

Sunday School Lesson

July 28. Lesson IV—The Story of Daniel—Daniel 1: 1-6, 18, 20; 2: 17-25. Golden Text—They that be of the fragments and they that turn many to righteousness shall stand for ever and ever.—Daniel 12: 3.

ANALYSIS.
I. A STEADFAST PURPOSE, ch. 1: 1-2;
II. SECRETS REVEALED, ch. 2: 13-22; 4: 19;
III. VISIONS AND DREAMS, ch. 7: 28; 15: 18; 9: 20-23; 10: 1-19; 12: 9.

INTRODUCTION—No book of the Old Testament is of greater interest, and none of greater value than the book of Daniel. None has attracted more attention from ordinary readers as well as scholars. Its main ideas will always be the chief concern of religion—steadfast loyalty to an ancient faith, confident assurance of God's protecting care even in the midst of persecution and the coming of the kingdom of God as the last great era of human history. In it, again and again, the times of men are declared to be in the hand of God.

The book is written about Daniel, captive and exile in Babylon through-out a long life of integrity and honor. He is the central figure in the stories that are told of Babylon and its kings (chs. 1 to 6), and it is in them there come divine revelations in visions and dreams (chs. 7 to 12). As is well known there are two possible interpretations of the book, the one which takes it as literal history of actual events as they occurred in the sixth century, B.C., the other which regards it as a story told in the second century, B.C., to sustain the faith and courage of the people who were suffering bitter persecution under the Greek king of Syria, Antiochus IV, who was called Epiphanes. This Antioch appears to be directly referred to in the visions as a "little horn" which "made war with the saints" (ch. 7: 8, 10-26), and the historical sketch in ch. 11 seems to reach its end in his reign (the "seventy weeks" of ch. 9). The evidence for each of the two commentaries is in either case the inspiration and high value of the book need not be questioned.

I. A STEADFAST PURPOSE, ch. 1: 1-2.

According to the commonly received chronology, Jehoiakim the son of Josiah, came to the throne of Judah in B.C. 608 after the death of his father at Megiddo, and the deposition of his brother Jehozahaz by the king of Egypt (2 Kings 23: 29-34). His third year was, therefore, B.C. 605. There is an historical difficulty here, for we know that in the fourth year of Jehoiakim the army of Nebuchadnezzar was still a long way from Jerusalem, engaged in combat with the army of the king of Egypt at Carchemish on the River Euphrates (see 2 Kings 19: 35 and compare Jer. 46: 1-12). There is the further difficulty that in the carefully recorded history of this period, in 2 Kings, 2 Chron., and Jeremiah, there is no mention of a siege of Jerusalem in either the third or fourth year of this king, and apparently not until the reign of his successor or in B.C. 597. If this story of Daniel was written, according to the second view mentioned above, more than three hundred years later, in the time of the Maccabean uprising, such a difference might be easily explained as due to the imperfect historical records then available to the writer. The value of the story is not thereby impaired.

The carrying off of vessels of the house of God and of plunder and captives by Nebuchadnezzar in B.C. 597, is mentioned in Jer. 27: 19, 20, and 2 Chron. 35: 7. Certain of the best of the young men of the princely and noble families were chosen and carried to Babylon to be trained for service in the king's court, v. 5. Among these was Daniel. The learning and the language of the Chaldeans were already very old, going back to three thousand years, and had reached a high development. Very much of this has been recovered by excavation and research from the ruins of the great ancient cities of Babylonia and Assyria where their records, written on stone and on tablets of baked clay, had lain buried for two thousand years. The Chaldeans were originally a people of southern Babylonia who, in the latter part of the seventh century, became masters of the entire country. In other passages of the book of Daniel, however, the name is applied to "wise men" of Babylon, religious leaders who studied magic, astrology, and divination, ch. 2: 2, 4, etc.

Daniel purposed in his heart. He remained steadfastly loyal to the faith

and customs of his fathers. The Jews were very particular in abstaining from food which they viewed as unclean, such as the Jewish law forbade meat which had not been slaughtered in the Jewish way, or meat and drink which had been offered to idols. For this adherence to principle Daniel is rightly to be honored, even though he do not now share his scruples. In so doing he was able to carry his three friends with him to the same decision.

II. SECRETS REVEALED, chs. 2: 13-22; 4: 19.

The king had required a hard thing of his wise men. He demanded that they should first tell him what his dream had been, and then interpret it. Daniel came to the rescue. He and his companions prayed to God, and the secret was revealed to him in a night vision. Both the dream of Daniel and his inspired wisdom are displayed in what follows. In his interpretation of the king's dream he shows the wisdom and might of God in the course of human life, in the rise and fall of empires, and in the knowledge which he imparts to the sage and to the prophet, ch. 2: 19-22. The kingdoms seen in the dream are Babylonia, Media, Persia, and Greece, and the last kingdom of the Messiah, the promised Saviour, which shall never be destroyed, ch. 2: 44.

