boys chose this narrow road. If we could have seen the end of that road we should have seen a beautiful city on a hill, for the road climbed higher and higher, while that road went down and down and ended in darkness.

We'll print the names of these two roads,—

that is the KING'S ROAD, and this is DANIEL'S ROAD. And who were the boys? Their names were Daniel, Shadrach, Meshach and Abednego. They were young princes of Judah who had been brought away captive to the city of Babylon. The king of Babylon saw that they were very bright and clever-looking boys and decided that he would like to have these four boys trained to be officers in his service.

*A m o n g s t Strangers*—Tell of these boys in

a heathen school, called by heathen names, heathen boys for companions, new kinds of food,—an entirely new life.

*A Ringleader*—Do you know what is meant by a ringleader? (Explain.)

*Golden Text*—Tells us that Daniel made up his mind that he would not eat the rich food which had been offered to idols, and drink the wine from the king's table, for he knew these things would not be good for him. Repeat the Golden Text. As Daniel did, so did his three friends. So you see Daniel was a ringleader in right-doing. (Continue the story.)

So at last we see these four boys seated at their dinner and, while the others are being

served with the food from the king's table, these four ate their plain pulse (show some beans or peas), and drank clear, cold water.

*True Bravery*—It took some courage for Daniel to ask leave to do this, and it took a

great deal of courage to do it; but oh, what rich rewards they got for their determination to take this right road, although it was not an easy road to go. (Continue the story.)

*Rewards*—Here are some of the rewards,—

health, wisdom, success, high positions, the heavenly home. (It always "pays" to do right.) Will you all try to be ringleaders in right-doing?

*Away from Home*—These four boys always remembered their home training. Are the boys and girls just as good at school as mother and father would wish them to be—and on the street, or on the playground?

Remember it is the first little wrong thing yielded to that starts you on that wrong road. It is the little temptations overcome that start you on this right road. Sing Hymn 528, Book of Praise, or Hymn 530 or 533.

*What the Lesson Teaches Me*—I SHOULD NEVER USE STRONG DRINK.

### DANIEL'S CHOICE



BROUGHT HIM

HEALTH  
WISDOM  
WEALTH  
HIGH POSITION

"He would not defile himself with the king's meat nor with the wine which he drank."

### FROM THE PLATFORM

"BE SOBER  
AS GOD'S OWN ATHLETE  
SHOULD BE."

Have printed or written on the board the above sentence. Tell the scholars that it comes from the writings of St. Ignatius, one of the early Christians, who, according to tradition, met his death fighting the wild beasts at the arena in Rome. Ask the boys to tell the meaning of the word ATHLETE. Is it true that an athlete who is about to take part in any contest

must practise the virtue of temperance? What effect did their abstinence have upon the physical condition of the young men in our lesson? Explain what Ignatius means when he speaks of being God's athlete, and remind the scholars of Paul's words about pressing toward the mark. The Christian who is to bend every effort toward the service of God cannot afford to be anything else than temperate in all things. Show the need for a definite purpose emphasized in the Golden Text.

## Lesson XII.

## THE FIERY FURNACE

September 16, 1917

Daniel 3:16-27. Study Daniel, ch. 3. Scripture Memory Verses.

**GOLDEN TEXT**—When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43:2.

16 Sha'drach, Me'shach, and Abed'negu, 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 thine 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'negu: 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'negu, and to cast them into the burning fiery furnace.

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

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

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, 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 spake, and said, Sha'drach, Me'shach, and Abed'negu, ye servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and Abed'negu, 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.

**Revised Version**—I have no need; Omit one; certain mighty; hose; tunics; mantles; haste; he spake; aspect; a son of the gods; furnace: he spake: Most High; out; satraps, the deputies and the governors; that the fire had no power upon their bodies; the; had the smell of fire.

## LESSON PLAN

- I. A Bold Answer, 16-18.
- II. The Fiery Furnace, 19-23.
- III. The Wonderful Deliverance, 24-27.

## DAILY READINGS

(By courtesy of I.B.R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The fiery furnace, Dan. 3:1-12. T.—The fiery furnace, Dan. 3:13-18. W.—The fiery furnace, Dan. 3:19-30. Th.—God's promise of safety, Isa. 43:1-7. F.—Sufferings for conscience sake, 2 Cor. 11:22-30. S.—Suffering for Christ's sake, Heb. 11:32-40. S.—Rejoicing in suffering, 1 Peter 4:12-19.

**Primary Catechism**—Ques. 46. *What was done*

*with the body of Jesus after his death on the cross? A. The body of Jesus was taken by his friends and laid in a tomb, or grave.*

**Shorter Catechism**—Review Questions 21-38.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 17; Junior, 96 (Ps. Sel.), 275, 278, 95, 282.

**Special Scripture Reading**—Matt. 12:1-13; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 181, Book of Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 942, The Fiery Furnace (Jones). For Question on Missions, H.M. 843, Hospital, Wakaw. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Nebuchadnezzar's reign extended from B.C. 604 to B.C. 561; Babylon.

**Connecting Links**—Sometime after our last lesson, Nebuchadnezzar had a disquieting dream. He demanded of his wise men that they repeat the dream to him, and offer an interpretation of it. Their failure resulted in his condemning them to death. As Daniel and his companions were involved in this

condemnation, they turned to God in prayer. Their prayer was answered by a revelation to Daniel, in a vision, of the king's dream. Daniel asked to be brought before the king, and told him the dream, giving the interpretation of it. The chapter from which our lesson to-day is taken relates how the king set up in a plain near Babylon a great golden image. He calls together all the high officials of his kingdom to be present at the dedication

of the image, commanding them to fall down and worship it at a given signal. Daniel's three companions, refusing to commit idolatry, are summoned before the king to defend their attitude.

### I. A Bold Answer, 16-18.

Vs. 16, 17. *Shadrach*, etc. ; who had been specially accused of disobeying the king's command by those who were probably jealous because these Hebrews had been so promoted by the favor of the king. *We are not careful* ; better, as in Rev. Ver., "we have no need." It is likely that they meant that their attitude toward idolatry was well enough known to answer for them. *If it be so*, etc. ; better, "If our God . . . is able . . . he will deliver us." The three Hebrews were not questioning the power of God, but they recognized that God might not see fit to deliver them. *From the . . . furnace, and . . . out of thine hand*. We shall not be harmed by the fire, nor can the king devise any other means to harm us.

V. 18. *But if not*, etc. Even if God does not see fit to deliver them, their refusal to fall down and worship the image is still absolute, their loyalty to God is an unconditional loyalty. *Thy gods* ; the chief of which was the god Marduk, originally regarded as a sun-god.

### II. The Fiery Furnace, 19-23.

Vs. 19, 20. *Full of* ; better, "filled with." *Fury* ; a storm of anger. *The form* ; the outward aspect. *Visage* ; countenance. The outward change in the king's appearance was a plain indication of his inner fury. *The furnace*. The word used here is still used in Syria to denote a lime-kiln. *Than it was wont* ; than it was the rule or custom to heat it. *The most mighty* ; rather, as in Rev. Ver., "certain mighty."

V. 21. *Coats*. The meaning of the word used here is very uncertain. It may mean trousers, or hose, as in Rev. Ver., or mantles. It probably means mantles,—long, flowing robes, peculiarly liable to catch the flames. *Their hosen* ; another word of uncertain meaning. It may mean tunics, as in Rev. Ver., or turbans. *Their hats* ; still another word the meaning of which is not easy to determine. The Rev. Ver. gives "mantles," but there is something to be said for the view

that the word refers to some sort of head-gear.

Vs. 22, 23. *Urgent* ; better, sharp. Obedience to it demanded haste. *Exceeding hot*. See v. 19. *Fell down bound* ; utterly helpless. Their doom was apparently sealed.

### III. The Wonderful Deliverance, 24-27.

V. 24. *Was astonished* ; better, was alarmed, filled with fear. "Astonied" is the Old English form of astonished. *Rose up* ; the king being evidently seated where he could see what was going on. *Spake* ; rather, answered, in the sense of commencing to speak. *Counsellors* ; ministers, or possibly, associate-judges. *Did not we cast* ; the sight which the king sees being so amazing that he wonders if some mistake had been made.

V. 25. *Loose* ; the three Hebrews having been cast in bound. *Form* ; the aspect or appearance. *Like the Son of God*. This is a mistranslation. It should be, as in Rev. Ver., "a son of the gods,"—that is, a heavenly visitor or angel. (See Gen. 6 : 2 ; Job 1 : 6.)

Vs. 26, 27. *To the mouth* ; to the door or opening of the furnace. *The most high God* ; a title used most often in Hebrew poetry, usually without the word God. It is a title of dignity and respect as applied to God, particularly reminding us that he rules over the world. *The princes* ; the satraps, a word derived from a Persian word meaning, "protector of the realm." It is used to denote the chief ruler of a province. See ch. 6 : 1 for an account of how Darius organized his kingdom under the rule of these satraps. *Counsellors* ; ministers, as in v. 24. *Changed* ; for the worse. (See ch. 5 : 6.)

