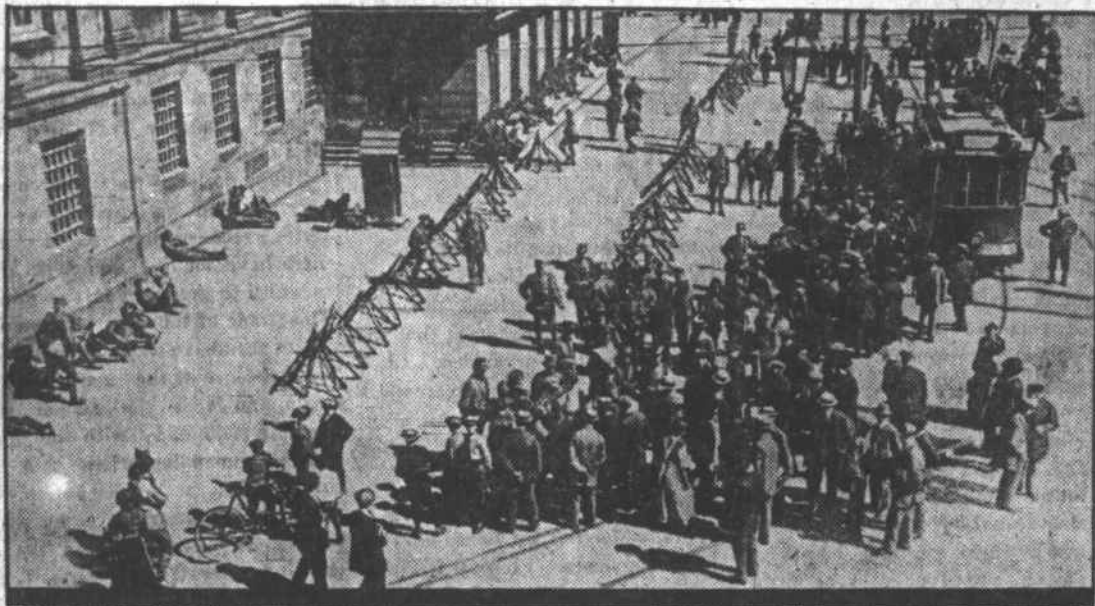


1—King Ferdinand of Roumania reviewing a brigade of his reorganized forces. 2—Working on a big torpedo on an American battleship on one of the barges on which the projectiles are assembled. 3—New photograph of Maj. Gen. William A. Mann, who will command the Forty-second division, soon to be sent to France.

SCENE DURING FOOD RIOTS IN AMSTERDAM



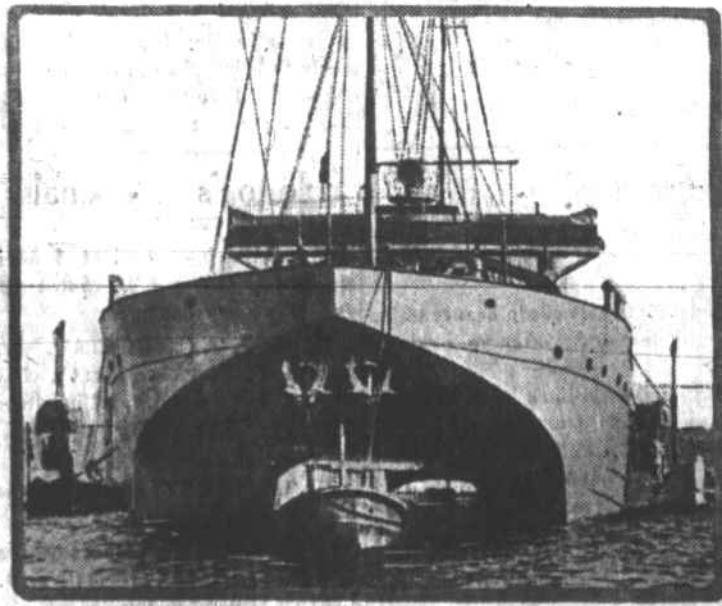
Dutch troops guarding the palace at Amsterdam during the serious food riots that took place there and in many towns of Holland.

BROTHERS DIVIDED BY THE WAR



These are two sons of Mme. Schumann-Heink, the prima donna, who are fighting against each other in the war. August, on the right, is serving in the German navy, and Henry, on the left, has enlisted in the naval forces of the United States.

MOTHER SHIP FOR SUBMARINES



This is a mother ship for German submarines.

PEACE MOVEMENT IN AUSTRIA

Count Czernin Said to Look With Favor on Negotiations Between Vienna and London.

Amsterdam.—The Volks Zeitung of Leipzig, Saxony, recently made the announcement that two great mass meetings were held in that city to discuss the question, "Do the People Want Peace?"

says that Count Czernin, the Austro-Hungarian foreign minister, read with great pleasure certain statements of Lord Robert Cecil, minister of blockade, in the house of commons, which he interpreted as meaning that England does not regard Austria as a real enemy. From this deduction is drawn that there are no real obstacles of peace negotiations between Vienna and London.

