

3. What is the path of the wicked? **It is as darkness.**

4. What becomes of them? **They stumble.**

5. What is the path of the just like? **The shining light of the sun.**

6. What is in waiting for them? **The perfect day.**

7. What is the GOLDEN TEXT? **"My son, if sinners entice thee," etc.**

NEW CHURCH CATECHISM.

39. How is the law of love to God and man set forth in the Scriptures?

The law of love to God and man is set forth in the Scriptures in the Ten Commandments given to Moses, in their exposition in the life and teaching of our Lord, and especially in His Sermon on the Mount.

THE LESSON OUTLINE.

Two Paths Contrasted.

I. THE PATH OF THE JUST.

1. **A way of long life.** *Years....shall be many.* v. 10.

Length of days. Prov. 3, 13, 16.

Long life....satisfy him. Psalm 91, 16.

2. **A way of wisdom.** *I have taught thee.* v. 11.

The principal thing. Prov. 4, 7.

The fear of God. Psalm 111, 10.

3. **A safe way.** *Shall not stumble.* v. 12.

Shall not err therein. Isa. 35, 8, 9.

Making wise the simple. Psalm 19, 7.

4. **A joyous way.** *As the shining light.* v. 18.

With everlasting joy. Isa. 35, 10.

God will wipe away tears. Isa. 25, 8.

5. **A way to eternal life.** *Unto the perfect day.* v. 18.

From glory to glory. 2 Cor. 3, 18.

It doth not yet appear. 1 John 3, 2.

II. THE PATH OF THE WICKED.

1. **Its companionships.** *The wicked....evil men.* v. 14.

Counsel of the ungodly. Psalm 1, 1.

Evil communications corrupt. 1 Cor. 15, 33.

2. **Its perils.** *They sleep not except,* etc. v. 16.

Work evil upon their beds. Micah 2, 1.

Lest any man spoil you. Col. 2, 8.

3. **Its pleasures.** *Wine of violence.* v. 17.

Not in rioting. Rom. 13, 13.

Woe....follow strong drink. Isa. 5, 11.

4. **Its misery.** *Is as darkness.* v. 19.

We grope for the wall. Isa. 59, 10.

Silent in darkness. 1 Sam. 2, 9.

EXPLANATORY AND PRACTICAL NOTES.

THE PROVERBS OF SOLOMON is one of the most interesting productions of the world's literature. Its interest to the general reader is due in part to its origin, in part to its form, in part to the peculiar utilitarian code of morals presented in it, and in part to the fact that its contents have (in the main) shown themselves to be as really proverbial now as when they were first collected, and so have passed with slight variations into the current maxims of almost every nation in Christendom. The book is called Solomon's in very much the same way that the great collection of Hebrew psalmody is called David's. As David was the greatest sacred minstrel of the Jews, so Solomon was their most famous sage. And as the germ and stock of the Book of Psalms came from David, so the germ and stock of the Book of Proverbs came from Solomon. But in each case much of the work of others has been added, and where the compilers knew the names of the other contributors they have been freely given. There are many reasons for believing that the passage to be studied to-day was written by Solomon. Its first four verses are part of the teachings of the writer's father recalled from the days of boyhood. This entire passage (beginning with verse 4 and ending with verse 13) is very beautiful, and should be carefully studied. Quite distinct is the second division of the lesson (verses 14-19). It is a warning view of the life-course of wicked men, the majority of whom, in Solomon's day and during the reigns of his successors, were outlaws. Sad—unutterably sad—is the fact that a majority of wicked men in our time are able to keep well within legal limits. When the Wise Man's pen wrote, "The way of the wicked is as darkness" (verse 14) he may have referred to the troubles brought on wrongdoers by the laws of the nation vigorously upheld. But, alas! alas! while in 1898 the way of the wicked is still "as darkness," it is not always our boasted government that makes it so; for in most parts of our land the men who are busiest in turning other people into sots, murderers, prostitutes, idiots, and lunatics, are just as legal in their activities, just as much in harmony with State and national law, as is the judge who sentences the mur-