### Light from the East

CHRISTIANS AND THE WORSHIP OF THE EMPEROR—It was just such severe tests that tried the loyalty of the early Christians to Jesus. If Nebuchadnezzar demanded that men fall down and worship an image of gold, it was demanded of the Christians that they do homage to the statue of the Roman emperor. The aged Polycarp suffered in Smyrna about the year 156. One who saw it all wrote of him : "When he was brought forward, the Pro-Consul asked him if he were Polycarp, and when he admitted it, he tried to persuade him to deny, saying, 'Respect your age,' and so forth, 'Swear by the genius

of Cæsar, turn and say, Away with the atheists (meaning Christians);' but Polycarp, with a stern countenance, looked on all the crowd of lawless heathen in the arena, and waving h's hand at them, he groaned and looked up to heaven and said, 'Away with the

atheists.' But when the Pro-Consul pressed him and said, 'Take the oath and I will let you go, revile Christ,' Polycarp said, 'For eighty and six years have I been his servant, and he has done me no wrong, and how can I blaspheme my King who saved me?'

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

The chief productions of Babylonia were wheat, which gave from fifty to a hundred-fold return; sesame, which yielded oil; and the date palm, introduced at a very early period from Arabia. "This tree satisfied all the remaining wants of the people, since from it they obtained wine, vinegar, honey, flour and material for all kinds of wickerwork. The stones were used by smiths as a substitute for charcoal, and when steeped served for fattening oxen and sheep. The reed which grew by the numerous canals, attained a

height of 15 feet, and was used for building huts and for the construction of mats, and even boats. Stone and minerals were almost unknown in that alluvial soil. The absence of these was, however, atoned for by the excellent building material that lay to hand in the clay, while the best possible mortar was obtained from the asphalt contained in the numerous naphtha wells. All the buildings in ancient Babylonia were accordingly constructed of brick. How wonderful these were has been revealed by modern research.

### THE LESSON APPLIED

When Christian, in the Pilgrim's Progress, entered the House Beautiful he carried no weapon but his staff; when he left he was clothed in armor. He came in a pilgrim; he went out a warrior. For the Christian must face a constant struggle against temptation. Daniel and his companions pass from one trial to another. As they move forward, however, to each new testing, their triumph is more assured. For "each victory will help you some other to win." To resist the present temptation is to make resistance easier when the next temptation comes.

Loyalty to principle often costs much. "Do as I bid you or burn," is the alternative placed before the three young men. But they never faltered. When it was asked of Dr. John Duncan if the theology of some of the early fathers was not rather meagre, he replied, "Perhaps they could but poorly write for Christ, but they could fearlessly burn for him." There is something sublime about this absolute fidelity to conviction regardless of immediate consequences. What are you willing to *suffer* for Christ?

They had a strong faith in God. "Our God whom we serve is able to deliver us." It was because they feared God so much that they feared man so little. It was because

they were so sure of God that they were so confident of their duty. "But if not"—here their faith strikes the highest note. If God's will means death, death is better than shame. The loss of life is better than the loss of a clear conscience.

We think of Job, when Satan insinuated that he served God because it paid him to do so, and God let Satan put Job to the test. Stroke after stroke fell upon this servant of the Lord, but he only said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And after he had been tested almost beyond endurance, still he kept his faith. "Though he slay me, yet will I trust in him." An unconquerable faith in God means an unconquerable life.

They had a manly self-respect. "Be it known unto thee, O king, that we will not serve thy gods." One time a lady, world-weary and self-sick, confessed to Madame Antoinette Sterling that she had made up her mind to end the miserable struggle by drowning. The answer of the great contralto was in effect, "If you must do it, you must; only it will be nothing more than your clothes you know, that you will leave behind you in the water; you will be yourself when you have thrown away your body." Next day

came a letter from the woman saying that she could not get the idea suggested out of her mind, and had resolved not to make way with herself. There is no escape from one's self. What if we must carry with us always that on a certain occasion we did that which lowers ourself in 'our own eyes? For after every ignoble surrender of principle or weak yielding to sin comes a loss of self-respect, a feeling that we have lost something that is infinitely precious.

"Colder far than frozen snow,  
Bitterer than death or woe,  
Heaviest load by mortal borne  
Is the burden of self-scorn."

Every man should so live that he can look himself in the face without shame.

They exerted a mighty influence for good. King and people alike were impressed. A few strong men in every community who cannot be bribed or bought or deceived, who stand out clear and definite for the vindica-

tion of their own inner standards, who would rather fail and keep their honor unsullied than succeed ignobly, who would rather die with a clear conscience than live with a tarnished one, are a tower of strength. This is the kind of men we must have for the making of the Canada of to-morrow if it is to be worthy of the sacrifices of to-day.

Three men were cast bound into the furnace and four walked amidst the fire free. It is the miracle that is endlessly repeated in the Christian's experience. When the day of tribulation comes and all seems hopeless, the man of God finds hidden resources at hand and rejoices in the grace of God amply sufficient for his every need. There is always one at our side. "Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." We may not be able to understand why we are so severely tried, but with this assurance we can stand erect, walled in by the divine protection, with a sense of absolute security.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

During the persecutions of Antiochus Epiphanes, sacrifices to Greek gods were enjoined upon the Jews. The story of this lesson must have strengthened the faith of those who were inclined to waver.

1. *The source of trial.* In this lesson we see how some trials arise:

(a) The source of trials is sometimes in the past. The faithlessness of the people of Judah now brought their descendants into difficult situations. The children must meet issues which their forefathers had left unsettled wrongly. What examples of this principle do we see in modern history? Let us remember that this does not lessen our responsibility to turn the currents of evil influence coming from the past.

(b) The source of trial lies often in the spirit of the age or conditions in which we live. The three friends were doing far more than ignoring the idol. They were setting themselves in opposition to: (a) the imperialism of Babylon which required a state religion;

(b) the bigotry of the people who believed the religion of the conquering nation must be the supreme religion; (c) the impure customs of Babylonian religion; (d) the wishes of their royal benefactor. Like the Christians in the days of Nero, they could be declared enemies of the state and haters of mankind. They met a powerful test of faith. They were not like some business men who salve their consciences in questionable dealings by saying that everybody in business does them.

2. *Support in trial.* The friends were not sure that God would save them from the furnace, but they were sure that they would be loyal to him, v. 18. Had they any grounds for adopting such a stand? They were possessed, at least, of endurance. When the Duke of Wellington was asked whether the British soldier was braver than the soldiers of other nations, he said, "No, the British soldier was no braver than others, but he could be depended on to be brave for fifteen minutes longer than others." (Read 1 John 5:4, 5; 1 Peter 2:20-25.)

3. *The victory.* What immediate results are said to have sprung from the faithfulness of the three friends? (Vs. 26-28.) The most

real gain was the discovery of God in the furnace. In the history of the Jews, it was such fiery tests that yielded the grandest discoveries of their faith. (Compare Ps. 49, noting v. 15, and Ps. 73, noting vs. 24-26.) Is this true in the history of Christianity? In the personal history of Christians? (See James 1:2-7; 1 Peter 1:7.)

### For Teachers of the Senior Scholars

Remind the class that we have in this passage three of our last Sunday total abstiners, who now occupy commanding positions in Babylon and are subjected to a most severe religious test. What was this test? Was Nebuchadnezzar wise in a worldly way in requiring this of the motley tribes and diverse nations which made up his mighty empire? Bring out the unifying power of a common religion. Is it more powerful than the unifying power of a common language? How did the three Hebrew children stand this test? Show the king, wild with fury, threatening them. Our lesson reveals the outcome.

1. *A Sublimely Heroic Answer*, vs. 16-18. How did they answer the mad king? Emphasize their sublime faith and composure. Nothing can move them from their implicit trust in God. Nothing can influence them to do what they know to be wrong. We have here three of the greatest heroes of history. What heroes have we in Canadian history? The great War has revealed how rich we are in heroic qualities. Refer to some of the heroic things which our soldiers and chaplains and nurses have done. Show how it is often necessary for us to manifest this spirit of standing up for what is right, regardless of consequences, in the ordinary affairs of life.

2. *A Fearful Decree*, vs. 19-23. Question the class about this decree of a mad king, how it was executed, and what tragedy occurred in carrying it out. Dwell upon the cruelties of heathenism, the cruelties of those who are uninfluenced by God's goodness, and show how nothing but the expulsive power of a new affection can drive out this evil spirit. Point out that the cruelties of those who do not count themselves heathen are vestiges of barbarism.

3. *A Marvelous Deliverance*, vs. 24-27. How was this accomplished? We are always safe when we have the Son of God for our companion. No fiery furnace of affliction, nothing that man can do to us, can harm us if we are conscious of the loving presence of Jesus. What effect did this miracle have upon the king. Show that others are often influenced for good by the divine way a soul is brought out of some fiery furnace. A great sorrow, divinely endured, or a strong temptation, divinely resisted, is one of the infallible proofs that there is something worth while in Christian life.

