



LESSON XIV., SEPT. 30.

Review.

GOLDEN TEXT.

'Be ye doers of the word and not hearers only, deceiving your own selves.'—Jas. i., 22.

LESSON I.—Matt. xiv., 22-33.

Where was our Saviour while his disciples were out in the storm?
Did he know of their trouble?
What did he do for them?
What did Peter do when he saw Jesus?
What did Peter do when he looked away from Jesus?
What did the others who were in the boat say to Jesus?

LESSON II.—John vi., 22-40.

Why did the multitude try to find Jesus?
Where did they look for him?
What did the Lord say to those that sought him?
Who is the giver and sustainer of all life?
Which is more important, the life of the body or the life of the soul?
What wonderful assurance and promise does Jesus give to those who will take him for their life?
Will the Saviour ever cast out any one who comes to him?

LESSON III.—Mark vii., 24-30.

When Jesus had gone into the borders of Tyre and Sidon, who came to him?
What was her request?
How did the Lord answer her?
For her faith and humility, what did Jesus do?

LESSON IV.—Matt. xvi., 13-28.

What did Jesus ask his disciples?
Who declared him to be the Messiah?
As soon as they declared their faith in him what did Jesus begin to teach them about?
Who then spoke against the sufferings Jesus was to endure?
How did our Lord rebuke him?
Is it possible to follow Jesus and at the same time be following our own self-will?
Is this life more precious than the life to come?
Is an earthly gain to be compared with the assurance of salvation?
How can we follow Jesus?

LESSON V.—Luke ix., 28-36.

Who did our Lord take with him when he went up into the mountain to pray?
What change took place in his appearance?
Who came to talk with Jesus as he prayed?
What did Peter say when he awoke and saw the glories?
How did God speak to the disciples?
What did he say about Jesus?

LESSON VI.—Matt. xviii., 1-14.

Who is the greatest in the kingdom of heaven?
How can we become citizens of that kingdom?
How should we treat the little ones in Christ's kingdom?
Is self-indulgence worth more than eternal life?
Why did our Lord come to earth as the Son of man?
Repeat the parable of the lost sheep.
Is our Father willing that any soul should perish?

LESSON VII.—Matt. xviii., 21-35.

What did Peter ask about forgiving his brother, and what did Jesus answer?
How was the kingdom of heaven likened to a king taking account of his servants?
If God forgives you the awful debt of sin

against him, can you not forgive your neighbor the little debt of offence against yourself?

Can God forgive those who will not forgive others?

LESSON VIII.—John ix., 1-17.

What did Jesus do for the man who had been born blind?
What had the man to do himself?
What did the neighbors say about it?
How did the man testify?
What did the Pharisees do about it?

LESSON IX.—John x., 1-16.

What does the good Shepherd do for his sheep?
The lamb is in the fold,
Secure and safely penned;
The lion once had hold,
And thought to make an end:
But One came by with wounded side,
And for the sheep the Shepherd died.

LESSON X.—Luke x., 1-11, 17-20.

How many disciples did Jesus send to prepare the way before him?
What did he tell them to pray?
What directions did he give them?
What did they say when they returned?
In what did Jesus tell them to rejoice?

LESSON XI.—Luke x., 25-37.

What is the law of God?
Who are our neighbors?
What did the good Samaritan do?

LESSON XII.—Luke xii., 13-23.

Why should we beware of covetousness?
Why is it foolish to lay up treasure on earth and have none in heaven?
Relate the parable of the rich fool.

LESSON XIII.—Luke xii., 35-46.

When Jesus comes to reward his servants, whether it be noon or night;
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

C. E. Topic.

Sept. 30.—Our foolish excuses. Luke xiv., 15-24.

Junior C. E. Topic.

POOR EXCUSES.

Mon., Sept. 24.—Refusal to love, him.—Mark xii., 30.
Tues., Sept. 25.—Refusal to follow Him.—Matt. xii., 30.
Wed., Sept. 26.—Refusing to be meet for use.—2 Tim. ii., 21.
Thurs., Sept. 27.—Failure to reach out helping hands.—1 John iii., 17.
Fri., Sept. 28.—'No time for that.'—Ps. xc., 12.
Sat., Sept. 29.—'God will not help.'—Josh. i., 9.
Sun., Sept. 30.—Topic—Excuses Christ will not accept.—Luke xiv., 15-24.

