

ROOM ENOUGH FOR ALL.

DON'T crowd and push on the march of life,
Or tread on each other's toes,
For the world at best, in its great unrest,
Is hard enough as it goes.

Oh, why should the strong oppress the weak
Till the latter goes to the wall?
On this earth of ours, with its thorns and flowers,
There is room enough for all.

If a lagging brother fall behind
And drop from the the tolling band,
If fear and doubt put his soul to rout,
Then lend him a helping hand.
Cheer up his heart with words of hope,
Nor season the speech with gall,
In the great highway on the busiest day,
There is room enough for all.

If a man with the tread of a pioneer
Step out on your track ahead,
Don't grudge his start with an envious heart,
For the mightiest once were led.
But gird your loins for the coming day—
Let nothing your heart appall—
Catch up if you can with the forward man,
There is room enough for all.

And if by doing your duty well,
You should get to lead the van,
Brand not your name with a deed of shame,
But come out an honest man.
Keep a bright look-out on every side,
Till, heeding the Master's call,
Your soul should go from the world below,
Where there a room enough for all.

THE CHILDREN AT THE PALACE DOOR.

Two little children were out in the field one day, and seeing a palace in the distance went up to the door, and touching it with their fingers it opened before them. Walking in they came upon other doors, which all opened at their touch. By-and-bye they came into the presence of a king, who was seated at a table. He was very kind to the children, and showed them a great many beautiful things, and amongst them a lovely sparkling diamond, which he offered to give them. Somehow—they could not tell how—they came away without it. Twenty years afterwards they came back to the same place; they were strong young men now. They went up to the palace door and touched it with their fingers, but it would not open. It was only after much effort and application of all their strength that they succeeded in forcing the door open. They had to force every door until at last they got into the presence of the king again, and got from him the precious diamond, which they might have had so easily when they were children.

Now while you are young you can get from Jesus his great gift of a new heart so sweetly, so easily; but if you wait and delay you may have to force your way to him with much pain and many tears. The door opens at your touch now, and he is waiting to receive you and bless you.

AVOID EVIL.

A BRIGHT boy heard a vile word and an impure story. He thought them over. They became fixed in his memory, and then left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to think of vile stories or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be

filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books it is our duty to take care what we listen to and what we read. A bad story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the hoodlums seen in DeQuincey's opium dream. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things he has said, and study the pure and beautiful things he has made.

THE TEACHER'S AUTHORITY.

To many little children, the teacher's word is final authority. The primary teacher can hardly realize how completely she is enthroned in the confidence of the child. One teacher of our acquaintance one day taught her class that Jesus was born in the city of David, omitting to mention that it was Bethlehem of Judea. After Freddie came home, his father asked him what the lesson was about.

"About Jesus and where he was born," said Freddie. His father read to him about the birth of Jesus.

"One thing, papa," said Freddie, "you said wrong. Jesus wasn't born in Bethlehem."

"Why, yes, Freddie, here it is, right here in the Bible."

"I don't care," said Freddie, "my teacher said he was born in the City of David; and I guess she knows."

Next Sunday, the teacher reviewed the last lesson, and said, in passing: "Jesus was born in Bethlehem of Judea, sometimes called the City of David." Just here, Freddie broke out: "Then the Bible was right after all."

Two Irishmen were lamenting the illness of a friend who had been much brought down of late. "It's dreadful wake he is and thin sure; he's as thin as the pair of us put together!" one of the sympathizers observed.

"MAMMA," said a little girl when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask Him; so I'll pray while you hunt." That showed the little one to have a fitting appreciation of faith and works.

LESSON NOTES.

FOURTH QUARTER.

B.C. 885.] LESSON II. [Oct. 11.

THE FAMINE IN SAMARIA.

2 Kings 7. 1-17. Commit to mem. vs. 14-16.

GOLDEN TEXT.

The things which are impossible with men are possible with God. Luke 18. 27.

