

SCHOLAR'S NOTES.

(From the Berean Question Book)

AUGUST 6.]

LESSON VI. SOLOMON'S PROSPERITY. [B. C. 992.]

READ 1 Kings 10. 1-10.

TOPIC.—Yearning love for the Sinner.

GOLDEN TEXT.—Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.—Rev. 3, 20.

HOME READINGS.—M.—1 Kings 10. 1-13. T.—1 Kings 10. 14-29. W.—1 Kings 9. 1-14. Th.—1 Kings 9. 15-28. F.—Ps. 92. 1-15. Sa.—Rom. 5. 1-11. S.—Rom. 8. 31-39.

OUTLINE :

- 1. The queen's test, v. 1-5. 2. The queen's homage, v. 6-10.

QUESTIONS, etc.—Recite the TITLE. Recite the GOLDEN TEXT. Who spoke these words? Of whom did he speak? What is the TOPIC? Who yielded this homage? Recite the OUTLINE. What is the CONNECTING LINK between this lesson and the last? In what year did these events occur?

- 1. The queen's test, v. 1-5; 2 Chron. 9. 1-4; Luke 11.31. Where was Sheba? [Ans. In Southern Arabia. It was famous for its luxuriant wealth. See WHITNEY'S "Hand-Book of Geography."] Of what had the queen heard? v. 1. To do what did she come to Jerusalem? v. 1. What was then customary? 1 Kings 4. 34. With what did she come? v. 2. Having come, what did she do? v. 2. Why call this, "The queen's test?" What does Jesus say of her in the GOLDEN TEXT? How did Solomon meet the test? v. 3. What eight things she saw are named in v. 4, 5? What effect had this upon the queen? v. 5. In what respects was Solomon very great? Who is the "greater than Solomon," of whom Jesus speaks in the GOLDEN TEXT? Name some tests of his wisdom, which he met when on earth; some of his power; some of his riches. Have you ever tested these? If not, why? Read 1 Cor. 1. 30, 31.

- 2. The queen's homage, v. 6-10; 2 Chron. 9. 5-9; Ps. 72. 10, 15. What is meant by "homage?" [Ans. Great respect or reverence; usually expressed by acts.] What confession in honor of Solomon did the queen make? v. 6, 7. What confession is made about Jesus in John 7. 46? Whom did the queen pronounce happy? v. 8. Whom did Jesus pronounce so? Luke 11. 28. What one thing did David desire? Ps. 27. 4. To whom did the queen pay homage in addition to Solomon? v. 9. Why? What was her parting gift? v. 10. What homage should we pay to Him who is greater than Solomon? What should we give him?

Where in this lesson do we learn—

- 1. That God fulfilled a promise made to Solomon? 2. How to make those about us happy? 3. To whom to yield our highest homage?

DOCTRINE: Temporal prosperity a gift of God. 1 Chron. 29. 12; 1 Tim. 6. 17; James 1. 17.

AUGUST 13.]

LESSON VII. THE CALL OF WISDOM. [B. C. 1,000.]

READ Prov. 1 20-33.

TOPIC.—Yielding homage to Israel's King.

GOLDEN TEXT.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.—Matt. 12: 42.

HOME READINGS.—M.—Prov. 1. 20-33. T.—Isa. 55. 1-9. W.—Ezek. 33. 1-16. Th.—Matt. 3. 1-12. F.—Matt. 7. 15-27. Sa.—Luke 13. 1-9. S.—Rev. 22. 16-21.

OUTLINE :

- 1. The call of wisdom uttered, 20-23. 2. The call of wisdom refused, v. 24-33.

QUESTIONS, etc.—Recite the TITLE and OUTLINE. Recite the GOLDEN TEXT. By whom are these words spoken? Recite the TOPIC. About what year were the Proverbs of Solomon written? How many did he write? 1 Kings 4. 32.

[NOTE.—Solomon doubtless did not make or compose all the proverbs contained in this book. Many of them he selected, digested, and arranged. But the mass of the book passed through his hands, or at least through his mind; and therefore it has his sanction.—Moses Stuart.]

- 1. The call of wisdom uttered, v. 20-23; Prov. 8. 1; John 7. 37. Who is meant by "Wisdom?" In what four places does she utter her call? v. 21, 22. Explain these. Why utter them so publicly? What is her call? v. 22, 23. What, according to v. 22, is done by "the simple ones?" what by "the scoorners?" and what by "fools?" Are any of these things done by you?

"How long" shall they be done? From what does Wisdom call men to turn? Read Ezek. 33 11. At what are they called to turn? v. 23. How are men reproved? John 16 7-11. What two blessings are for those who turn? v. 23. What is the first? See Joel 2. 28; Acts 2. 4, 17. What is the use of the other? Have you turned? If not, why?

- 2. The call of wisdom refused, v. 24-33; Isa. 65. 12; Jer. 7. 13-16. The refusal of this call is told in four different ways in v. 24, 25. Name each, and explain each. What terrible result of this refusal is described in v. 26, 27? Contrast v. 28, with Ps. 50. 15, and Prov. 8. 17. Why this awful change? What four reasons for it are given in v. 29, 30? What four statements in v. 31, 32?

[NOTE.—Scholars will be profited by finding all the descriptions of wrong conduct in these verses, and all of penalties threatened, and writing these in two lists. Try it.]