### For Teachers of the Boys and Girls

From the many stories of brave deeds performed during this War, the teacher should select one with which to introduce the story of the three Jewish heroes, who, in the name of their true God, defied the conqueror of the known world of his time. Some scholar may be able to tell you of the expedition sent to relieve General Townshend when he and his army were besieged by the Turks at Kut el Amara. The spirit of the expedition was voiced by a wounded officer: "We knew before we started that we could not get there in time. But we were going to have a thundering good try." Picture the three Jews who, although fully conscious that they could not win Babylon for Jehovah, yet had "a thundering good try" when the opportunity came.

1. Bring out the situation which led to the ordeal of the furnace. Daniel had been in Babylon about fifteen years. Nebuchadnezzar had conquered most of the people in the near East. His great problem was to unify them. Illustrate with a map the extent of the empire, and emphasize that the only tie holding together many tribes who were hereditary enemies was that of conquest by a common conqueror. The scholars will tell you: (1) that the king attempted unification by ordering worship of a common deity; (2) that he was right in considering the religious bond the strongest unifying force in the world; (3) but that he was wrong in choosing the Babylonian deity as the true God for all nations, and in thinking that political loyalty depended upon religious unity. The real

effects of religious unity are shown in Christianity, in which peoples of all nations are sympathetically united in loyalty to Christ, but owe and practise allegiance to their own political sovereigns.

2. Bring out the story of the defiance of the king by the three Jews. The scholars will now be able to point out in what way they were true reformers,—what great falsehoods

of political thought and religious worship they were seeking to destroy.

3. Help the scholars to realize the important lesson in vs. 17, 18. The young men knew that God *could* protect them and help them; they did not know if he *would*. God is able to bless us, and to give us all things we need. "*But if he does not do so, let us not worship golden images.*"

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Though he slay me, yet will I trust in him," said Job. Find the words.

2. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Where are these words found?

ANSWERS, Lesson XI.—(1) 1 Thess. 5 : 22. (2) Hab. 2 : 15.

#### For Discussion

1. Should earthly rulers ever be disobeyed?
2. Should we expect miraculous deliverance nowadays?

#### Prove from Scripture

That God helps us in trouble.

#### The Question on Missions

Ques. 12 (Topic for September, THE ANNA TURNBULL HOSPITAL, WAKAW, SASK. Ques. 12 tells what the present Anna Turnbull Hospital is like). The teacher of the little

ones will explain to them how the first Anna Turnbull Hospital became too small, and describe to them the present fine large building with trees all round it and a beautiful lake in front.

In classes of the boys and girls and of older scholars, a more detailed description of the hospital may be given. It is situated on the crest of a hill in a grove of poplar trees, overlooking Lake Wakaw. The front part 36 ft. by 36 ft. and two storeys high contains public wards downstairs and private and semi-private wards upstairs. The back part, 20 ft. by 34 ft. and the same height, contains the kitchen and diningroom, besides bedrooms for the domestic help and a special isolated ward for tuberculosis. There is a full sized basement, furnaces and a water system. The outside walls are shingled and stained a dark brown, all the borders being painted white. There are verandas and balconies in front and along one side, a lawn and garden in front and trees all round. The outlook across the lake is very fine.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We see God teaching his people that he is able to save from danger.

*Lesson Thought*—Teach the children that they should not be afraid.

*Approach to the Lesson*—Repeat the Golden Text. What a strange promise! Is it possible that anybody could really walk through fire and not be burned? A little girl got badly burned by playing too near a bonfire. But no matter how strange it may seem, it is true. God means his people to know that he can protect them through danger and difficulty, which he called "walking through the fire."

*Lesson*—Our lesson tells us about three

people who actually walked through real fire and were not harmed.

*Another "Test" for the Followers of the True God*—Recall Daniel's three friends. Tell of the high positions given to them, ch. 2 : 49. Tell the story of the golden image which king Nebuchadnezzar set up in the province of Babylon over which Daniel's three friends ruled, and of the law he made. Will they obey Nebuchadnezzar, or will they obey God? What Commandment would they be breaking if they obey the king?

*Jealous Tale-bearers*—Tell of the jealousy of the people because the king had chosen these Hebrew men to hold these high positions

over them. How glad they were that the king had set up this image and had given this command! Now they will have a chance to "tell on" these Hebrews if they do not obey the king, vs. 9-12.

*True to God*—Continue the story, vs. 13-18.

*The Fiery Furnace*—Have (covered) on your table a flower pot (turned down on a granite plate) with a bit knocked out for a door, a pile of small splinters inside—just enough to make a blaze for a minute. While you tell of the king's orders, uncover this "make-believe" furnace and light the fire.

*Safe in God's Care*—Continue the story. (Tell v. 24.) God's great power was shown, and ever after, these brave servants of God were allowed to worship him in peace and were more highly honored than before, vs. 26-30.

*God's Care over his Servants now*—Mary Slessor was a poor little girl who worked in a

factory in Scotland. She heard about a part of Africa where the black people were said to be the fiercest and most wicked in the whole world, and Mary Slessor made up her mind that sometime she would go and teach them, and she did. She was nurse and doctor

and minister. She never feared danger.

Once when two fierce tribes were going to fight a battle she walked between them and ordered them to put down their weapons, and those wild black men obeyed her. She was not harmed and there was no

battle. Surely God took care of Mary Slessor. There is a fine book for boys and girls, which tells about her work.

God does not promise to protect us if we go needlessly into danger. He wants us to remember "safety first." All repeat: "What time I am afraid, I will trust in thee."

*What the Lesson Teaches Me*—I SHOULD NOT BE AFRAID.



### FROM THE PLATFORM

“IF”

Print on the board the one word *If*. Remind the School that small words, like small things generally, are often of great importance. How often we use this word "if." We promise to go somewhere,—if the weather is fine. We promise to do something for some person,—if he does something for us. "If" may spoil a sentence altogether. Now remind the School that there are some people who use too many "ifs" in their religion. They will obey God,—if that obedience does not mean too much trouble. They will follow Christ,—if Christ does not want them to go into too difficult places. Is that the spirit which God wants? Was that the spirit which the three Hebrews displayed in our lesson? Bring out how truly loyal they were to God. They would be loyal to him whether he delivered them from the fiery furnace or not.

## Lesson XIII.

## DANIEL IN THE LIONS' DEN

September 23, 1917

Daniel 6 : 10-23. Study Daniel, ch. 6. Scripture Memory Verses.

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

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

11 Then these men assembled <sup>3</sup>, and found Dan'el <sup>4</sup> praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's <sup>5</sup> decree ; Haste thou not signed <sup>6</sup> a decree, that every man that shall <sup>7</sup> ask a *petition* of any God or man within thirty days, save <sup>8</sup> 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'el, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the <sup>9</sup> 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 <sup>10</sup> with himself, and set his heart on Dan'el to deliver him ; and he laboured till the going down of the sun to <sup>11</sup> deliver him.

15 Then these men assembled <sup>12</sup> unto the king, and said unto the king, Know, O king, that <sup>13</sup> the law of the Medes and Per'sians <sup>14</sup> is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought

**Revised Version**—<sup>1</sup> And when ; <sup>2</sup> (now his windows were open in his chamber toward Jerusalem ; ) and he ; <sup>3</sup> together ; <sup>4</sup> making petition and supplication ; <sup>5</sup> interdict ; <sup>6</sup> an interdict ; <sup>7</sup> make petition unto any god ; <sup>8</sup> unto ; <sup>9</sup> *Omit* with himself ; <sup>10</sup> rescue ; <sup>11</sup> it is a law ; <sup>12</sup> that no interdict ; <sup>13</sup> nothing might be ; <sup>14</sup> music ; <sup>15</sup> fled ; <sup>16</sup> near unto the den to Daniel ; <sup>17</sup> *Omit* three words ; <sup>18</sup> and they ; <sup>19</sup> *Omit* for him ; <sup>20</sup> had trusted.

## LESSON PLAN

- I. Daniel's Devotion, 10-15.
- II. Daniel's Danger, 16-18.
- III. Daniel's Deliverance, 19-23.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Daniel in the lions' den, Dan. 6 : 1-9. T.—Daniel in the lions' den, Dan. 6 : 10-17. W.—Daniel in the lions' den, Dan. 6 : 18-28. Th.—Preserved by God, Ps. 37 : 23-37. F.—Peter's deliverance, Acts 12 : 1-11. S.—"The Lord stood with me," 2 Tim. 4 : 7-18. S.—Trust in the Lord, Ps. 34 : 1-10.

Dan'el, and cast him into the den of lions. Now the king spake and said unto Dan'el, 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 <sup>18</sup> the purpose might not be changed concerning Dan'el.

18 Then the king went to his palace, and passed the night fasting ; neither were instruments of <sup>19</sup> music brought before him ; and his sleep <sup>20</sup> 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 <sup>21</sup> to the den, he cried with a lamentable voice <sup>22</sup> unto Dan'el ; and the king spake and said to Dan'el, O Dan'el, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

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

22 My God hath sent his angel, and hath shut the lions' mouths, <sup>23</sup> 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 <sup>24</sup> for him, and commanded that they should take Dan'el up out of the den. So Dan'el was taken up out of the den, and no manner of hurt was found upon him, because he <sup>25</sup> believed in his God.