The message adds that Count Czernin would be willing to act as mediator between Berlin and London, and

UNIVERSITY DEAN OF WOMEN



Dr. Aristine P. Munn Recht, daughter of Dr. John T. Munn, president of the United States Insurance company, has been appointed first dean of women of New York university. Doctor Recht is a graduate of Bryn Mawr, 1900, and of John Hopkins, 1913.

BAER IN "RUBE" MAKEUP



This picture of J. M. Baer in "rube" makeup was circulated all over the First district of North Dakota as a campaign document for Mr. Baer's race for congress.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

LESSON FOR SEPTEMBER 9

BENEFITS OF TOTAL ABSTINENCE.

LESSON TEXT—Daniel 1. GOLDEN TEXT—But Daniel 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—Daniel 1:8.

The book of Daniel, with the great prophecies, fulfilled and unfulfilled, is one of the most interesting and important in the Bible. Without a grasp of the prophecies of this book it is absolutely impossible for one to know the New Testament and the times in which we live. Daniel gives an outline of the entire period of time from the passing of supremacy to the Gentiles in Nebuchadnezzar to the final overthrow of the Gentile dominion, to the establishment of the millennial kingdom. The course, character and end of Gentile dominion are given. It is that period known in Scriptures as the "times of the Gentiles" (Luke 21:24).

The book of Daniel falls into two parts; Part I (chapters 1 to 6), in which the prophet appears as the divinely chosen interpreter of dreams; part II (chapters 7 to 12), in which the prophet appears as the mouthpiece of God, setting forth in visions, not dreams, the times of the Gentiles. The book is written in two languages, Hebrew and Aramaic—chapter 1:1-2:3 and chapters 8 to 12 (Hebrew); chapters 2:4-2:28 (Aramaic). The part which concerns the Hebrews was written in their own tongue and the part which concerns the empires of the world is written in their tongue.

I. Daniel's Home Leaving (vv. 1-4). He was carried away to Babylon by Nebuchadnezzar in the first siege of Jerusalem. This was a great trial for his own heart. He seems to have been about fourteen years of age. For a boy who loved his home and the house of God it was a great trial to be thrust out and dragged away to a foreign country. It was not only a trial to him, but doubtless to his parents also. They no doubt were anxious, and sincerely prayed for him.

II. Daniel's Trials and Difficulties (vv. 5-13). It was the custom for the best of the captives to be selected and trained for service in the land of captivity. They usually selected those of the royal house for such training.

1. Change of name. Among the Hebrew names were given to children, which were significant. Daniel means "God is my judge." The significance of the name then was that all problems of life were submitted to God for decision. This was the secret of Daniel's life. This purpose of his parents seems to have been instilled into his very life and being. So thoroughly did he imbibe this spirit that in all things he made God arbiter of his plans and purposes. The object no doubt in the change of name was to obliterate his national and religious connection and identify him with the heathen people. The king of Babylon evidently liked Daniel's appearance and scholarship, but was averse to his religion. It is the same today. Nations and individuals are perfectly willing to recognize and utilize the scholarship and efficiency of Christian ministers and missionaries, but are not willing to embrace their religion. The name which Daniel received by which he was to be known in Babylon was Belteshazzar, which means Bel's Prince. This in its bearing upon Daniel would be, the chief one, or the one whom Babylon's chief god favors. Back of the change of name was Satan's attempt to wipe out the name of the true God and have these young men lose their separation and become assimilated with the heathen. There is much in a name. Happily in this case, however, the change of name did not make a change of disposition. Daniel was in Babylon, but he did not do as the Babylonians did. Doubtless, parental discipline in this case had done its work.

2. His conscience tested (vv. 5-8). It was with reference to the king's meat and the king's wines. It is ever to be borne in mind that conscience is the groundwork of human character. It is the law which must be followed. No doubt Daniel was taunted and laughed at for his fidelity, just as all men and women today who are loyal to their convictions must experience, for all who will live godly in Christ Jesus shall suffer persecution.

3. His religious life. This involved his refusal to eat meat and drink wine which was contrary to his teaching. Also it involved his praying three times a day. This program he loyally carried out, even when it meant death. His praying was not done altogether in secret. He called upon God even when those who were opposed to him could see him.

III. His Success (vv. 14-21): 1. Physical health (v. 15).

Godly and temperate living pays. The king's meat and wine would have been pleasant to the palate, but would have meant compromise of conscience.

2. Mental growth (v. 20). He was ten times superior to his comrades. It is always true that those who abstain from indulgence in the use of wine have clearer minds and are mentally better equipped for their work than those who indulge.

