



LESSON XIII.—SEPT. 25.

Review : Israel's Rise and Fall

GOLDEN TEXT.

'No good thing will he withhold from them that walk uprightly.'—Psa. lxxxiv., 11.

Home Readings.

- M. Psa. i., 1-6.—The good man.
- T. Psa., viii., 1-9.—The nobleness of man.
- W. Psa. xix., 1-14.—God's world and word.
- T. Psa., xx., 1-9.—Help from the Sanctuary.
- F. Psa. xxv., 1-22.—A prayer for mercy.
- S. Psa. xxxiii., 1-22.—A song of praise.
- S. Psa. xxxiv., 1-22.—The blessing of trust.

Suggestions.

No nation, and no individual, can attain the highest good from life without supreme consecration to God, a lofty ideal, and a holy enthusiasm in the service of God and man.

Sin is ungrateful and mean, as well as wicked. God's goodness, which has ever blessed our lives, which has done more for us than we can ask or even think, should lead us to love and serve him with our whole heart. A gentleman once said to a wicked man, 'You do not look as if you had prospered by your wickedness.' 'I have not,' cried the man. 'With half the energy I have spent I might have been a man of property and character. I am a homeless wretch; have twice been in State's prison, and have made acquaintance with all sorts of miseries; but my worst punishment is being what I am.'

God does all that is possible to save men from sin and ruin. He puts every kind of obstacle in their path — warnings, mercies, punishments, entreaties, love, — to make the way of the transgressor so hard that they will forsake it and live.

Life is both an education and a probation; it is a test of what we are, and a means of making us what we ought to be. The process of education is a probation; the process of proving is an education.

There is a limit to probation. There comes a time when it is too late to change; when, as in the case of Esau, repentance, though it be with bitter tears, cannot restore the lost birthright. The flames have gone so far that the building cannot be saved. Men can ill-treat their bodies, and disregard the laws of health, up to a certain point, and yet recovery be possible. But there is a point, to go beyond which is incurable disease and death. No medicine, no nursing can then save. So with strong drink, there is a time, when the habit is forming when it is possible, however difficult, to leave off. But if the drinking goes on, the habit is so confirmed, the disease of the body is so wrought, the will so weak, that the drunkard may pray and strive with bitter tears for release, and yet go straight to his cups again. The same is true of all bad habits.—Peloubet.

Lesson Illustrated.

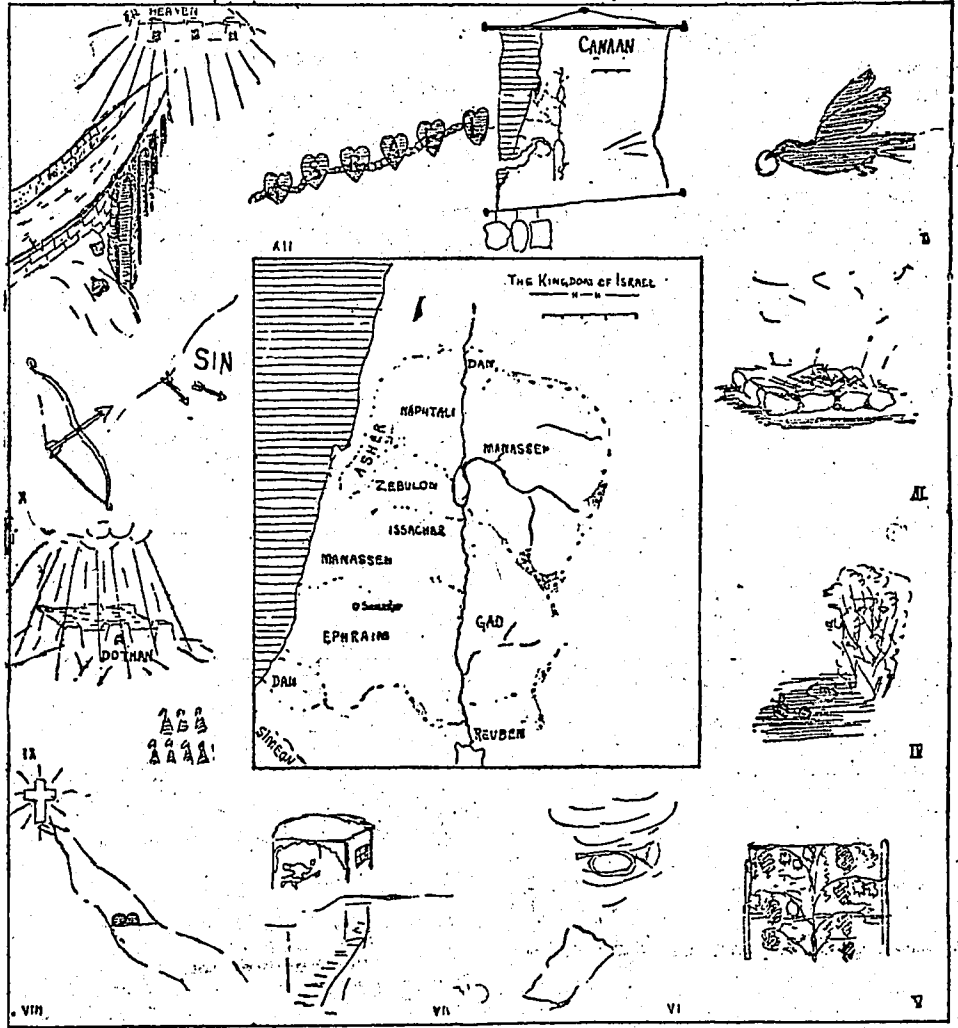
This brings us again to our review. One whole quarter has centered around the ten tribes of Israel, so we make the map of that kingdom, the centre of our study. As we group the lessons around it we shall find that the right hand side belong, excepting the first, to the life of Elijah, while the left, save the last two, deal with events in the life of Elisha.