**Primary Catechism**—Ques. 47. What happened on the third day after Jesus died and was buried ? A. On the third day Jesus rose from the dead.

**Shorter Catechism**—Review Questions 39-60.

**Lesson Hymns**—Book of Praise : Memory Hymn—

Primary, 17 ; Junior, 96 (Pa. Sch.), 272, 251, 404, 263.

**Special Scripture Reading**—Gal. 5 : 14-26 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 579, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 878, Daniel in the Lions' Den (Riviere). For Question on Missions, H. M. 920, Rev. R. G. Scott, M.D., Wakaw Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—The date is quite uncertain. It was some time later than B.C. 538 ; Babylon.

**Connecting Links**—The fourth chapter of Daniel tells how Nebuchadnezzar had a dream, interpreted by Daniel as forecasting a great humiliation which was to befall the king, which was to take the form of seven years' insanity. A year after this prediction, it was suddenly fulfilled. At the end of seven years, the king recovered his reason and issued a proclamation in which he sets forth the goodness and power of the God of Israel. In the fifth chapter Belshazzar is ruling Babylon. While he and his court are feasting a man's hand appears writing upon

the wall. Daniel is called to interpret the writing, which is to the effect that the days of the king's rule are numbered. The same night Belshazzar is killed, and "Darius the Mede" received the kingdom. Darius reorganized the kingdom, under a hundred and twenty satraps, over whom he placed three presidents, of whom Daniel was chief.

## I. Daniel's Devotion, 10-15.

V. 10. *The writing* ; referred to in vs. 7-9. *Was signed* ; by the king. *His windows being open* ; either they were unlatticed or the lattice could be moved. *Chamber* ; properly the upper chamber or roof-chamber, an apartment "raised above the flat roof of a house at one corner, or upon a tower-like annex to

the building, with latticed windows giving free circulation to the air." It was a suitable place to which to retire if one wished to be undisturbed. *Toward Jerusalem.* The Talmud says that the Jews in foreign lands turn toward the holy land when they pray, those in the holy land turn towards Jerusalem, and those in Jerusalem turn toward the temple. (See 1 Kgs. 8 : 35 ; Ps. 5 : 7.) *He kneeled . . . and prayed, and gave thanks ;* better, he continued kneeling and praying and giving thanks. He still kept up his accustomed practice. *Three times a day.* See Ps. 55 : 17.

Vs. 11, 12. *These men ;* the satraps who were jealous of Daniel's place in the kingdom. (See v. 4.) *Assembled ;* a word meaning more than a mere coming together. The margin of the Rev. Ver. translates it, "came tumultuously." *Spoke before the king ;* to speak "before the king" being regarded as an expression of more respect than the more common phrase, to speak "to" a person. *Hast thou not ?* The questioners were not seeking information. They were reminding the king of what he had done, as an introduction to their accusation against Daniel. *Den ;* pit or dungeon. *The Medes and Persians.* These two nations were closely related.

Vs. 13, 14. *Regardeth not thee ;* Daniel's accusers thus showing skill in the presentation of their case. They would make it appear that Daniel's conduct is a personal insult to the king. *With himself ;* a mistranslation. These two words should be omitted, as in the Rev. Ver. *Labouring ;* kept on laboring. *To deliver him ;* to rescue him, the word being different from the one used just previously.

V. 15. *Assembled ;* as in v. 11. *Know, O king, etc.* These courtiers are insistent lest they lose their opportunity against Daniel.

## II. Daniel's Danger, 16-18.

Vs. 16, 17. *Whom thou servest continually.* The king thus recognizes Daniel's consistent devotion. *He will deliver thee ;* rather, may he deliver thee. It is an expression of the king's earnest desire. He had been entrapped by Daniel's enemies. *The king sealed it.* The Assyrians, Babylonians and Persians made use of seals, and large numbers of these have been preserved to our own day. The

idea, of course, was that if any one broke in to attempt a rescue he would be unable to reproduce the king's stamp, and so would be detected.

V. 18. *Fasting ;* as an expression of his anxiety for Daniel. *Instruments of musick.* The meaning of the word used here is very uncertain. Some take the view that it refers to dancers. The point is that the king refused to take part in his usual pleasures.

## III. Daniel's Deliverance, 19-23.

Vs. 19, 20. *Very early in the morning ;* literally, at dawn, in the brightness, or, as soon as it was light. *In haste ;* so anxious was he to find out how things stood. *When he came ;* as he drew near. *With a lamentable voice ;* with pain in his voice. *Unto Daniel ;* hoping that he would be alive to hear.

Vs. 21, 22. *O king, live for ever ;* the words used regularly throughout Daniel in addressing the monarch. *Hath sent his angel.* See Gen. 24 : 7, 40 ; Ex. 33 : 2. *Before him . . . before thee.* Daniel had a conscience void of offence before God and before man.

V. 23. *Exceeding glad ;* the king throughout being represented as distinctly friendly to Daniel. *Because he believed ;* better, as in Rev. Ver., "because he had trusted."

## Light from the East

DARIUS AND HIS RELIGION—There was much to admire in the religion of Cyrus and Darius and their Persian subjects. Ahuramazda ("the Lord Wisdom"), their god, was much like Jehovah of the Hebrews. He was the god of light and truth and purity, all-wise, all-righteous, all-beneficent. By him stood the angels, rank under rank, ministers to do his will. Over against Ahuramazda and his good spirits were arrayed Ahriman, the evil spirit, and all his fiends, rank by rank. And between them went on the battle of the ages. It was a battle to the death. The battle-field is the world, where beneficent powers contend ceaselessly with baleful forces. The battle is one ; every god is in it, ever demon, all the lower creatures and every man. A man is no mere spectator. He is a combatant in the thick of the fight ; on its issue his fortunes, his very existence, depends. And the conflict is a moral conflict. Men and gods battle side by side for

truth and right and goodness, or for falsehood and wrong.

Every good deed and every true word is

another trench won for Ahuramazda ; every unjust deed, every false word helps Ahriman forward.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

The city of Babel - Babylon was, from very early times, the capital of the Babylonian empire. It was especially famous for its temple *Sag-illa*, "of the exalted (literally, "reaching to the clouds") head," situated on the east side of the Euphrates. At Barsippa, the neighboring town to Babylon, there may be seen at the present day a ruined temple of Nebo, which was called by the Babylonians *E-Zidda*, "house of eternity." It was the fashion for all the larger temples of Babylon to have seven stories. The ruins of Babylon extend from north to south about

5 miles, and consist of vast mounds of earth and brick situated in an extensive plain on both sides of the Euphrates, about 200 miles above its junction with the Tigris and 300 miles above the Persian Gulf. One of these ruins covers 120,000 square feet, and is still 90 feet high. Those ruinous heaps represent the great banking house of ancient Babylon ; the *Sag-illa* ; one of the palaces of Nebuchadnezzar ; and the famous terraced gardens. From the very earliest times the kings of Babylon worked at the building of its temples, palaces, walls, bridges, quays, etc.

## THE LESSON APPLIED

Through most of a long life Daniel has held positions of power and trust in a foreign court. He has made good. And the secret of his steady promotion was "the excellent spirit that was in him." Character counts. Bucher says : "Character will draw conditions after it." The men of the world delight to trust those who show themselves worthy of trust, and pass by those who are untrustworthy. Integrity pays. "Will you be honest if I buy you?" said a man to a boy being sold as a slave in a market. "I will be honest," came back the reply, "whether you buy me or not." Such a spirit wins the confidence of others.

Daniel kept the windows of his life open to the best things. To him Jerusalem was the place where the temple stood and where God had spoken to his people most intimately. In facing to the city of his native land, he was facing towards all that was truest and highest in his early training. We have in our power the opening or closing of the windows through which we look out upon the world. We can open them upon scenes of impurity, to books that taint even while they amuse, to practices that are questionable, and to companionship that is harmful. We can let our eyes fasten upon viewpoints that corrupt our imaginations and lower our ideals. Or we can shut out every ugly

and hurtful vista, and open our windows only upon what is beautiful and inspiring. There are books that help, companions that make goodness easier to us, scenes that refresh heart and mind. To deliberately cherish these things is to ennoble our lives, multiply our joys, and enrich our experience.

Daniel prayed daily and at regular hours. He did it amid those who denied his God. He did it when he knew the decree had been signed and his fidelity would probably cost him his life. He did it because he really believed in God and was sure that God delighted to have him pray and answered his prayer. Such faithfulness rebukes our irregular habits of prayer and our lack of trust in God. Because Daniel expected so much from God, he received so much from God. The habit of daily prayer should be established early in life. Even when we are not in the mood, when the affections of the heart seem chilled, we should pray at the appointed hour. It is only thus that the habit can be established, and it is through habit that character is formed. No life can come to the fullness of its development in which prayer has not a place.

