

LESSON NOTES.

FOURTH QUARTER.

THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM.

B.C. 1000.] LESSON IX. [Nov. 30. TRUE WISDOM.

Prov. S. 1-17. Commit to mem. vs. 10, 11.

GOLDEN TEXT.

I love them that love me; and those that seek me early shall find me.—Prov. S. 17.

CENTRAL TRUTH.

"Wisdom is the principal thing, therefore get wisdom."

DAILY READINGS.

M. Prov. S. 1-17. Th. Prov. 16. 1-33. T. Job 28. 12-28. F. Ps. 139. 1-24. W. Prov. 9. 1-12. Sa. Prov. 22. 1-29. Su. John 1. 1-14.

BOOK OF PROVERBS.—See Less. S. TIME—Written about 1000 B.C.

AUTHOR.—Solomon, King of Israel, the wisest man on earth; in his middle age.

INTRODUCTION.—This passage is intended as a contrast to the call of sin in previous chapters. Wisdom is either a personification of a Divine attribute, or the same Person, who, in the first chapter of St. John's Gospel, is called The Word, that is, Christ. We may safely take it for either, and heed its call.

HELPS OVER HARD PLACES.—1. *Doth not wisdom cry?*—A form of expression, expecting an answer, an emphatic *yes*. 2. *Top of high places*—High-lying parts of the city, where she cannot fail to be seen or heard. 3. *At the gates*—The gates of walled cities in the East are places of public concourse. 4. *Sons of man*—The whole human race. 5. *S. simple*—Who are easily influenced, or who lack goodness. 6. *Excellent*—Princely. 7. *Truth*—Facts as they are. 8. *Forixar*—Here means deceitful. 9. *Perverse*—Obstinate, in the wrong. 10. *And not*—Rather than. *Choice gold*—Gold without alloy. 12. *Prudence*—Tact or sagacity. *Find out knowledge of witty inventions*—Rather wise counsels, the wise measures for daily practical life. The truest every-day wisdom comes from heavenly wisdom. 13. *Evil*—Sin. *Arrogancy*—Haughty disdain of others. *Pride*—Self-exaltation. *Froward mouth*—False doctrines of bad advice. 14. *Counsel*—Good judgment. *Sound wisdom*—Literally means essence of wisdom. 15. 16. *Kings, princes, nobles, judges*—Every possible class of rulers receive their wisdom from God. 17. *Early*—In youth, or diligently.

SUBJECTS FOR SPECIAL REPORTS.—Bible descriptions of wisdom.—What does wisdom promise?—When is wisdom specially needed?—Conditions made by wisdom. Promises to the young.—Reasons why we should seek wisdom.—Does religion add to mental power?—Science, a voice of God.—History, a voice of God.

QUESTIONS.

INTRODUCTORY.—To what is this lesson a contrast? Who may be here meant by Wisdom? Of what may wisdom be a personification? Can it be both?

SUBJECT: TRUE WISDOM.

I. TRUE WISDOM URGED ON EVERY SOUL (vs. 1-5).—What questions are asked in the first verse? To whom are they addressed? What answer is expected? Why does Wisdom need a loud voice? Mention some of Wisdom's voices. How does God speak through Nature? (Ps. 104. 24.) How through the Bible? (2 Tim. 3. 15.) How in History? (Ps. 107. 43.) How by conscience? (Rom. 2. 15.) How in the person of Jesus Christ? (1 Cor. 1. 17-24; Eph. 3. 10.) Has any one ever tried to hide from God? (Gen. 3. 8; Jonah 1. 3; Matt. 23. 25.) With what result? (Ps. 139. 7-12.) In what places does Wisdom call? (vs. 2, 3.) Why is her advice needed where paths divide? Why at the gates of the city? To whom does Wisdom call? (v. 4; see Ps. 49. 1, 2.) How is it expressed in the last call in the Bible? (Rev. 22. 17.) Who are especially mentioned? (v. 5.) What are people without fixed religious principles called? Those who are going wrong? Why?

II. WISDOM'S OFFERS SHOULD BE ACCEPTED (vs. 6-16).—How many reasons are given in these verses why we should seek wisdom? What is the subject of wisdom's teaching? Three characteristics of it? Importance of each? What is never found

there? (vs. 7 and 8.) Why is there no craftiness in Wisdom? No obstinacy? What does Wisdom hate? (see too, 6. 16-19.) Why should she specially detest these sins? What is the value of wisdom, compared with wealth? For what is it profitable? (3. 14-17; 1 Tim. 4. 8.) Wisdom's relation to prudence? To tact? To business capacity? To good sense? To power? To honour? What does our Lord say of all earthly good? (Matt. 6. 33.)

III. WISDOM MUST BE SOUGHT (v. 17).—Who is loved by Wisdom? How is her love gained? How must she be sought? What promise to those who thus seek? Mention other promises to the young. Other promises to those who seek heartily.

PRACTICAL SUGGESTIONS.

