

times call evil good and good evil, that makes him put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Sin is the disease which produces this strange effect. In our Lesson to-day we have a good illustration of the blinding effect of sin.

1. *Sin Blinds to a Sense of Duty*, v. 1. Impress upon the class that we are not in this world merely for our own comfort and enjoyment, not merely to have a good time. As Dr. Babcock says:

"We are not here to play, to dream, to drift. We have hard work to do, and loads to lift."

Bring out the Bible ideal of life as expressed in such passages as Eccl. 9:10; Luke 13:24; John 9:4. Those who are at ease, who take things easy, who are always looking for soft snaps, are blind to a sense of duty. There is always a woe bound up in such a life.

2. *Sin Blinds to the Evil Effects of Self-Indulgence*, vs. 4-6. Bring out by questioning the different kinds of self-indulgence referred to in these verses,—indolence (v. 4), luxuries in food (v. 4), giving one's self up to idle songs (v. 5), wine-drinking (v. 6), and all costly excesses. What effect does a life of this kind have upon the character? A life of self-indulgence crushes out all the nobler instincts, all sympathy for suffering. Life becomes a poor degraded thing before a man knows what he is doing. Make the warning against self-indulgence of all kinds as earnest as possible.

3. *Sin Blinds to the Final Consequences*, vs. 3, 7, 8. Note that the self-indulgent realize in some slight way that the kind of life they are living cannot come to any good end, but they put the evil day far off, v. 3. Impress upon the class that every day is an evil day when life is lived in this way, for it has bound up in it a curse which saps manhood or womanhood; and that in the end, when the final consequences shall have been reached, all the blind eyes shall be opened, and every self-indulgent soul shall see what an awful mistake it has made.

All through the Lesson opportunities occur for a temperance application. The teacher should take full advantage of these, and,

especially, on this Patriotic Day, should urge the duty on each scholar of taking a personal stand against intemperance and of helping in the fight against this great national evil.

For Teachers of the Boys and Girls

Begin by getting the scholars to picture a house on fire, and a man sleeping soundly, while the flames are mounting higher and higher. Ask what would be the kindest thing to do for such a man. Surely it would be to rouse him, even by shaking him roughly. Now, say to the scholars, our Lesson contains the plain words spoken by the prophet Amos (bring out as much information as possible about this prophet) to the great people, the leaders in Samaria, the capital of Israel (explain). Now these leaders were in great danger of punishment for their wicked lives; but they were careless and indifferent, like the sleeping man in the burning house. Amos has three things to say to these heedless people. Let the three things be brought out by questioning and discussion:

1. *Amos warns Israel's leaders against their carelessness*, vs. 1, 2. A little explanation will be required here for example, about "Zion," "the mountain of Samaria," "chief of the nations" and the meaning of v. 2. (For materials see Lesson Explained.) But special pains should be taken to make vivid the picture of these heedless, unthinking people. Do we know any people like them? With a little guidance the scholars will be led to see that the drunkard's greatest danger is his indifference to danger.

2. *Amos pictures the wicked pleasure-seeking of Israel's leaders*, vs. 3-6. There is abundance of material in these verses for questioning and discussion. After the details of this vivid picture have been brought out, get the scholars to see its points of likeness to the conduct of drunkards in our own day.

3. *Amos tells of the dreadful doom coming upon Israel's leaders*, vs. 7, 8. The instruments of this doom,—the cruel Assyrians, its nature,—captivity in a strange land, its first victims,—those who had counted themselves first in Israel and its reason,—sin