Fidelity to conscience and duty costs. Christian had not entered the Wicket Gate long before he came face to face with lions

in the way. Let no one think the Christian life is an easy path to follow. But when Christian went up to the lions, he found that they were chained. And when Daniel was cast into the den, the mouths of the lions were closed by God. Those that keep to the straight path and face up to their duty, no matter how disagreeable, trusting to God to protect them in the way he directs their footsteps, will never be made ashamed of their confidence in him. Those who are faithful to God walk in safety. An angel of help is always near to those who do the right.

"It is far better to be in the lions' den with God than in a palace with a guilty conscience." Darius did not sleep that night. He knew he could not justify his conduct. He pled the power of God to save his servant as an excuse, but that was no justification for his action. His personal vanity and the fear of his courtiers kept him from doing right. An accusing conscience is a disagreeable

companion day or night. A dead conscience is a tragedy.

"The angel of the Lord encampeth round about them that fear him." To Jacob at Bethel came the vision of angels ascending and descending a ladder that touched the earth beside him and reached up to heaven, and he went out a new man. To Elisha's servant at Dothan, fearful of the Syrian hosts coming up against them, courage and confidence was given through the vision of heavenly horsemen and chariots all round about. To Daniel in the lions' den the presence and power of God was very real. God is equally near those that put their trust in him to-day. Are we struggling with temptation, are we passing into the valley of gloom, are we climbing Hill Difficulty? Then let us dare to believe that we are not alone, that the God of love is at our side, and that he will deliver us and keep us safe all along the way.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

In the time of Antiochus Epiphanes, a decree was issued that the book of the Law should not be read, the synagogues should no longer be opened for prayer and no custom nor rite of the Jewish religion should be observed. The story of Daniel's conduct in the face of a similar decree must have inspired the Jews to resist the oppressive demands of the Syrians.

1. *A capable statesman.* Daniel was valuable to the state. According to this Book, he had been a high official under three kings and under two ruling powers, the Babylonians and the Persians. He seems to have made himself indispensable. This is a very good rule for directing men to success. In modern days we have an example in the life-story of Premier Lloyd George, or in that of Thiers, the statesman of France. Daniel's administration was characterized by two things: (a) his interest in his fellow subjects (read ch. 4:27); (b) his fidelity to God. Why does religion react upon a man's practical living? Is a belief in God necessary to good

morals? Why do we find incapable Christians?

2. *A bad conscience.* In contrast to Daniel, the king had a weak character. He was brought into the peril of losing his best administrator through his low standards of conduct. He was tricked by flattery, he set his seal to a cruel law (v. 12), he was a slave to the opinion, not yet dead, that law is more sacred than justice. But, strange to say, his conscience never began to act until he perceived that he was to lose something through his faults, v. 18. The conscience of many begins to be quick only when money is gone, position lost, health squandered, and opportunity wasted. It is hypocritical to ask God to undo what we, by our own sins are doing, v. 16.

3. *God's deliverance.* Daniel went into the den of lions with two angels at his side. The first was the consciousness of innocence. The second angel was his faith that "God's in his heaven, all's right with the world."

"The Book of Daniel is dominated not only by an unshaken confidence in the ultimate triumph of truth, but also by an overmastering sense of a universal divine purpose which overrules all vicissitudes of human history, and the rise of all dynasties, the con-

flicts of nations, and the calamities which overtake the faithful." This has an application to the present world-conflict.

### For Teachers of the Senior Scholars

Remind the class that we have here one of the most familiar of all the Bible stories, one which we learned in early childhood from the best of all teachers. It is an old, old story, but it never loses its interest. The childhood associations make it all the dearer to us. Daniel is now sixty or seventy years older than when we met him as a boy, who had formed a noble purpose in his heart not to defile himself. He is now an old man, who occupies the highest position in the gift of the king, and enjoys the king's confidence in a remarkable degree; but he is bitterly disliked by the jealous, corrupt, native princes. The lesson may be dealt with in the following way:

1. *The Plot that Succeeded*, vs. 10-17. Question the class about this plot to have Daniel cast into the den of lions. Show what a splendid testimony to Daniel's character we have in the failure of his enemies to find any fault in him, v. 4. Of what great statesman to-day can this be said? Emphasize that Daniel's religious convictions were as well known to his enemies as his political integrity, v. 5. He was not ashamed of his religion and even his enemies could not help but admire him for it. The boys in the army who have religion enough to read their Bibles and pray before their comrades win the respect even of the godless. Show how everything seemed to work out in favor of Daniel's enemies,—the king granted their request, and Daniel continued to pray as before, and in spite of the king's regrets Daniel was cast into the den of lions, and his enemies gloated over the success of their plot.

2. *The Plot that Failed*, vs. 18-23. Question the class about that night in the palace and that night in the den,—sorrow in the palace and joy in the den—and about what took place the next morning. Point out Daniel's interpretation of his deliverance from the lions. The plot that succeeded in getting Daniel into the lions' den completely failed in its object. The evil-doers had not taken God into consideration, had never

thought about the influence of an angel over the wild beasts. Remind the class that it is infinitely worth while to love and serve God, and that nothing else is worth while.

### For Teachers of the Boys and Girls

Last Sunday's lesson told us the story of the faithfulness of three young men. To-day we have the record of the courage and faithfulness of an old man, for Daniel must have been nearly 80 years of age when he was thrown to the lions. The centre of the lesson is in "the open window;" the interpretation of Daniel's life is there. The scholars will tell you that plants grown in the sunshine are better than those in continual shade; that trees growing in the open meadows are stronger than those in a dense forest. The strongest life is not that developed in the darkness of sin, nor in the half light of nominal adherence to the right. It is the life which looks heavenward, dependent upon the grace, mercy and love of God.

1. What great changes Daniel saw in the world during his long life! The rise of Babylonia; the deportation of the Jews, the destruction of Jerusalem; the development of Babylon into the metropolis of the world, the centre of commerce, art, learning and wealth; the death of Nebuchadnezzar; the reign of Belshazzar; the capture of Babylon by Cyrus the Persian, who placed Darius the Mede upon the throne. Help the scholars to realize the magnitude of these events.

2. Bring out clearly, however, that despite these changing conditions of his life, the centre of Daniel's life never shifted. He prayed daily with his window open towards Jerusalem. The scholars will tell you that, to Daniel, Jerusalem meant God and his love. He never forgot he was an exile; he yearned after Jehovah and his earthly habitation in the temple.

3. What were the results of Daniel's daily devotion to God? The scholars will tell you, with illustrations from to-day's lesson, that among them was the development in Daniel of: (a) Moral integrity, vs. 4, 5. (b) Great wisdom and faithfulness, vs. 1, 2. Although a minister of the kings of Babylon, he was made chief minister under Darius.

(c) Unflinching fidelity and courage, v. 10.  
 (d) The ability to recognize God's mercies in the midst of trial (v. 10 : "and gave thanks before his God"). (e) A childlike trust in God. Unto Daniel was given God's protection, v. 22.

4. Daniel kept his life clean by daily prayer. He came out of the den sound in body and unharmed in mind because of the "open window" through which he had looked Godward from childhood. Help the scholars to draw the lesson for themselves.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. A faithful servant of God was once bitten by a poisonous viper, but was not hurt. Read the story.
2. "Be thou faithful unto death, and I will give thee a crown of life," says Jesus. Find the words.

ANSWERS, Lesson XII.—(1) Job. 13 : 15.  
 (2) Isa. 26 : 3.

#### For Discussion

1. Is it possible to "pray without ceasing?"
2. Does God always deliver his servants from danger?

#### Prove from Scripture

That those who trust God are safe.

#### The Question on Missions

Ques. 13 (Topic for the Quarter, THE ANNA TURNBULL HOSPITAL, WAKAW, Sask. Ques.

13 tells about the work of the missionary doctor besides his hospital work). In classes of all grades, though of course adapting language and method of presentation to each grade, tell the scholars something about the work of Dr. Scott, our missionary doctor at Wakaw. There is a large district about Wakaw where there is no other doctor. The nearest doctor to the west is 34 miles away, to the north, 50 miles, to the southeast, 50 miles, and to the east and northeast, about the same distance, or farther. Over this district the regular work of a doctor has to be done. This means long, hard drives at all seasons of the year. The problem of giving proper medical care to the far-away parts of the community is a hard one to solve. At Wakaw the doctor in charge has often to make long trips which take time and strength and cost money, and when the people cannot pay, no pressure has ever been put upon them. This is possible because the church bears part of the load.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—In our lesson we see God teaching his people that he protects faithful servants.



*Lesson Thought*—Teach the children that they should be true to God and never cease to pray to him and to serve him faithfully.

*Approach to the Lesson*—How many have ever seen a lion? Where? What color was it? Did it look gentle or fierce? Did you hear it roar? Were you afraid? "No." "Why not? Because father was close beside you and the lion was in a big iron cage." Yes, indeed, you surely would feel safe then. Show a picture of a lion. Would it not be dreadful to be put into the cage

where a lion is, and worse still to be put into a den where a number of fierce, hungry lions are roaring, and looking for something to eat?