III. VISIONS AND DREAMS, chs. 7: 28; 15: 18; 9: 20-23; 10: 1-19; 12: 9.

The Jews in the two centuries preceding the birth of Christ, and after, produced a number of religious books in which prophetic teaching was set forth in the form of visions, some bearing the names of famous ancient men, such as Enoch, the twelve sons of Jacob, Baruch and Ezra. It is possible that the visions of Daniel are of this class. In ch. 7 Daniel himself dreams of kingdoms and kings all of which are to pass away before the coming of the Lord to set up his own kingdom, an everlasting kingdom, ch. 7: 27. Something of the same sort is repeated in ch. 8, in each case the last of the kings, the "little horn" (chs. 7: 8, 20, 21, 24; 8: 9), almost certainly representing the persecuting Greek king of Syria, Antiochus Epiphanes (B.C. 175-164). In ch. 9 an exceedingly impressive confession and prayer is followed by another vision which seems to refer to the period between the beginning of captivity in Babylonia, and the Maccabean revolt. Chapter 10 is introductory to the final vision (chs. 10 to 12) in which an angel appears in answer to Daniel's prayers, and reviews the events leading to the same period of revolt.

Jazz Age of Old Use of Lipstick in Stone Age Proved by Nile Delta Excavation

Vienna.—That the lipstick is as old as human history was proved by excavations in the Nile delta undertaken by an Austrian professor, Herman Junker, for the Vienna Academy of Science.

Among the important discoveries were relics of the Stone Age, including palettes for rouge and other instruments of beautification, some of them made of ivory. Numerous finds of flint saws, showed that primitive settlers in these districts belonged to the Neolithic culture.

The forms of jugs and other receptacles and their ornamentation revealed the same forms as those used by the Sudan races. Churchyards were unknown. The dead were buried kneeling or lying next to fireplaces, indicating that there existed no fear of the dead and that the strongly developed rites for the dead must be attributed to other psychological motives.

Results of the excavations prove convincingly that, against all contrary assumptions, the Nile delta possessed a well-developed primeval culture and that the traces of foreign elements found in Upper Egypt must be ascribed to these lower Egyptian influences.

Honour Ministry of All Branches of Service



LORD JELICOE LAYS WREATH ON THE CENOTAPH.
Lord Jellicoe seen as he laid a wreath on the Cenotaph in London when members of the Empire League observed this ceremony recently.

The Boy Scouts And the Jamboree

Sir Robert Baden-Powell Gives Touching Answer to Question "Is Scouting a Military Movement?"

A FORCE FOR PEACE
"The sight of boys of forty-two nationalities, different in language, creed and color, but wearing the same uniform, and obeying the same Scout Promise and the same Law which binds every Scout, cannot but open up to the most unimaginative a vision of what may be the ultimate outcome. From this meeting we shall go forward with fresh inspiration and renewed strength of brotherhood to spread our Movement wider and to make it a still greater force for the peace of the world and the service of God."—Sir Robert Baden-Powell, Chief Scout.

The Boy Scout Jamboree at Birkenshead is responsible for the happy notion on the part of Messrs. Benn to include in their Sixpenny Library "Scouting and Youth Movements," by Sir R. Baden-Powell, who in one of the chapters answers a question often raised by critics and friends. Sir R. Baden-Powell writes:—

"The aim of the Boy Scout Movement is to make good citizens, and for this reason it has been judged necessary to introduce military drill. "Scoutercraft is a means through which the veriest hulkigan can be brought to higher thought and to the elements of faith in God; and, coupled with the Scout's obligation to neighbor on which the parent or pastor can build with greater ease the force of belief that is desired. "I do not think this can be done through form fours."

Things More Important than Drill
"The simple system of drill which is suggested for Boy Scouts is merely given in order to enable Scoutmasters to move their Troops and Patrols in good order for parade purposes and not as an exercise for frequent practice with the boys when other occupations are possible. When I see a Troop drills well but fails to follow a trail or cook its own food I recognize that the Scoutmaster is doing much good as such. The invariable and unimaginative officer always falls back upon drill as his one resource. "There is no military aim or meaning in Scouting for Boys. It is true that the Movement has an old General at the head of it, and a goodly number of its officers in its rank. The reason of this is not very far from the reason why a man retires from the Navy,

to await the results they may produce before recommending them for consideration and support to public opinion and the various governmental organizations. Founded before the 1914 war, the Movement had, even at that date, a very considerable number of "subvents" throughout the world. Today it includes more than two and a half million young people of both sexes in every continent and in every land—and it continues to prosper.

"The Fifth Committee was of the Assembly to invite the various governments to grant the assistance requested. It would not be asking for support for some feeble undertaking which is destined to disappear. The Assembly is being asked to take under its protection a movement which is full of life and which is inspired by ideals, the noble and lofty character of which is not contested and whose usefulness is undeniable from the point of view which is of special importance to all of us here, the point of view of world peace.

