



LESSON IX—NOV. 27.

Temperance.

Prov. iv., 10-19. Memory verses, 14, 15. Read the chapter.

Golden Text.

'My son, if sinners entice thee, consent thou not.'—Prov. i., 10.

Home Readings.

- M. Prov. i., 1-33. — 'If sinners entice, thee, consent thou not.'
- T. Prov. ii., 1-22.—'Apply thy heart to understanding.'
- W. Prov. iii., 1-35.—'My son, forget not my law.'
- T. Prov. iv., 1-27.—'Go not in the way of evil.'
- F. Job xviii., 1-21.—'The light of the wicked shall be put out.'
- S. Psa. xxxvi., 1-12.—'In thy light shall we see light.'
- S. Phil. ii., 1-16.—'Ye shine as lights in the world.'

Lesson Story.

Our lesson this week is taken from the Proverbs of Solomon, son of David, and third king of Israel. It was under Solomon's son Rehoboam, that the kingdom was divided (I. Kings xii., 16-25), so we see that Solomon's own son did not profit by his father's wise counsel. Wise words to be effective must be backed up by a wise and upright life. Solomon tells us how his parents instructed him in the pursuit of knowledge, 'Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding.'

The wise man promises length of life to those who will hearken to and receive his sayings. He also promises guidance and liberty. He warns earnestly against taking the first steps in the path of evil, or even looking at its fascinations.

He describes the miserable condition of the evil man, and in beautiful contrast describes the life of an upright man as a path of 'shining light, that shineth more and more unto the perfect day.'

But the path of the wicked is as darkness: they know not at what they stumble. Let us not be of those who choose the darkness and fear the light of truth and righteousness. (John iii., 19-21.)

Lesson Hints.

'Receive my sayings'—let not these words of fatherly counsel go 'in one ear and out of the other,' but take them kindly as they are given, and ponder and obey them.

'Thy life'—long life is natural to those who obey the laws of God and nature.

'Right paths'—the beautiful paths of righteousness in which Jehovah leads those who will follow him. (Psa. xxiii., 3.)

'Not straightened'—there is plenty of room in the narrow way for those who will closely follow the Guide.

'Not stumble'—for the footsteps are lighted by the Word of God. (Psa. cxix., 105.)

'Enter not'—the first steps may look bright and gay and so easy to take; but if you never take the first step into the paths of evil you will never experience the agonizing misery which is to be found at the end of that path. If you never take the first glass of liquor you can never become a drunkard. If you never allow the first thought of impurity you can never become vile and unclean in the sight of God. If you never touch tobacco in any form you will not become a smoking abomination to your friends. But the paths of good and evil lie close together at their beginning, and many have already taken the first few steps on the wrong path. Beware, that path begins very suddenly to go down, down, down, and you will follow it with ever-increasing velocity unless you hasten to get off it now, and get on the right track. Better be on the narrow way, flooded with light, than on the broad road in utter darkness and surrounded by pitfalls of every kind. (Verses 18, 19.)

'Evil men'—those who tempt us into evil paths. Evil companions are often bright and fascinating, but they leave their mark

on our lives as the frost blasts the tender plant, or the heat destroys its beauties.

A Christian must be aggressive. Better to be always seeking to influence some one else for good than to have to spend one's time fighting against the evil influence of our associates. One can not always choose one's associates, but one can choose one's friends. A good friend is one of God's choicest gifts, and true friendship and fellowship of souls helps us better to understand God, and to grow like him through faith in Christ Jesus.

Questions.

1. What is said of the path of the wicked?
2. What of the path of the just?
3. What of evil companions?

Suggested Hymns.

'Yield not to temptation,' 'Who is on the Lord's side?' 'O turn ye!' 'Come to Jesus,' 'Blessed be the Fountain,' 'Jesus is tenderly calling you home.'

Practical Points.

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Long life is promised to the obedient. Verse 10; also Ex. xx., 12.

Heavenly wisdom is the safest guide, the sweet joy, and the sweetest hope. Verses 11-13.

The path of the wicked is wide and smooth, steep and slippery, full of false pleasures and terrible pitfalls. Verses 14-17.

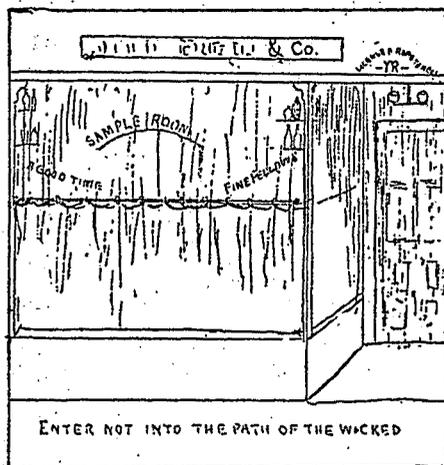
The path of the righteous leads from rosy dawn to dazzling midday, and 'there shall be no night there,' Verse 18.