*Lesson*—Our lesson tells us about some one who was thrown into a den of lions. Oh! I see some of you know the story and can tell me who it was. Yes, it was Daniel. Do you all remember who Daniel was? Some boy may stand up and tell the class something we have heard about Daniel. (Recall lesson for September 9.)

An enemy king came with his soldiers and conquered Babylon. The king of Babylon was killed and the enemy king ruled over the land of Babylon. His name was Darius. This made his kingdom very large. He divided the land of Babylon into many parts and put a prince in charge of each part, and over all these princes he put three presidents, and over these princes and presidents he put Daniel, the Hebrew, for he had taken a great liking for Daniel, and made him next to the king himself in power. Now this made the princes and presidents very angry to think that Daniel should be put over them, and they tried to find some fault in Daniel that they might carry a bad tale about him to the king, but Daniel was so faithful and good that they could not find any thing bad to tell the king, v. 4.

*A Wicked Plot*—Tell of their wicked plot to bring Daniel into disgrace, vs. 5-9.

*True to his God*—The brave boy was now the brave man. Daniel kept right on praying to his God. Picture the story, vs. 10-15. Here come the tale-bearers to the king. Tell of his grief and his desire to save Daniel. Picture Daniel being cast into the den of lions. (All imitate the roaring of the lions.) Tell the king's words to Daniel, v. 16. Continue the story. Picture v. 18. Describe the king's joy next morning on finding Daniel alive, v. 19. Tell the words of Daniel and of the king, vs. 20, 21. And now comes the joyful scene, v. 23. The wicked plotters were punished, v. 24. The king made a new law.

*Golden Text*—Repeat and explain.

*My Verse*—

“Just to be tender, just to be true,  
Just to be glad the whole day through;  
Whether the hour is dark or bright,  
Just to be loyal to God and right.  
Just to believe that God knows best,  
Just in his promise ever to rest;  
Just to let love be our daily key,—  
This is God's will for you and me.

*What the Lesson Teaches Me*—I SHOULD BE TRUE TO GOD (repeat).

#### FROM THE PLATFORM

<p>THE RESENTFUL RESOLUTE RESTLESS</p>	<p>COURTIERS PROPHET KING</p>
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Let the review from the platform centre about the persons who appear in the lesson. First, we have THE RESENTFUL COURTIERS (Print as above). Against whom did they feel resentment? What had Daniel done to arouse their resentment? Dwell upon the unfairness of their attitude. Are we ever tempted to be unfair like that? The resentful courtiers secured the decree they wanted from the king. Did that make any difference to Daniel in his habits of prayer? He showed himself to be the RESOLUTE PROPHET (Fill in). Where did his resolution land him? Point out that we must be willing to face trouble if we are always true to principle. What effect did Daniel's punishment have upon Darius? It made him the RESTLESS KING (Fill in). He could not sleep for thinking of Daniel amongst the lions. What happened to relieve the king's anxiety? Now ask for the Golden Text.

Lesson XIV.

## REVIEW—THE GOODNESS AND SEVERITY OF GOD

September 30, 1917

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. Scripture Memory Passages, Primary Catechism (Questions 34-37), Shorter Catechism (Questions 61-68), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psalm 103 : 8.

Read Daniel 9 : 3-19.

### \* HOME DAILY BIBLE READINGS

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|--|--|
| M.—Isaiah's call to heroic service, Isa., ch. 6.     | Th.—God's gracious invitation, Isa., ch. 55.         |
| T.—Ahas, the faithless king, 2 Chron. 28 : 20-27.    | F.—Josiah's good reign, 2 Chron. 34 : 1-13.          |
| W.—Hesekiah, the faithful king, 2 Chron. 30 : 1-13.  | S.—Finding the book of the law, 2 Chron. 34 : 14-21. |
| S.—The shepherd of captive Israel, Ezek. 34 : 11-23. |  |

**Prove from Scripture**—That God is merciful.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 17 ; Junior, 96 (Ps. Sel.), 124, 17, 515, 21.

**Special Scripture Reading**—Rev. 7 : 9-17 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 100, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### REVIEW CHART—THIRD QUARTER

2 KINGS, EZRA AND NEHEMIAH (WITH THE PROPHETS)	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Isa., ch. 6.	Isaiah's Call to Heroic Service.	And I heard the voice.—Isa. 6 : 8.	1. A vision of God. 2. A vision of sin. 3. A vision of salvation. 4. A vision of service.
II.—2 Chron. 28 : 1-5, 20-27.	Ahas, the Faithless King.	Without faith.—Heb. 11 : 6.	1. Idolatry begun. 2. Idolatry punished. 3. Idolatry continued.
III.—2 Chron. 30 : 1-13.	Hesekiah, the Faithful King.	He that cometh to God.—Heb. 11 : 6.	1. The plan. 2. The summons. 3. The response.
IV.—2 Kgs. 19 : 20-22, 28-37.	Sennacherib's Invasion of Judah.	God is our refuge.—Ps. 46 : 1.	1. The promise. 2. The sign. 3. The fulfilment.
V.—Isa. 55 : 1-14.	God's Gracious Invitation.	Seek ye the Lord.—Isa. 55 : 6.	1. A glorious offer. 2. A simple requirement. 3. A blessed certainty.
VI.—2 Chron. 33 : 9-16.	Manasseh's Sin and Repentance.	Let the wicked forsake.—Isa. 55 : 7.	1. Sin. 2. Punishment. 3. Repentance.
VII.—2 Chron. 34 : 1-13.	Josiah's Good Reign.	Remember also thy Creator.—Ecc. 12 : 1.	1. Obeying God's law. 2. Restoring God's worship. 3. Repairing God's house.
VIII.—2 Chron. 34 : 14-19, 29-33.	Finding the Book of the Law.	I will not forget.—Ps. 119 : 16.	1. Finding the Law. 2. Reading the Law. 3. Obeying the Law.
IX.—2 Kgs. 25 : 1-12.	The Captivity of Judah.	As I live.—Ezek. 33 : 11.	1. The city taken. 2. The king captured. 3. The city destroyed.
X.—Ezek. 34 : 11-16, 23-27.	The Shepherd of Captive Israel.	The Lord is my shepherd.—Ps. 23 : 1.	1. Deliverance. 2. Provision. 3. Safety.
XI.—Dan. 1 : 8-20.	The Benefits of Total Abstinence—Temp. Les.	Daniel purposed in his heart.—Dan. 1 : 8.	1. A noble resolve. 2. A sufficient test. 3. A convincing result.
XII.—Dan. 3 : 16-27.	The Fiery Furnace.	When thou walkest through.—Isa. 43 : 2.	1. A bold answer. 2. The fiery furnace. 3. The wonderful deliverance.
XIII.—Dan. 6 : 10-23.	Daniel in the Lions' Den.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. Daniel's devotion. 2. Daniel's danger. 3. Daniel's deliverance.

### THE QUARTERLY REVIEW FOR BIBLE CLASSES : God's Ways with a Nation

The lessons of this Quarter cover a period of about 200 years, from the beginning of Isaiah's ministry, about B.C. 740, to almost the close of the Exile, B.C. 537. It would be well to give a sketch of the history of this important period, pointing out the leading events, the kings and the prophets. The lessons may be grouped about some such topic as *God's ways with a nation*.

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

## I. THE TESTING PERIOD

1. *The gift of prophets*, Lesson I. (compare Amos 2 : 10, 11). Some one has well said that the prophets are the beating heart of the Old Testament. One of the greatest gifts of God to a nation is men of spiritual vision who are bold enough to confront a nation's waywardness in the interests of its highest welfare. How was Isaiah's experience an epitome of his message to the nation ?

2. *The responsibility of leaders*, Lesson II. The later difficulties of Judah were partly due to the vacillation and faithlessness of Ahaz. Politics is too sacred a field for corrupt and unspiritual men to occupy. Point out the growing seriousness of the public mind in this direction to-day.

3. *A second chance*, Lessons III., IV. The fate of Samaria almost overtook Judah. How was Judah saved ? What spirit of thankfulness did the nation show ?

4. *The challenge of sin*, Lesson VI. The evils which men believed Hezekiah had destroyed, reappeared with fresh vigor in the days of Manasseh. What were these evils ? The price of national liberty is eternal vigilance. Let us not forget that the liquor evil has not yet been destroyed in this land. With what fresh potency it has reappeared in Russia. Let us be warned.

5. *Reform by law*, Lessons VII., VIII. The Book of Deuteronomy has a great ideal. In what sense did it embody the teachings of the prophets ? Point out the value of the youth with his ideals to the state. But no country can be properly reformed until the hearts of the people have been touched (see Jer. 31 : 33). Deuteronomy could effect only an external reformation.

## II. PURGED TO SERVE

1. *The appeal of national humiliation*, Lesson IX. The fall of Jerusalem was a stunning blow. In what false dogmas had the people been trusting ? How did the Exile spiritualize the Jewish religion and people ? The Hebrew people never practised idolatry after the Exile.

2. *The new merchandise*, Lesson V. In this lesson, which comes from the period of the Exile, we are given a glimpse of the new vocation which the redeemed nation will follow. Its greatness will lie in its spiritual wares rather than its material traffic.