"Therefore, it is not only necessary, but actually indispensable that this Movement should receive every support and assistance."

It should not be forgotten that the thoughts and feelings of the younger generation are an important element in forming the conscience of humanity; a pure and healthy element freed from all prejudice, rancour, and memories poisoned by hatred; an element of enthusiasm and generous sentiment.

"For that reason we should assist the international movement on behalf of the Boy Scouts and Girl Guides, a movement which, by the constant exchange of visits, by camp life, by games played, and by happy days spent together, during which the young people get to understand one another, increases from day to day their feelings of comprehension, respect, and love for their neighbors, whatever may be their language, race, or continent."

The Explanation

"Is it true that your engagement to Miss Smarte is at an end?" queried the inquisitive visitor.

The young man addressed shook his head mournfully.

"No," he said, "I didn't break it off."

"Oh, she broke it off, then?"

To this there was no answer, but the curious one was not easily discouraged and tried again.

"But it is broken off, isn't it?"

"Oh, yes!" explained the moody one with delicacy. "She told me what her milliner's bill was, and I told her how much a week I got. Then our engagement just sagged in the middle and gently dissolved."

I hate to be a kicker, I always long for peace. But the wheel that does the squeaking is the one that gets the grease.

It's nice to be a peaceful soul and not hard to please.

But the dog that's always scratching is the one that has the fleas.

"I hate to be a kicker" means nothing in a show.

For the kickers in the chorus are the ones that get the dough.

The art of soft soap spreading is a thing that pails and stales.

But the guy that wields the hammer is the guy who drives the nails.

Let us not put any notions that are harmful in your head.

But the baby that keeps yelling is the baby that gets fed!

Wife: If I should die, what would you do?
Hubby: Oh, the same thing you would do in the circumstances.
Wife: You wretch! I've always suspected it.

Call Your Doctor Early

BY DR. GORDON RATES.
(Cambridge, Ontario, Ontario, Canada)

A little boy sat beside a window, with his head on his hands. He seemed quite indifferent to the shouts of the other youngsters at play in the street. He looked very miserable.

Now usually, when a little boy doesn't want to go out and play, his mother knows that something's the matter. If she is a rather careless mother she may just do nothing, and let him sit there feeling miserable. Or she may give him a dose of castor oil, or send him to bed, or both.

But if she is an intelligent mother she will send for the doctor at once, before her child has a chance to get very sick. By doing that, she may save his life.

Little Jim's mother was intelligent, and she loved her child. So before long a car stopped at the house and a big man came in with a little satchel. Several minutes passed, then:

"Now I don't think you have anything to worry about," the doctor said. "It's diphtheria all right, but he'll come around, thanks to your promptness in sending for a doctor. If you'd waited for another twelve hours before securing medical attention for him, it might have been a different story. As it is, his recovery will be much faster, thanks to your alertness."

Now this story, which happens to be absolutely true, about real people, has a moral.

And the moral is, don't guess about disease. Don't take a chance. Think Safety First about disease just as you think it about accidents. How can you tell what a sudden "queer feeling" may mean? Little Jim's mother didn't know he had diphtheria when she called the doctor. How could she tell? But she didn't take a chance. She called upon the one man in the community who could tell her what the matter with her child—her doctor. And by her promptness she possibly saved the child's life.

When you get sick, get a doctor before you get very sick. Over a lifetime such a policy will save you money as well as misery—and it will be a longer lifetime.

Of course Jimmy's mother might have done still better than she did. She might have absolutely prevented him from getting diphtheria by taking him to a doctor months before, when he was perfectly well, and having toxoid administered to him, just as she had him vaccinated against smallpox. But failing to do that, she did do the next best thing. She called a doctor early and saved a life.

This article is not written to frighten anyone. On the contrary, it is hoped that of those who read it, some at least will find new security, new protection against disease by cultivating the habit of calling upon their physicians when slight physical trouble begins to bother them, just as a sensible motorist takes his car to the garage when the engine develops a little knock, instead of waiting until the bearings are burned out.

Remember, a so-called "simple" sore throat may be the beginning of scarlet fever or diphtheria. A plain, ordinary little cough, or a high temperature may herald pneumonia, tuberculosis, or typhoid fever. A pain in the stomach today may mean acute appendicitis tomorrow. Any one of a number of "simple" little discomforts may be signs of the beginnings of any one of a dozen diseases.

Truce

They who in life had long ceased to be friends. Through force of circumstance and foolish pride. In that green hostel where all bickering ends. Lie side by side.

But though between their graves a thick hedge grows, Its little openings pushing calmly through. Each June with petals white, a plying rose Covers the two!

Mazie V. Caruthers in the New York Times.

It is no good being the light of your wife's life if you are not allowed to go out!

MUTT AND JEFF— Jeff Had Better Read Up On The Lion Tamers' House Rules.



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