There is no darkness like that which enshrouds the path of the wicked. Verse 19; also Ex. x., 22, 23.

Tiverton, Ont.

Lesson Illustrated.

A picture of one of the devil's sample-rooms, unfortunately with our good Queen mark upon it; but we hope that will not be there long. A 'sample-room,' Yes, bright, cheery and attractive; but the finished sample is a lost and wretched body, a degraded mind, health, honor, happiness, heaven all gone. Enter not—let no one else enter, smash the thing. Clean out the business and



put over the door, 'These premises to let to a better tenant.'

It will be a good lesson if some of the superintendent's and teachers will take some of the sample-rooms that they have known of, and going back over its history sum up as far as may be the ruin it has wrought and then without giving its name just tell the scholars the result in wrecked lives and homes and businesses.

Christian Endeavor Topics.

Nov. 27.—Great reforms that need our help.—John ii., 13-25.

Thanksgiving's Ungleaned Corners.

Blessed be Thanksgiving! It gives a warm coloring to the whole of chilly November. The moment we step over the November line we begin to inhale the odors of the Thanksgiving dinner at the other end of the month. Thanksgiving is in the smoke curling from the big chimneys, in the bulging haystacks, in the ruddy heaps in

barn and storehouse, in all the thrifty homes along the bleak country roads.

Thanksgiving, too, is in the city houses along the spacious avenue; it laughs in the jolly open fires; it echoes in the rattle of the coal out of the crowded cellar bins; it looks across the loaded table in the smiling faces of parents and children; and in the ruddy window-panes at night it has a kindly look outward, and a good wish for everybody passing.

But oh, what Thanksgiving is there in the grim alley in the tall, dark, shabby tenement houses, in the battered coal-hods with but one lump in the bottom, in the pantries thin as Pharaoh's kine, in a lengthy account at the grocery round the corner, and a still longer doctor's bill?

Here is something that should set to thinking comfortable country and city homes. To their thanksgiving the want of a neighbor that can supply nothing eatable should yet furnish food for thought.

Ought we not to make somebody else thankful? On Thanksgiving Day when our anthems rise to the roof in jubilant waves and there break in happy echoes, can we say that we are truly grateful if we have not done anything to make somebody else grateful?

There is our simple Thanksgiving feast, a continuance of other festivals. The Christian imitates the Old Testament worthies, who had at their close of harvest their picturesque Feast of Tabernacles, when, in remembrance of the wilderness march days, they pitched their booths and lived in them. But those happy hours at the close of harvest brought the thought that somebody else had been made thankful.

Think it over. The thinking will make a great difference in somebody's situation, not only temporal but spiritual. That a man may be a saint during the day, it is advisable that he have a good breakfast. Not only gratitude takes naturally to a warm overcoat, but a whole family of virtues will be likely to hide away there. Empty the coal hod, and take out the backbone of many good resolutions.

Then set others to making somebody else thankful. Set to work the boys and girls of your class, teacher. Tell them about the ungleaned corners in the harvest field. Let them see if they can't find there a turkey for a poor old woman in Famine Alley, or a thick coat for her grandson. In garret-corners, in pantry corners, in cellars or barn-corners may be articles that God's poor have a mortgage on. Take the hint, teacher.—'Sunday-school Journal.'

In the Primary Class.

In primary-class exercises the children may well have opportunities for action. Miss Fredrica Ballard, primary teacher in the Woodland Presbyterian Sunday-school of Philadelphia, instead of lettering on the black-board with chalk, often makes words or short sentences by fastening card-board letters upon a soft pine board with artists' thumb-tacks. The board is about three feet square. The letters are about three inches high, printed in black on white card-board. She had a printer set up the alphabet, ordered a dozen sets on as many sheets, and then she cut each alphabet into its separate letters. With a dozen complete alphabets she is able to make any necessary words for the Sunday's lesson study. As the letters are put up, one by one, in the presence of the class, interest is added by permitting one or another of the scholars to sort out the letters desired, or to pin them in place. The board may stand or hang on the blackboard, or be hung on the wall low enough for the children to reach. This lettering is more plainly seen than ordinary chalk work. Miss Ballard suggests that two or three sets of larger letters, printed in red, might be useful as initials.—'Sunday-school Times.'

Golden Rule Proverbs

A faith-filled life is full.
A true man's lips are oracles.
This hour is tied to all other hours,
Only great eyes can see a great life.
When God sends word, he sends success.
He mounts a throne who bends his knees.
The Christian gymnasium is the world's need.
Knock down another's doubts and they drag your own with them.