

scriptions of human frailty, Job 4: 19; Gen. 3: 19; Ecc. 12: 7; 1 Cor. 15: 47, 48; 2 Cor. 5: 1. 28. "Abraham was climbing the ladder of faith and hope. With each promise he took courage to ask for more. He grew into larger visions of God's goodness." (Peloubet). He advances with respectful impudence and childlike boldness. Compare Jer. 14: 21. 29. Yet again—See 1 Thess. 5: 17-30. Angry—There was no danger of that. Isa. 55: 8, 9. 31. Did he cease too soon? Compare 2 Kings 4: 6; 13: 18, 19. Read Ex. 34: 6, 7. He did not destroy the righteous with the wicked. He even spared Zoar to save Lot a little fatigue. 32. This divine Being seems to have rejoined the other two. Ch. 19: 17-22.

SUMMARY AND REVIEW.

Tell the story of the three strangers and by questions ascertain that the class are familiar with the first part of the narrative. Illustrate by a map the position of the Dead Sea, Sodom and Mamre. Why did God resolve to destroy the cities of the plain? Why did he tell Abraham about it? He was the "Friend of God." (John 15: 15). For whom did Abraham intercede? He does not seem to have thought of Lot. He was moved with the deepest pity for the wretched people whose "days of grace" had come to a close. His motives were Christlike. In what respect was Abraham here a type of Christ? (Heb. 7: 24). Note the plea which Abraham presents, and point out the stronger one presented by Christ on behalf of sinners. How does Christ execute the office of a priest?

How often did Abraham renew his prayer for Sodom? For whose sake did he wish the city spared? How many righteous persons were there in the city? Did God destroy the righteous with the wicked? Was God impatient with Abraham for asking so often? Refer to Luke 11: 5-8; 18: 1-8; Rom. 12: 12; Eph. 6: 18; Col. 4: 2; 1 Thess. 5: 17. Such prayer is pleasing to God. It is useless to ask what would have resulted had Abraham continued. Such prayers may not always be answered, but they always bring a blessing to the suppliant greater than the boon he craves.

A. I.

His Motives.
His Plea.

P. P.

Pleasing to God.
Brings a Blessing.

NORMAL DRILL

based on the text-book, "The Sabbath School Teacher's Handbook; or, The Principles and Practice of teaching, with special reference to the Sabbath School," prepared by Principal Kirkland of the Toronto Normal School.

PRINCIPLES OF MEMORIZING.—(Continued).

The following is a brief summary of the principles of memorizing:—

I. A complete and accurate knowledge of the thing to be memorized.

(1) Close association with something else that is well-known and frequently recalled. Always point out the relation between the different parts and the whole, and in this way bring association into play. See the previous LEAFLET.

(2) Undivided attention. The art of memory is the art of attention, says Dr. Johnston and this eminent thinker has declared that genius itself is nothing but the power of continuous attention.

(3) Close and accurate observation.

(4) Make the subject to be committed as attractive as possible. Excite pleasurable feelings at the time in connection with the object of acquisition.

(5) Point out the need, present or prospective, to the learner.

(6) Keep the thought before the mind as long as possible. Put the subject before the mind again and again, so that a deepening impression may be made.