I. The tone map teaches again the far-reaching consequences of a sharp answer. With lesson II. the raven again brings food to — while in III. is the altar he built at — and in IV. is the shade, sleep and food God gave him in the —. V. shows the bitter grapes that were brought by the covetous wish that — allowed to be gratified by the wickedness of his wife —. In VI. the trumpet tells of the prophet carried up in a whirlwind, while his mantle fell upon his successor —. In this successor's life we come in VII. to

the upper room, built for him, and the little life there given back to the mother, who was a — woman. The river in VIII reminds us of — who was cleansed in the river —. In IX. is the city where God's love sheltered one man against a whole army. The arrows in X. are those of King — of weak faith and small results. In XI. the highway from which men fall through drink, and the hearts of XII. dark

they came in from the sun and the highway and the crowd, so he does not weary restoring our souls. Let us find it out each Saturday night, and then, because we are instruments made fit for his use, the Sabbath will be a day of his right hand and power.

This is the most appropriate season, too, for acquiring a firm grasp of the truth we are going to teach on the morrow. Not that we are now, for the first time, to commence



ened and chained, are the sinful nation going into captivity.

Lessons II., III., IV., VI., VII., VIII., and IX., teach God's care for those who love him. Lessons I., V., XI., and XII., the punishment of sin, and X., the old new lesson, 'according to your faith be it unto you.'

Christian Endeavor Topics.

Sept. 25.—What is true success? — Matt. xvi., 21-27.

The Teacher's Saturday Night

(Sunday-school Chronicle.)

We may sigh for the leisure and meditation of a by-gone epoch; we may wish that its 'practice of the presence of God' had lingered on into our own time; but it is of no use, we tell ourselves, to attempt to reproduce its characteristics in our strenuous modern world. The Saturday night of our forefathers, meet harbinger of the morning of rest, is part of the tender grace of a day that is dead.

Are we quite certain that it need be so? Might not a quiet half-hour be stolen from the world, greatly to our own advantage and to the welfare of others as well, if we only put forth a determined effort to reclaim and secure it? Unquestionably it might. And if anyone should be anxious to buy up this opportunity, it ought to be the man or woman who has spiritual work to do on the impending day. The Sunday-school teacher will not make the most of the golden chances of the Sabbath, until he learns to consecrate a portion of his Saturday night.

We could not have a better time for getting our own hearts and lives into tune for those sacred tasks and enterprises to which we are going forward. There is none of us who walks through the week without contracting defilement. Making for ourselves a hallowed season and a cloistered place, we should look in and see what our failures have been, and then look out and ask our patient Redeemer to purge and renew us. Just as he washed his disciples' feet when

to study it, but that, having previously gained a familiar acquaintance with the message, it should on this final evening be focussed, crystallized, applied to ourselves, considered in its significance for our scholars. The great Athenian statesman and orator, Pericles, was never satisfied with his speeches, unless they left behind them kenra, goods in the minds of his listeners. Far too frequently, though we have the best text-book in the world, and the promise of the Holy Ghost to carry its lessons home to conscience and heart, our Sunday instructions are pointless and ineffective; they plant no arousing and moving kenra in the young souls that hearken to us. The reason, in countless instances, is that there has not been the right preparation beforehand. Our Saturday evenings should be utilized for steeping our souls in the spirit of the lesson; and then, when we meet our classes next day, it will be as the very prophets and envoys of the King.

Power of Sympathy.

A certain lady had often wondered what people felt like who were dangerously ill. At last she got into this condition herself, and was removed to a hospital. She had learned where to look for help, and the Saviour had given her such courage and peace that she longed to speak of him to the other sufferers under the same roof. When our friend was about to leave, she asked the matron to arrange that she might have a little service, which the convalescent patients were invited to attend. They nearly all began to make excuses. Services did no good, and they did not like them, they said. 'Easy to talk, but no one can quite understand what we have gone through.' 'The lady who is going to speak is herself a patient, and has suffered as much as anyone,' the matron replied. 'This quite altered the case, and almost everyone came to hear the fellow-sufferer. For the same reason Jesus can sympathize with us.' He, too, was a patient—a sufferer.—The Quiver.