3. Social. Daniel stood before the king. No higher position of honor could have been given him.

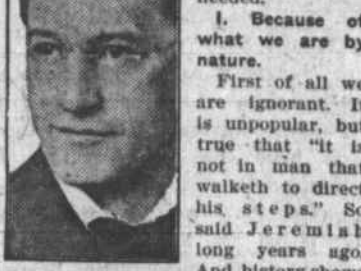
4. Temporal. He became president of the College of Wise Men and prime minister of the nation. This position he continued to hold through several dynasties.

5. Spiritual (v. 17). Because of Daniel's loyalty to God, Nebuchadnezzar's dream was revealed to him and he was giving visions sketching the whole history of the world. No statesman his equal has ever appeared.

The Need of Divine Guidance By REV. B. B. SUTCLIFFE Of the Extension Department, Moody Bible Institute, Chicago.

TEXT—Then I proclaimed a fast... that we might afflict ourselves before God to seek of Him a right way.—Ezra 8:21.

Perhaps today as never before the Christian needs to be instructed by God as to the right way. There are three great reasons why divine guidance is needed.



I. Because of what we are by nature. First of all we are ignorant. It is unpopular, but true that "it is not in man that walketh to direct his steps." So said Jeremiah long years ago. And history shows

all too clearly that the way that seems right to a man ends in death and disaster. There is no way of knowing what will take place on the morrow or even within the next hour. An explorer or a tourist going into a strange unknown country will want guidance as to what lies before him. We take much care in securing all the information we can before starting into new territory. Many think it necessary to prepare for passing to the unknown land beyond the grave, but after all each new day brings such dangers and such opportunities that to be ready for them needs to have the feet guided into the right way. As it is not in man to direct his own steps there is a need for the guidance of one to whom tomorrow is as open as yesterday.

Then by nature man is so self-willed and self-sufficient he needs a higher intelligence than his own to guide him. This is humiliating but again history tells the truth. Ever since Cain in his self-will chose the wrong way it has been true that "the way of a man is forward and straight," as the Proverb says. Moses knew something of this when he declared in his last word to the people in Deut. 36:29, "I know that after my death ye will utterly turn aside from the way and evil will befall you."

Again we are so prone to wander from the right way. As the prophet says, "All we like sheep have turned everyone to his own way." Like sheep we wander, go astray and without sense keep on going further and further astray. "Everyone does it" seems to be sufficient guidance when we know well that the voice of the people is far from being the voice of God. It is true that the majority may many times appear to be right, but numbers don't always count. There were four hundred and fifty prophets opposed to one, but that one, Elijah, was right and the crowd was wrong.

II. Because of the Character of the Way Before Us. It is a difficult way for the Christian in these times. Bogs and mire are on either side and the way daily grows narrower. The master himself warns us in Matt. 7:13, 14, that "wide is the gate and broad the way that leadeth to destruction, and strait is the gate and narrow the way which leadeth unto life, and few there be that find it." So difficult is the way before the Christian, beset by the snares, pitfalls and traps of Satan, and so strewn with the allurements and attractions of the world, that left to himself he would surely come to destruction. He needs always the guidance of the one who alone knows all the difficulties and how to pass them. Not only difficult, but dangerous is the way. There are increasingly large numbers who are so infatuated with the supposed importance and self-sufficiency of man that they think there is no need for Divine guidance. But such are the days in which we live, "perilous times," the Apostle Paul calls them, that Divine guidance is not only desirable, but imperative. Many are being swept from old moorings to drift out and make shipwreck. It is well for us to hasten to Jeremiah's exhortation to "ask for the old paths where is the good way and walk therein and find rest for your souls." Jer. 6:16.

III. Because of What the Lord is as Guide.

He knows all the way that lies untried and unknown before the Christian's feet. He is omniscient. It was the Lord, not Moses, who led the people of Israel of old, and it is the Lord who would guide his people in safety today. A story is told of a little boy from which we all may learn. During a storm a mother sought to rescue a family of six children. As the water burst open the door of her home, she tied her baby on her shoulder and took a boy of six in her arms. To her fourteen-year-old daughter she said, "you must carry one child." "Which one," said the girl. The mother looked at the two, one of four, one of two, unable to choose. Ben, her boy of eleven, said, "Ma, I'll take the little one." "The water is too deep for you," the despairing mother said. "It's deep for true," answered the boy, "but Jesus is a tall man." They started, the mother calling to her children, but soon Ben ceased to answer. The mother and the others soon reached a place of safety. When the tide went down next day little Ben tramped to them and put his little charge into the mother's arms. Had he followed her the night before he would soon have been beyond his depth. But unconsciously he had turned aside and followed a bank that years before had marked a boundary. The water was to his waist, and a step or two on either side would have been fatal, but the child trod the narrow path in safety till he reached a house where a man came down and took the children in. The path of the Christian is beset with dangers, but he may tread it with perfect safety when he has the guidance of the Lord.

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