

denmation of the Old Testament sage. In the Book of Ecclesiastes he is compared with the dead man to the great advantage of the latter. Thus, Eccles. xxii. 11, 12, we read:

"Weep for the dead,
For light hath failed him,
And weep for a fool,
For understanding hath failed him:

"Weep more sweetly for the dead,
Because he hath found rest;
But the life of the fool
Is worse than death."

"Seven days are the days of mourning for the dead:
But for a fool and an ungodly man, all the days of his life."

The various observations on the details of life contained in these proverbs indicate that there is a very close connection between conduct and prosperity. The wise man, the man who doeth righteousness, is the man whom God delights to honor. The righteous man dwells in perfect security, for he is under the special care of God. The fool as a result of his folly meets with misfortune.

"Evil pursueth sinners,
But the righteous shall be recompensed with good."

FURTHER SUGGESTIONS.

Assign the following subjects to a number of leaguers, and ask them to quote two or more proverbs bearing on them, giving also their own comments: Riches, Humility, The Tongue, Generosity, Diligence, etc.

What bearing has the teaching of this book on our consecration to God? On our relation to our fellowmen?

To what extent do we seek the Wisdom of God in making our life plans, and in the direction of our daily conduct. Read James 1. 5.

Lymedoch.

A contributor to the Michigan Christian Advocate, pleading for more men to get interested in religious and general church work, says: "The church has a great job on hand. The bringing of this selfish, obstinate, sin-enslaved old world to Christ. It is the biggest job ever undertaken, and the strongest soldiers should be put in the advance. Too many men have been lounging on the deck of the gospel ship while, like Jacob, they put the women on the firing line. They seem to sing:

"Take my wife and let her be
Consecrated, Lord, to Thee."



FISHING IN THE NARROWS, ST. JOHN'S HARBOR

WISDOM PERSONIFIED.

In the first nine chapters of Proverbs we have some very excellent sonnets in which wisdom is personified. The eighth chapter contains the most elaborate and splendid short poem in all wisdom literature. We here subjoin:

AN ANALYSIS OF CHAPTER VIII.

1. Wisdom Waiting to Teach, 1-3.
2. Wisdom Announcing her Subject, 4-7.
3. Wisdom Declaring the Character of her Teaching, 8-11.
4. Wisdom Exercising a Subtle Influence, 12-21.
5. Wisdom Declaring her Origin, 22-31.
6. Wisdom Pleading to be Heard, 32-36.

How many thoughts can you find under each of these divisions? Study the text (Revised Version) with this analysis before you.

It is interesting to notice the development of the doctrine of wisdom among the O.T. sages. At first wisdom is a mere virtue, or convenient guiding principle of life. Then wisdom is recognized as something greater, having its source in God. Wisdom is now personified, and spelt with a capital letter. Later sages still more fully identified Wisdom with the Thought of God. In the N.T. we have the Thought of God, or Wisdom, expressed as the Word. Wisdom is no longer merely personified, but is now incarnated in Christ Jesus, who declares Himself to be the Truth, and Whom John speaks of as the Word. Compare Prov. viii. 23; 30; 31; 35; respectively with John i. 1-2, 3; 14; 4.

To Myself!

Let nothing make thee sad or fretful,
Or too regretful;
Be still;

What God has offered must be right;
Then find it in thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?

One watches all with care most true;
Doubt not that He will give thee too
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest:

Thou knowest what God wills must be
For all His creatures, so for thee,
The best.

—Paul Fleming.