How to Prepare a Sunday-School Lesson.

Keep your Bible, lesson helps and a notebook and pencil where you can lay your hand upon them quickly. If you are riding in a waggon or railway car, or on a boat, you can easily slip a lesson quarterly or a leaflet into your pocket. Read the lesson over and over and over many times. Read it as a whole, and then study minutely every verse, every clause, every word. Then test your own knowledge of it by questions which you yourself frame. Your own questions will be the best for you. Then read the Bible text before and after that of the lesson. See the connection. Get a view of the whole scene, or the whole teaching. Next find how other Scripture illustrates this, by studying the marginal references in your Bible. If there is a reference to 'chariots of fire,' for instance, see how many references of a similar character there are in all the Scriptures. The number of these is not large, and you can find them all. Suppose your lesson illustrates faith. Then

seek for other characters showing faith, or for other teachings of the book about faith. Use your own mind first in trying to get at the meaning of a passage. Observe how the Revised Version renders the lesson. Note very closely the variations. Sometimes they are very slight, but occasionally they are of deep import. In not a few cases the Revised Version is the only commentary needed.

Obviously we must never fail to seek the aid of the Holy Spirit. As the book was given by the Spirit, the Spirit is the best interpreter. If you do not understand the meaning of a letter you receive, and if it were possible to reach the man who wrote it or dictated it, you would certainly consult him first. The Bible without the Holy Spirit has been likened to electric machinery without electric connections. Turn on the current, and you at once have abundant power for light and motion. What is the difference between an electric wire that is charged and one that is not? The substance of the wire seems to be exactly the same. Electricity does not change it in structure or appearance to our eyes; but the electricity makes it alive. What is the difference between a mind and soul charged with the Holy Spirit and one that simply has its natural powers? A man knows how to read the words of the Bible, and he knows the meaning of the words, and through them gets a conception of the thought. He talks about those words, and tries to teach the truth to his scholars. Now let the Holy Spirit be added as an illumination and a force. The results are marvellous. Souls feel that there is a divine power in the words of Scripture. We get a glimpse of Christ's meaning when he says, 'The words that I speak unto you, they are spirit, and they are life.'—'Sunday-School World.'

How to Illustrate.

How can we gather illustrations? Some pick them out from books of illustrations, where they are nicely classified and labelled. If they wish to illustrate faith, they turn to 'faith' in the book, and read over the stories given there. This is one way, and not the worst way. But you feel somehow that the illustrations thus gathered do not grip your own mind. There is no life in them for you, and of course none for your scholars. Have you not noticed that your own illustrations stir your mind and heart more profoundly than do the best ones that you can borrow? The borrowed ones may be superior in many ways, but they are not most effective, if you borrow them. The world is full of illustrations. The quick observer sees them as he journeys, as he talks, as he reads and thinks, and almost as he dreams. But perhaps you say, 'I have not the mind to see illustrations.' Almost all can train themselves in this direction if they determine to do so. You have found some illustrations, at any rate; and you can find more if you determine to keep alert. Ask, what is it like? This question will develop fruitful analogies. What simple illustrations were used by Jesus! You go to the great parable chapter, the thirteenth of Matthew. The kingdom of heaven is like sowing seed. It is like a grain of mustard seed. It is like unto leaven. It is like unto treasure hid in a field. It is like unto a merchantman seeking goodly pearls. It is like a net. All these were very commonplace things in the land where Jesus taught. In your home, on the farm, in the mill, in the store, in the school, in the church, there are multitudes of things that may be made 'like unto' spiritual things. After the most comprehensive study of the text and the illustrations, one should never neglect the application. Ask, of what use is it for my class to study this part of the Scriptures to-day? What can I get out of it to feed their souls and to help them in loyally serving the Lord Jesus Christ? Let each teacher do his best, after prayer, meditation and observation, to make an application which the Holy Spirit will enforce. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.'—'Sunday-School World.'