3. *The new state*, Lesson X. What are the features which the prophet believes will be realized in the ideal state ?

## III. MEN OF THE COMING KINGDOM

Lessons XI., XII., XIII. During the Exile, those who believed in the promises of a restoration lived as seeing that which was still invisible. Some of the qualities of the citizens of that kingdom which, rising out of the ruins of Judah, will endure forever are given in these lessons.

## THE QUARTERLY REVIEW

## FOR SENIOR SCHOLARS AND BOYS AND GIRLS : The Decline and Fall of Judah

Remind the scholars that we have studied for the Quarter the decline and fall and captivity of Judah. The lessons have covered a period of over two hundred years. In spite of everything that God could do to save his people, rising up early and sending his prophets to warn and teach and lead them, as Jeremiah tells us so often, they persisted in their evil doings, till he had to give them up. Point out that if a nation or an individual will not listen to God, that nation or individual must perish. Question the class about the men who played a leading part in the history of their country during this period.

1. *Isaiah*, Lessons I. and V. Make clear that he was the greatest of the prophets and one of the greatest men that ever lived. How did the call to service come to him ? How does the call come to us ? How have we responded ? Ask for familiar quotations from his writings. How many can repeat chs. 53 and 55 ?

2. *Ahaz*, Lesson II. What kind of king was Ahaz ? How was he punished for his evil doings ? Is there any escape from the punishment of sin ? Quote these old, familiar lines :

“Man-like is it to fall into sin,  
 Fiend-like is it to dwell therein ;  
 Christ-like is it for sin to grieve,  
 God-like is it all sin to leave.”

3. *Hezekiah*, Lessons III. and IV. What kind of king was Hezekiah? What efforts did he make to undo the evils of his father's reign? Show what hard work it always is to undo. What great event happened during his reign? How was Hezekiah's great victory won? Point out that Hezekiah had done his best, and that God helps those who help themselves. Remember also that he helps us when we cannot help ourselves.

4. *Manasseh*, Lesson VI. Bring out that Manasseh was a bad king who repented at last of his evil doings. While it is better to repent at last than to die impenitent, make clear how much better it is to keep one's record clean from the beginning. “The bird with the broken pinion never soared so high again.”

5. *Josiah*, Lessons VII. and VIII. What events in the life of Josiah can you recall? His life was good from the beginning. What were some of the good influences which went to the making of this good king? Remind the scholars that we are surrounded by far better influences than Josiah was and ought to succeed in making something good of life.

6. *Zedekiah*, Lesson IX. What happened during the reign of this king? What treatment did he receive from his conquerors? What evidence have we that the world has not outgrown outrageous barbarities in war-time?

7. *Ezekiel*, Lesson X. Ezekiel was one of the prophets who prophesied in Babylon during the captivity. What beautiful representation of God's relationship to his people have we in the passage studied?

8. *Daniel*, Lessons XI, XII., and XIII. Point out that Daniel was another who prophesied in Babylon. What do you know about Daniel's boyhood? What position did he rise to in the land of his captivity? What event happened in his old age? What were the most distinguishing features of his life?

### THE QUARTERLY REVIEW

#### FOR TEACHERS OF THE LITTLE ONES: God Teaching his People

*A Look Backward*—We have been hearing thirteen stories about God teaching his people. *Review Thought*—God is kind.

*A Military Review*—What does it mean? Picture a procession of soldiers—on foot and mounted—passing before the king or before a great general.

*Lesson Review*—We are going to have a Review to-day,—not of soldiers, but of the people about whom we have been hearing. We are going to “make believe” that they are passing before us and we'll recall something we know about each of these. First make a “mind picture” of each and put strokes, etc., on the board; then tell the names as each group passes along, forming a procession of thirteen groups. Use different colored chalks. (Use a sand tray, if possible, or pictures may be used.) Little banners with Golden Text and Lesson Thought may be placed above each group.

Lesson I. God teaching his people to serve him. Here is ISAIAH (picture). He is looking up. Who is speaking to him? What are the question and answer? *God has work for me.*

Lesson II. God teaching his people to trust him. Next come KING AHAZ and another king and a lot of soldiers. What wicked things did Ahaz do? How did God punish him? *I should trust God.*

Lesson III. God teaching his people to worship him. KING HEZEKIAH comes next. What nice words do we hear about him? A lot of people are around him. What are they planning to do? Men are now going all over the country with letters. What does it mean? Now a crowd of people are gathered in a building. What building? Why? *I should worship God.*

LESSON IV. God teaching his people to ask his help. KING SENNACHERIB now appears with a great army. He sends a letter to KING HEZEKIAH. What does he say? What does Hezekiah do with the letter? Here is ISALAH with a message from God for Hezekiah. What? What happens to the enemy? *I should pray to God.*



LESSON V. God teaching his people to come to him. JEHOVAH, the God of Israel, is giving ISALAH an invitation to give to God's people. What is the invitation? What does it mean? *I should accept God's invitation.*

LESSON VI. God teaching his people that he forgives sin. What are we told about KING MANASSEH? Here come more enemy soldiers. What did they do to King Manasseh? When did he begin to pray to God? How did God answer? *I should be sorry when I do wrong.*

LESSON VII. God teaching his people that he wants children to serve him. Here is one of the very best of all the kings and the very youngest as well,—just a little boy—JOSIAH. A lot of men are building—what? What do they find? How did the men work? *I should serve God.*

LESSON VIII. God teaching his people that his Word is precious. Here is a scribe reading from a big roll of parchment. KING JOSIAH is listening to him. What is he reading? Where was the book found? *I should love God's Word.*

LESSON IX. God teaching his people that sin brings punishment. We see KING ZEDEKIAH being led away by cruel soldiers. Who is he and who are the soldiers? What city did they fight against? What became of Zedekiah? *I should shun sin.*

LESSON X. God teaching the people that he is his people's shepherd. Here we see a SHEPHERD. Who is he? What does he promise to do for his scattered sheep? Who are they? *The Lord is my shepherd.*

LESSON XI. God teaching his people that they should be temperate. Here is a boy, DANIEL, and three friends. Who are these boys? Where are they "going to school?" Why are they eating pulse and drinking water? *I should never use strong drink.*

LESSON XII. God teaching his people that he saves from danger. We see DANIEL'S THREE FRIENDS in the midst of the fiery furnace. Why were they put there? Who was with them and kept them from being burned? *I should not be afraid.*

LESSON XIII. God teaching his people that he protects faithful servants. Here is DANIEL praying to God. What command had King Darius given? Why were the people jealous of Daniel? Where are these soldiers putting him? Who took care of him? Why? What was the result? *I should be true to God.*

Sing Hymn 542, Book of Praise, "One is kind above all others."

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### THE BOOK PAGE

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**His Dominion**, by William T. Gunn (Canadian Congregational Missionary Society, Forward Movement of the Missionary Society of the Methodist Church, Board of Home Missions and Social Service of the Presbyterian Church, cooperating through the Canadian Council of the Missionary Education Movement; 269 pages, fully illustrated, including a large, colored Resource Map of Canada; 60c. cloth, 40c. paper).

It would perhaps not be possible anywhere else than in Canada for so many churches to unite in the issue of a volume wherein the missions of their own churches are treated so intimately as in this book of Dr. Gunn's, just issued. It is a feat in cooperation. And it is a singularly attractive and informing piece of writing. This is not a complete history of Canada, or of the churches, but rather "an interpretation, from the Christian point of view, of our Canadian story and of those things in that story which bear upon our present Christian equipment and ability to meet the task of making our Dominion 'His Dominion,' of building in Canada our share of the kingdom of God."

The foundation for Nation Building in Canada, the early days and French Regime, the coming of the English and the century of preparation, Protestant Beginnings and Development, the Romance of early Home Missions, the new Home Missions, the incoming tide from all nations, and Canada's Century, are treated in as many chapters. One does not know which to admire most, the author's breadth of view, his comprehensiveness of his information, his Christian charity and vividness of his account of present conditions and problems, or his unvarying vigor and felicity of style and presentment. His *Dominion* is a piece of real literature, and whilst useful as a Mission Study book will be eagerly read by young and old. Dr. Gunn has laid all the churches under a debt of gratitude, for, whilst, naturally, prominence is given to Protestants and Protestant missions, the great work, especially in the earlier days, of the Roman Catholic Fathers is given its full place.

**Letters and Diary of Alan Seeger** (S. B. Gundy, Toronto, 218 pages, \$1.25). The poems of this young American, who out of his great love for France enlisted with the Foreign Legion at the beginning of the War, made a deep impression in France and England as well as in the United States. In this new book we have arranged in chronological order letters to his mother, father and friends along with extracts from his diary. These have not been embellished by any remodelling but stand as they came red-hot from the hero's pen. With a literary career before him, he chose to enlist as a private. Sensitive to the joy and promise of life, so that his aim was to enjoy, under the guidance of the best in conscience, thought and feeling, every minute to the full, he found his fulness of life in the struggle for liberty and justice. Bearing heavy burdens, marching weary miles, sleeping in filthy dug-outs, he still had an

eye for the natural beauty of the landscape. Enduring the weariness of inactivity he longed for the victorious charge. At last it came on July 4th, 1916, when he laid down his life. Some time previously, he had written his mother,—“You must not be anxious about my not coming back. The chances are about ten to one that I will. But if I should not you must be proud, like a Spartan mother, and feel that it is your contribution to the triumph of the cause whose righteousness you feel so keenly.”

