

LESSON IV—October 25th, 1896.

The Proverbs of Solomon. PROV. I: 1-19.

(Commit to memory verses 7-10).

GOLDEN TEXT: "My son, if sinners entice thee, consent thou not." Prov. I: 10.

PROVE THAT—We should listen to our parents. Prov. I: 8.

SHORTER CATECHISM. Questions 49, 50, 51, 52.

LESSON HYMNS. *Children's Hymnal*—Nos. 15, 117, 83, 116.

DAILY PORTIONS. *Monday.* The proverbs of Solomon. Prov. I: 1-19. *Tuesday.* The way of understanding. Prov. 2: 1-9. *Wednesday.* Better than rubies. Prov. 8: 1-11. *Thursday.* Wisdom and folly. Prov. 10: 1-14. *Friday.* Looking to the end. Prov. 14: 1-12. *Saturday.* Rejecting reproof. Prov. 15: 1-12. *Sabbath.* Good and evil. Prov. 15: 20-33. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The collection of proverbs that passes under the name of Solomon is the work of many authors at different periods. To those originated by the wise king, or edited under his direction, others have been added at later periods the whole retaining the title which they originally bore.

LESSON PLAN. I. Wise Words. vs. 1-9. II. -Warning Words. vs. 10-19.

1. **Proverbs.**—A proverb has been called "The wit of one: the wisdom of many." It is a pointed, pithy saying embodying a well-established truth relating to practical affairs. 2. **Wisdom.**—The principal object of Solomon in writing this book was to inspire reverence for God and regard for his commandments. (Ps. 111: 10). **Instruction.**—implies education and training in the practice of wisdom. **Words of understanding**—or "discernment." True and discreet sayings. To be able to perceive what statements regarding any subject are to be believed and acted upon. 3. To receive the instruction of—We would say "to be instructed in." **Wisdom**—R. V. "wise dealing," not the same word as in last verse. (Heb. 5: 14). **Justice**—R. V. "righteousness," what is in accordance with the will of God. (Deut. 33: 19). **Judgment.**—What is the usage and custom amongst men. (1 Sam. 8: 3). **Equity.**—What is right and reasonable. Character, not knowledge, is the highest aim of education. 4. **Subtilty.**—R. V. marg. "prudence." Ability to detect evil under the mask of good, such as was shewn by Christ. (Mark 3: 24; Luke 20: 20-26). **Simple.**—The ingenuous and inexperienced, the guileless. The Book of Proverbs was written specially for young men. 5. **That the wise man may hear** (R. V.)—Another object of the book is to make wise men wiser still. "He who is not increasing knowledge is losing it." (ch. 9: 9; Mark 4: 25; Luke 8: 18; 19: 26). **Wise counsels.**—literally "steersmanship." The wise man's advice is like the cords or chains by which the ship is steered. (Job 37: 11, 12). 6. **The interpretation.**—R. V. marg. "riddle," a saying which requires explanation. **Dark**

sayings.—Enigmas, sayings purposely obscure, or with a deeper meaning than lies on the surface, so that the study of them may fix the truth on the mind. 7. **The fear of the Lord.**—Not a slavish dread, but a reverential and filial regard in which love blends with profound homage. **Beginning.**—Marg. "chief part." Both the starting point and true spirit of all wisdom worth possessing. (Job 28: 28; Ps. 111: 10; Prov. 9: 10; Ecc. 12: 13). 8. **Disobedience** to parents and disregard of their advice are the first steps to dishonor and ruin. (Eph. 6: 1-3; Col. 3: 20; Prov. 30: 17). 9. Those who heed well the instructions of a pious home will be admired for their virtue and discretion. (Prov. 23: 15, 16, 24, 25; Ps. 112: 2; Isa. 44: 3-5). 10. The secret of moral strength in youth lies in the power to say "No" when urged to do wrong. (Ps. 1: 1; Eph. 5: 11). 11. **The innocent without cause.**—Either those who have given us no reason for doing them harm, or those whose innocence will be no protection against us. This may stand as a type of all methods of advancing our own interests at the expense of others. 12. **The grave.**—R. V. "Sheol," the great underworld of the dead. They would utterly destroy their victims and with them all traces of their crime. Those who tempt you to sin will always say "Nobody will know." 13. They urge "See how much we shall make by it." No amount of profit will justify dishonesty. 15. **Refrain thy foot.**—"Tear yourself away from them." (Ps. 1: 1; 119: 101). 17. Surely you will not be led away now that I have shewn you what such a life ends in. 18. They are really robbing and murdering themselves (ch. 15: 27; 1 Tim. 6: 10).

LESSONS. 1. It is wise to heed those who are older and have more experience than ourselves. 2. Those who try to act rightly every time will grow wiser and wiser. 3. It is very foolish as well as very wicked to disregard the advice of parents. 4. Do not be afraid to say "No" when tempted to do wrong. 5. It never pays to break God's commandments.