

## BEEHIVE NOTES.

B.C. 1000.] ESSAY VII. THE CALL OF WISDOM. PROV. 1. 20-33. AUG. 13.

HOME READINGS.—ACOZIA.

MONDAY.—The Lesson. Prov. 1. 20-33.

TUESDAY.—Come ye. Isa. 35. 1-9.

WEDNESDAY.—The trumpet. Ezek. 33.

THURSDAY.—The lion rampaged. Mat. 10. 1-12.

FRIDAY.—True and false. Matt. 7. 15-27.

SATURDAY.—Buildings. Luke 18. 1-9.

SUNDAY.—Clouds. Rev. 22. 16-21.

TOPIC.—Learning Love for the Sinner.

QUESTION.—Behold! ¶ Behold! ¶

the door knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. 3. 20.

DOCTRINE.—Nature of punishment. Mat. 25. 1-13.

SCIENCE.—GEOGRAPHICAL STATEMENT. HISTORIOGRAPHY.

The teacher of wisdom is the true, and highest wisdom, as in our lesson, earnestly dissuading from wicked ways. The style is highly poetical and vivid in its imagery. Wisdom is personified, and represented as a living being, teaching, admonishing, and speaking, with earnest voice, both exhorting and threatening. Our Teacher is, therefore, with great beauty, *The soul of Wisdom*. The TOPIC expresses the spirit in which she calls—*Learning Love for the Sinner*. What she says is really what Jesus, who is “the wisdom of God,” put in the words of the GOLDEN TEXT:—“Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Turning now to the lesson, it is all contained in the two divisions of the OUTLINE: 1. “The call uttered;” 2. “The call refused.” The whole teaches the doctrine of Future punishment, and the judgment takes them unawares.

ANSWER.—THE CHARMER.—What a blessed contest to verse 20, 21!

He becomes an enemy, beginning with the fountain of knowledge, regaining his dominion over the earth, following his steps. But the simple soul, who has been led by the hand of Providence, and has been educated in the school of Christ, who has been taught the grounds of His choice, speaking only the tongue of wisdom. She will not in the end be left without public friends—Partners—Where there are, when she will insist.

21. THE CHIEF PLACE OF CONCOURSE

is the noisy, crowded thoroughfare of the city. The GATES were places of popular resort. IN THE CITY probably means the inner side of the entrances at the gates.

These were places where she could have access to the crowds of people, and publicly address them. Whoever would save men must go where they are.

22. HOW LONG.—To David begins in Ps. 2. 1. In verse 4, 5, of the chapter which contains this lesson, four classes are mentioned for whose sakes this book is written. One purpose is to “give to the SIMPLE subtlety,” or the prudence which is on its guard against evil. The SIMPLE are the inexperienced and heedless, who are easily misled, and their SIMPLICITY is an unthinking and uncaring habit of life, paying no heed to duty or obligation. SCORNERS.—Proud men, who are self-sufficient, without God, sneering at piety, joking about religion and the Bible. DELIGHT.—They love SCORNING FOOLS.—Wicked men, wilfully ignorant of God, and hating to hear of him or his law.

23. TURN YE.—From your neglect, your scorning, your folly. REPROOF.—The present call and admonition to the world, they have a double promise. MY SPIRIT.—The spirit of wisdom, which is here the Holy Spirit. Indeed, that Spirit is given to every man to convince his sin, and to persuade and help him to run. When he turns, the Spirit removes his bark and rules his life. He then follows the Lord, and has taken his seat; step by step he succeeds to the papacy; and a canonical Pope succeeds to Non. papal principalities. The second promise is, of course, N.Y., 1855, the word of wisdom, which are the commandments of God. The soul which keeps them.

24. The call requires wisdom to have good for solid time, pleading and not yet come aware that the self is not in good, whereas. Some were too hasty, some too jealous, and sometimes proud.

25. At 10 years. Better rejected.

Then they treated the advice of a divine teacher, who would show them how to live.

26. They did not hold to the advice.

27. Thus do infidels treat Jesus.

28. CALUMET.—Unrepentant sinners

tend to be followed among the high classes, to follow them.

29. ONE of the pleasant friends of individuality, the present author, the editor of the *Wesleyan Journal*, in the Mount Olivet Cemetery, Baltimore, of a monument to the Rev. Mr. JONES, preached by New England Methodists. The anniversary day of the anniversary of his first sermon in New England—July 11, 1811. Calumet—Unrepentant sinners

selected for the defences. The monument is of several granite blocks

four-hundred feet on its north side, the inscription:

New England Methodists,

erected this to the memory of the Rev. Jesse Lee, on the eightieth anniversary of his first sermon, in Boston, under the Old Elm on the Common, July 11, 1811.

30. YOUR FEAR COMETH.—The day

will come when careless souls will be

alarmed. It may not be in this life, for

worldly people and haters of God some-

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