What two blessings are promised to those who hear Wisdom's call? v. 33. How does all this illustrate the TOPIC. What three blessings in the GOLDEN TEXT? Will you accept the call, or refuse?

Where does this lesson show the FREEDOM of the Gospel? THE AGENCY of man? THE CAREFULNESS of refusal?

DOCTRINE: Future punishment. Matt. 25. 41-43; Rev. 20. 15.

HOW MEN HAVE BECOME RICH.

Isaac Rich, who left a million and three-quarters a year or two ago to found a college in Boston, began business thus: At eighteen he came from Cape Cod to Boston with three or four dollars in his possession, and looked about for something to do, rising early, walking far, observing closely, reflecting much. Soon he had an idea: he bought three bushels of oysters, hired a wheelbarrow, found a piece of board, bought six small plates, six iron forks, a three cent pepper-box, and one or two other things. He was at the oyster-boat, buying his oysters, at three o'clock in the morning, wheeled them three miles, set up his board near a market, and began business. He sold out his oysters as fast as he could open them, at a good profit. He repeated this experiment morning after morning until he had saved \$130, with which he bought a horse and wagon and had five cents left.

"How are you going to board your horse?" asked a stable-keeper, who witnessed this audacious transaction.

"I am going to board him at your stable." "But you're a minor," replied this acute Yankee. "And mind, I can't trust you more than a week." The next morning the lad, who had established a good credit with the oystermen, bought thirteen bushels of remarkably fine oysters, which he sold in the course of the day at a profit of seventeen dollars. So he was able to pay for his horse's board. And right there in the same market he continued to deal in oysters and fish for forty years, became king of that business, and ended by founding a college; thus affording a new illustration of Professor Agassiz's theory that the consumption of fish is serviceable to the brain.

So Astor, on reaching New York, with his capital of seven flutes and a few shillings, goes to work beating furs for two dollars a week and keeps at furs until he is able to build Astor Houses and Astor Libraries. William Chambers, the founder of the great publishing house of Edinburgh, coming out of his apprenticeship at nineteen with five shillings capital, set up a book-stall with ten pounds worth of books, all bought on credit. The Harpers began by cautiously printing 500 copies of "Locke on the Understanding," and Daniel Appleton by publishing a minute volume, bound in blue paper, two and a half inches square, called "Crumbs of Comfort." George Stephenson, brakeman to a steam-engine at the mouth of a mine, began, it is true, by soiling his sweetheart's shoes and demanding a kiss in payment. But this was only a youthful sally. Her name, however, was Ann, and she was a servant girl. But soon he began to tinker at his steam-engine, and kept on in that way until he invented the locomotive, and, created with the aid of his son, the railway system.

In those lecturing tours, which are far more instructive to me than I can be instructive to any one else, I frequently see immense establishments, and always visit them when I can. Nine times in ten, if I am told their history, I am informed that the founder was a poor man, who began business on next to nothing. In Chicago, a few years ago, a mechanic invested his whole capital, and credit too, in the making of one rough, strong farm wagon, the first ever made west of the lakes. It was all he could do to live while he made it, and if he

had not had the good luck to sell it immediately he would have been in a sorry plight. When I was there, twenty years after, he had a factory which turned out an excellent wagon every seven minutes. Last winter, in Norwich, New York, I went over David Maydole's manufactory, where one hundred men were employed in making hammers. He is one of the most perfect examples of a king of business I have ever met with in my life. A plain little man he is, past sixty now, but in the full enjoyment of life, and in the full enjoyment of his work. Upon being introduced to him in his office, not knowing what else to say, and not being aware that there was anything to be said or thought about hammers—having, in fact, always taken hammers for granted—I said: "And here you make hammers for mankind, Mr. Maydole."

"Yes," said he, "I've made hammers here for twenty-eight years."

"Well, then," said I, still at a loss for a talk-opener, "you ought to be able to make a pretty good hammer by this time."

"No, sir," said he, "I never made a pretty good hammer: I make the best hammer made in the United States."

And so he does; every hammer is made most carefully by hand, and tempered over a slow fire, as delicately as Delmonico's cook broils a steak for his pet gourmand. Then a hickory handle is put to it that has been seasoning for two years; and it is a hammer that dare show itself anywhere in the world. There is thought, and conscience, and good feeling, and high principle and business sense in it. It speaks its maker's praise wherever it goes, and as long as it lasts, and it will last very long indeed. He did me the honor to give me one, which has ever since hung conspicuously in my room, admonishing me to work, not fast, nor too much, nor with a showy polish nor any vain pretence, but as well as I can every time, never letting one thing go till I have done all that was to make it what it should be.

Few are aware how successfully Russia has emancipated herself from dependence on Zurich in the matter of medical education for women. According to late advices from St. Petersburg, there are this winter 171 lady students in the Academy of Medicine and Surgery in that city. Of these, a remarkably large proportion (102) are of noble birth. Seventeen are daughters of merchants, twelve of clergymen. Classified as to religion, 131 are Orthodox Russian, 23 Jewish, 12 Roman Catholic, 4 Protestant, and 1 Armenian. Twenty are married ladies. At first, there were the usual fears lest the association of ladies and gentlemen in clinics and at the dissecting table would involve insurmountable difficulties; but all such misgivings have entirely disappeared.—N. Y. Independent.

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