**The Tale of a Tank**, by Harold Ashton (Mussos Book Company, Toronto, 250 pages, \$1.25), is a series of short sketches which have well been called "lively." Indeed, if the reader is unacquainted with the author he will save himself some guessing if he prepares himself for a streak of the Leacock humor. Mingled with this, is much pathos and the whole is enveloped in a well informed and original style. The sketches may be said to radiate about four centres, the army, the navy, a small English village and the casual acquaintance. "The Tale of a Tank" is the first story in the book and in it we make the acquaintance of "Tuggy Sparrow," a former coroner's assistant, now serving in France, and we enter with a happy wonder into his first experience in the first tank "Topsy." While the stay-at-home may object to the fun that is made of the horror of the War, he will remember with profit the effort of Bairnsfather and others to make us see with the soldier, its comical features. However, the book is not all laughter any more than the sketches are all of War. Many of the reading public who have been "fed up" on War stories will follow with pleasure the delightful stories of days and ways of peace, which are after all the normal state of things and to which our hearts go out with longing.

The optimism of **All's Well**, a new book of verse by John Oxenham (McClelland, Goodchild & Stewart, Toronto, 165 pages, \$1.00), has been reached after, not before, an earnest struggle with the floods and rocks of the present shipwreck of civilization. The prologue, which also runs into epilogue, reminds one of Browning's "God's in his heaven, all's right with the world." But the brightness is especially for "those who have so nobly responded to the Call, and those who, with quiet faces and breaking hearts, have so bravely bidden them 'God-speed.'" Our poet naturally looks at the horror from the civilian's standpoint which, to the fighter, may savor at times of mere emotionalism, but which finds an echo in the hearts of those who are not privileged to share in the actual conflict. On the whole, we meet with an orthodoxy in faith that is at least refreshing after the groping utterances of some of our present day writers. Oxenham indicates stern days of trial ahead of us in which we shall be proved to see whether we have been worthy of the sacrifices made and whether we are able to rise to the demands of righteousness.

"Take it to heart! This ordeal has its meaning,  
By no fell chancee has such a horror come,  
Take it to heart! nor count indeed on winning  
Until the lesson has come surely home."

**Over the Top** by Arthur Guy Empey (William Briggs, Toronto, 315 pages, \$1.50), derives its title

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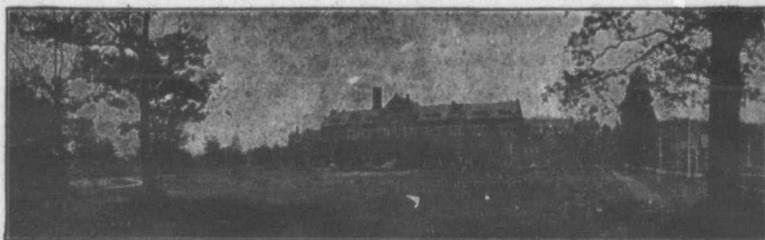
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from that wonderful moment in the life of the front-line soldier when he is ordered to go over the parapet and capture the opposing German trenches. Empey is an American, who at the time of the sinking of the Lusitania, feeling that America should participate in the struggle, gave up his position at home, crossed the seas to London and enlisted with an Imperial regiment as a private. His admiration for the British soldier with whom, of course, he is thoroughly acquainted, leaps from every page. Indeed he says of his book—"So if this poor attempt of mine will in any way help to bring Tommy Atkins closer to the door of Uncle Sam, my ambitions will have been realized." The style of the book is charmingly naive and realistic, not cynical or morose, and not padded but full of material. One of the most valuable features is that it was not written by a visiting observer, but by an actual participant who gives us, as such only can, the actual spirit and details of the struggle from the inside.

**The Yukon Trail**, by William MacLeod Raine (Thomas Allen, Toronto, 324 pages, illustrated, \$1.35 net), is a story of Alaska, and the attempt made by a big corporation to seize for its own profit the rich gold lands in that far Northern country. But it is also the story of two men who strive for the love of a girl. The girl, Sheba O'Neill, is a beautiful young Irish-woman, whose father had some years earlier lost his life in Alaska in the search for gold. One of the two men is Colby Macdonald, a giant in strength, who counts no means unfair which will bring him his ends. Though still quite a young man, Macdonald has already won great wealth through Alaskan mines. Just how he secured possession of some of his valuable lands, it is the business of Gordon Elliott, government investigator, to discover. Elliott is a young college man, athletic, keen-minded, and "straight as a string." He, too, loves Sheba O'Neill. With such a plot and set of characters, there is opportunity for a stirring tale, and Mr. Raine handles his story well, so that one's interest is closely held all through.

The cover of *The Yukon Trail*, with its design of snowshoes and thickly falling snow, suggests at once an Alaskan winter, and four full page drawings illustrate the book.

**A Sheaf of Bluebells**, by Baroness Orczy (William Briggs, Toronto, 348 pages, \$1.25), for thrilling adventure rivals the author's most famous novel, *The Scarlet Pimpernel*. The scene of the later story is laid soon after the Pimpernel period, when Napoleon had been crowned emperor of France and the land was still seething with plots for the restoration of the ousted Bourbons. It is one of these plots which forms the background in *A Sheaf of Bluebells*. The principal figures amongst the royalist intriguers are Mme. la Marquise de Mortain, her son Laurent and her brother M. le Comte de Courson, with his beautiful daughter Fernande. These match their wits against Ronnas de Maurel, the son of the Marquise by her first marriage, who, as a republican of the republicans, a general and later a field marshal under Napoleon, was bitterly hated by his own mother. How de Maurel overcomes in the contest and, strangest of all, wins the love of Fernande from his half-brother, Laurent, is told with

a skill which holds the reader in suspense until the very end of the tale. Lovers of romance and excitement will not be disappointed in this capital story.

Another of Briggs' recent books is **The Hundredth Chance**, by Ethel M. Dell (424 pages, \$1.35). "The Hundredth Chance" is the name of a colt with whose success on the race track, Jake Bolton, the horse breaker, believes his luck to be bound up. The colt proves to be a winner, and Jake also wins the bigger prize on which he had set his heart, when his wife, Maud Brian, who had married him without loving him, to obtain a home for her idolized cripple brother "Bunny," finds, at last, the pure gold in the character of the husband, whom she, for a time, despised and even hated. The characters which move about the central figures in this well told tale are skilfully drawn,—the silly and selfish Lady Brian, Lord Saltash, a thorough scoundrel, in spite of his noble birth, the gruff, but generous, Uncle Edward, Mrs. Wright, the village shopkeeper, who proved so true a friend to the wife who was tempted to seek happiness where only misery could be found, and the skilful American surgeon, Dr. Capper, who gave strength back to poor Bunny's crippled body and proved himself able to minister also to the soul of his sister. The story shows us honest worth winning, even if it be by the hundredth chance against calculating villainy.

From the "Mother Literature" scattered through the works of poets old and new, Kate Douglas Wiggin has collected into a beautiful volume entitled **To Mother: An Anthology of Mother Verse** (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 195 pages, \$1.00) "the very best poems from these various sources, for the use and enjoyment of present-day mothers, both young and old." The poems are classified under the headings: To the Young Mothers; Mothers of Men; Christmas Mother Poems; Lullabies; The Joy of Motherhood; Old Fashioned Mother Poems; Sonnets on Motherhood; Tributes to Mothers. There are Indexes of Titles, and First Lines and Authors. This little volume with its exquisite printing and binding, is a charming gift book.

What do the Hebrew scriptures teach concerning man's duties to himself and to his fellows, whether in the smaller circle of the family or the larger one of society? This is the question discussed by Hinckley G. Mitchell, Professor of Hebrew and Old Testament Exegesis in Tufts College, in **The Ethics of the Old Testament** (University of Chicago Press, Chicago, Ill., 417 pages, \$2.00 net). The sources of the answer to this question are fourfold: (1) The express precepts and regulations for the conduct of life found in many parts of the Old Testament; (2) the exhortations and denunciations of the prophets, which embody their conception of ethical conduct; (3) the historical books, which reveal the moral standards of their authors in the estimate of the persons and events declared or implied in their narrative; (4) the poetical books as an expression of the inner life of those who wrote them. All these sources are discussed by Professor Mitchell in the light of the modern historical criticism of the Old Testament.

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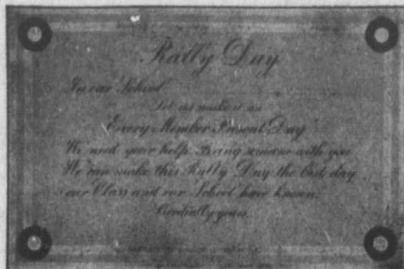
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