



LESSON XIII.—September 26.

Review.

GOLDEN TEXT.

'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'—Matt. v., 16.

Home Readings.

- M. Acts xv., 15: 36-16: 40.—Lessons i, ii.
- T. Acts xvii., 17: 1-34.—Lessons iii, iv.
- W. Acts xviii., 18: 1-28.—Lesson v.
- Th. I. Thess. iv., 4: 1-18.—Lesson vi.
- F. I. Cor. viii., 8: 1-13; 13: 1-13.—Lessons vii, viii.
- S. Acts xix., 19: 1-20: 38.—Lessons ix, xii.
- S. II. Cor. ix., 9: 1-15; Rom. 12: 1-21.—Lessons x, xi.

REVIEW QUESTIONS FROM THE 'PILGRIM QUARTERLY.'

LESSON I.

1. What was the route of the second missionary journey?
2. In what city did Paul find his first convert?
3. What was her name? Native place? Occupation?

LESSON II.

1. Where did Paul and Silas get into prison?
2. Why were they put there?
3. What did they do in their dungeon?
4. How were they let out?
5. What can you tell of their jailer?

LESSON III.

1. How many Sabbath days did Paul preach to the Jews of Thessalonica?
2. What happened then?
3. Where did Paul's friends send him by night?
4. Why were the Bereans called 'noble'?

LESSON IV.

1. What did Paul see in Athens that troubled him?
2. What did he do on Mar's Hill?
3. At what part of his sermon did the hearers begin to mock and laugh?

LESSON V.

1. Where did Paul go when he left Athens?
2. With whom did he make his home in Corinth?
3. How did he earn his daily support?
4. What chief ruler believed the gospel?
5. How long did Paul stay in Corinth?
6. What encouraged him to do so?

LESSON VI.

1. To what church did Paul write a comforting letter about working and waiting for Christ?
2. What did he say was proved by Christ's resurrection?
3. What great day did he say was coming? What is the best way of preparing for it?

LESSON VII.

1. Why did Paul write to the Corinthians about idols?
2. What trouble arose in the church about them?
3. What was Paul's advice to those who thought as he did?

LESSON VIII.

1. To whom did Paul write a chapter all about love?
2. To what did he compare a man who is without this grace?
3. What did he call greater than faith or hope?

LESSON IX.

1. Why was Paul opposed at Ephesus?
2. How did he interfere with trade?
3. What did the crowd keep shouting for as much as two hours?

LESSON X.

1. To whom did Paul write these words about giving?
2. What did he say about cheerful givers?
3. What did he say God was able to do?

LESSON XI.

1. What does this lesson say about Christians' behaviour toward each other?
2. What about treatment of enemies?
3. What about ways of doing business?
4. How is one to behave in trouble?
5. How shall he act toward strangers?

LESSON XII.

1. Where did Paul meet the Ephesian elders?
2. Where was he going?
3. What charge did he give them?
4. What did he ask them to imitate in his own example?

Lesson Hymn.

It may not be on the mountain top,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me;
But if by a still, small voice he calls
To paths that I do not know
I'll answer, Dear Lord, with my hand in
Thine,
I'll go where you want me to go.

Perhaps to-day there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer I should seek—
Oh, Saviour, if Thou wilt be my Guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what you want me to say.

There's surely somewhere a lowly place,
In earth's harvest field so wide,
Where I may labor through life's short days
For Jesus, the Crucified—
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be.

Christian Endeavor Topic.

Sept. 26. [Eternity.—John: 17-29.

Junior Prayer-Meeting Topic.

Sept. 26.—Keeping one's temper: how? why?—Prov. 16: 1-5, 13, 18, 23, 24, 27, 28, 32.

Precious Memories.

A prominent Sunday-school teacher, of long experience in New-York State, urges upon teachers the value of having their pupils commit to memory the Sunday-school lesson, or part of it. The advice is good. The time was when the class exercise in the Sunday-school consisted chiefly of the repeating, too often in parrot-like fashion, of memorized portions of Scripture. That practice, of course, is not to be commended or imitated. But the memory is given us for use. It is strongest and brightest in the young. Why should it not, then, be used? Who that learned by heart rich passages of Scripture, in the old-fashioned Sunday-school, thirty, forty, or fifty years ago, does not to this day often find comfort and strength and blessing in recalling them? In one particular we should be disposed to modify the advice above quoted. Why confine the memorizing to the lesson? Why not let every boy and girl in the school be asked to 'learn by heart,' not merely one or two memory verses, or a part of the day's lesson, but connected passages of some length, of the very choicest portions of Scripture? Such passages, for instance, as the Sermon on the Mount, the thirteenth chapter, and generous portions of the fifteenth, of 1st Corinthians, the twenty-third, forty-sixth, and many other of the Psalms, etc. What but blessing can result from having the richest treasures of Holy Writ laid up in the store-house of memory?—Canadian Baptist.

Firmness Without Severity.

Many a Sunday-school teacher is so fearful of being severe that he fails to be firm when firmness is essential to good order, and essential as well to self-respect and the respect of the class. How to be at once firm and tender is a problem to be solved by prayerful, watchful experience on the part of those who go to the class in Christ's spirit, and from a loving communion with him. Not long ago, a teacher lost her temper and displayed sufficient firmness at the same time. But the fun-loving boys went away feeling hurt, as if they had been misjudged when they really meant no harm by their antics. It is well for the teacher, when necessary, first to insist kindly on good order, and then to make a renewed effort so to interest the boys that they shall be diverted from class plays and class gossip.

Resigning Because 'It's Too Hard.'

Resigning because 'it's too hard' is not so uncommon among Sunday-school teachers that it deserves no mention. 'Boys too hard to manage,' 'Hard to get time on Sundays, there is so much going on,' 'Hard work to attend teachers-meetings and to do thorough work on the lessons at home!' Yes, it is hard work, even for the most devoted. It is wise to count the cost, but it is also wise to estimate the gain. A teacher who gives up his class on the plea of such reasons as these is doing a foolish thing, so far as he himself is concerned, as a Christian pledged to Christ. Better to face the test, and resolve to 'do the hardest thing first.'—Sunday-school 'Times.'

The Teacher's Responsibility.

Benevolent offerings are largely dependent upon information. Pastors are constantly reminded that they are responsible in large degree for the giving of their congregations. They must give facts and inspiration if the congregations are to give money. Do Sunday-school teachers remember that they are equally responsible for the giving of their scholars? In many schools there are accepted schemes of benevolences, perhaps arranged by months. No one can explain to the scholar better than their teacher the importance of the particular cause, its interesting features, the missionary setting, the joy of giving and of personal work and sacrifice to that end. Nothing does more to increase a school's contributions than such fidelity on the part of all its teachers.—Sunday-school 'Times.'

Israel's Enemy.

The Assyrian came down like the wolf on the fold;
And his cohorts were gleaming in purple and gold;
And the sheen of his spears was like stars on the sea,
Where the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
The host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host, on the morrow, lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temples of Baal;
And the might of the Gentiles unsmote by the sword,
Hath melted like snow in the glance of the Lord!
—Byron.