OUTLINE.

1. Doubt, v. 1, 2.
2. Despair, v. 3, 4.
3. Discovery, v. 5-15.
4. Death, v. 16, 18.

TIME.—B.C. 885.

PLACE.—The city of Samaria, besieged by the Syrians.

EXPLANATIONS.—A measure of fine flour—The third of an ephah, equal to one peck.

Sold for a shekel—The usual price—nearly sixty cents in our money. Two measures of barley for a shekel—The price in times of plenty; barley was ordinarily very cheap. In the gate—The market-place for eastern cities. A lord on whose hand—This might be paraphrased the king's right-hand man, a courtier who had the confidence of the king. Windows in heaven—An expression indicating abundant outpouring. A window in the East simply meant an opening. At the entering in—Leprous men were excluded from the city. In the twilight—Early dawn. Uttermost part—The extremity. Hired against us—Mercenary soldiers were to be found among the neighbouring tribes. Some mischief—Punishment. Porter of the city—Keeper of the gate. Arose in the night—It was not fairly daylight. Fins of the horses that remain—Many had been eaten during the famine.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. That nothing is impossible with God?
2. That the servants of God are under divine protection?
3. That doubt robs us of blessings?

THE LESSON CATECHISM.

1. During the famine in Samaria what did Elisha prophesy? A plenty on the morrow.
2. What did the four leprous men find when they went to the Syrian camp? "No man there."
3. What had the Lord made the Syrians to hear? "The noise of a great host."
4. What did the leprous men do? Made it known to the king.
5. When the people knew for a fact that the Syrians had fled what came to pass? The word of the Lord was fulfilled.

DOCTRINAL SUGGESTION.—The omnipotence of God.

CATECHISM QUESTION.

34. What peculiar provision is made for spiritual fellowship among the Methodists? They meet together in small companies for fellowship and mutual edification

B.C. 884.] LESSON III. [Oct. 18

Jehu's FALSE ZEAL.

2 Kings 10. 16-31. Commit to mem. vs. 23-31.

GOLDEN TEXT.

Blessed is the man that walketh not in the counsel of the ungodly. Psa. 1. 1.

OUTLINE.

1. Jehu's Zeal, v. 15-23.
2. Jehu's Sin, v. 29-31.

TIME.—B.C. 884.

PLACE.—Samaria, the capital of Israel.

EXPLANATIONS.—Lighted on—Found. Saved him—Literally, blessed. Gave him his hand—Joining hands was a pledge of fidelity, and a common form of entering into a contract. Into the chariot—A king's chariot was capable of holding three persons. Probably there were two occupying it when Jehonadab was invited to a seat, namely, Jehu and his charioteer. Destroyed him—A way of saying that his family were destroyed. Served Baal a little—Irony. Vestments—The gowns used in worshipping Baal. Smote them with the edge of the sword—Unsparingly, showing no quarter. Images—These were small statues of the gods. Draught house—Devoted to vile purposes. The golden calves—Jehu was probably afraid that if he abolished the calves of Jeroboam as well as Baal that Israel would go back to Jerusalem to worship. Took no heed—Was not careful.

TEACHINGS OF THE LESSON.

Where in this lesson do we see—
1. Zeal in obedience to divine command?
2. Divine commendation of faithful service?
3. Zeal without heart-service?

THE LESSON CATECHISM.

1. What did Jehu say concerning the worship of Baal? "Jehu shall serve him much."
2. In pursuance of this what did he do? Proclaimed a great sacrifice to Baal.
3. Was Jehu's heart in this? "Jehu did it in subtilty."
4. For what reason? That he might destroy Baal's worshippers.
5. What was the result of Jehu's plan of work? "Jehu destroyed Baal out of Israel."

DOCTRINAL SUGGESTION.—The wages of sin.

CATECHISM QUESTION.

35. Why do the Methodist societies use the term Connexion? Because many separate societies are connected or united into one.

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