1. True wisdom begins with the fear of the Lord.
2. Jesus Christ is the source of true wisdom.
3. The ways of wisdom are open to all.
4. Wisdom calls us by the Bible, by conscience, by the Holy Spirit, by our needs, by Providence.
5. True heavenly wisdom is the source of the wisest judgments as to every day affairs.
6. Every possible reason impels us to seek wisdom, (1) its value, (2) it is right, (3) it is true, (4) it hates evil, (5) it is easy to be understood, (6) it gives tact and prudence, (7) it is humble, (8) it is the source of success and power.

REVIEW EXERCISE. (For the whole School in concert.)

7. To whom does wisdom call? ANS. To all men. 8. How does she call? ANS. By God's Word, by conscience, by the Holy Spirit, by our need of wisdom. 9. Why should we answer her call? ANS. Because true wisdom gives all that is best for this life and the next. 10. Where may we find wisdom? ANS. In Jesus Christ. 11. When should we begin to seek wisdom? (Repeat the Golden Text.)

B.C. —.] LESSON X. [Dec. 7.

DRUNKENNESS.

Prov. 23. 29-35. Commit to mem. vs. 29-32.

GOLDEN TEXT.

Be not among wine bibbers.—Prov. 23. 20.

CENTRAL TRUTH.

The only safety against intemperance is to "touch not, taste not, handle not."

DAILY READINGS.

M. Prov. 23. 1-35. Th. Prov. 20. 1-30. T. Isa. 5. 1-25. F. Dan. 1. 1-21. W. 1 Cor. 3. 9-17. Sa. Prov. 24. 1-34. Su. Rom. C. 2-13.

INTRODUCTION.—In this chapter, at the 15th verse, begins a series of precepts and advice, as of a wise and loving father to his son just entering upon life. Having seen many young men ruined by intemperance, he lays especial emphasis on this point.

HELPS OVER HARD PLACES.—29. *Who hath woe?* He begins with a series of questions to set out more vividly the sad state of the intemperate man. *Sorrow*—Is the natural fruit of intemperance, which breeds poverty, sickness, dishonour. *Contentions*—Strong drink makes people quarrelsome. The majority of brawls are connected with drink. *Babbling*—Foolish talking. *Wounds without cause*—Without any good reason, on account of his quarrelsome disposition. 30. *Mixed wine*—Spiced, mingled with alcohol; very intoxicating. 31. *Look not*—Do not go where wine is, or into drinking company. *When it giveth its colour*—When it seems attractive and innocent. 32. *At the last it biteth like a serpent*—It is more painful and deadly. 34. *As he that lieth down in the midst of the sea*—Asleep on a vessel in the storm, and unconscious of his danger. *On a mast*—An unsteady place, whence he is almost certain to fall. The drinker does not believe he is in danger, even when most in danger. 35. *They have stricken me, etc.*—All their warnings and punishments are in vain.

QUESTIONS.

INTRODUCTORY.—To whom are these warnings addressed? (v. 14.) Is there special need of them in our day?

SUBJECT: CAUSE AND EFFECTS OF INTEMPERANCE.

I. THE EFFECTS OF INTEMPERANCE (v. 29). Are any habits kept from God's knowledge? (Job 34. 21; Heb. 4. 13; Gen. 16. 13.) Are they commonly secrets from our

neighbours? Describe an intemperate man in Solomon's words. Why is the description in the form of questions? In what sense is "woes" used? What does babbling mean? Wounds without cause? Why is that man peculiarly liable to distress and perplexity? To quarrels? To silly speeches? To accidents? To redness of eyes? Do the consequences affect others besides himself? If there were no intemperance, would life be more or less secure? Would there be more or less poverty? Give a reason for your opinion. Is babbling a sin? (Matt. 12. 30.) Why is it wicked to risk life or health needlessly? (Ex. 20. 13; 1 Cor. 3. 16-17.) Name all the evils of intemperance you can think of. (1) To the drinker. (2) To society.

II. THE CURSE HAS A CAUSE (vs. 30, 31).—What is the cause of these miseries? What do we here learn of the harmlessness of wine? To what does mixed wine correspond? Is drunkenness positively forbidden by God? (Eph. 5. 18.) Is there any different law for those who are sure that liquor cannot hurt them? (Isa. 5. 22.) Why do people drink wine and whiskey and beer? How do their excuses compare with Eve's? (Gen. 3. 6.) Point out four downward steps. (vs. 20, 30, 31.) To what will dissipated associates naturally lead? (See also Luke 21. 34.) What follows moderate drinking? What, wine drinking at banquets? At what period of life are the first steps taken? What if we are urged to drink? (Prov. 1. 10.)

III. IT RUINS THE SOUL (vs. 32-35).—To what was the attraction and the danger of wine likened? The effects of the poison on mind and heart? (vs. 33, 34.) What clause describes the horrible fancies of delirium tremens? What, the drunkard's unreasonableness? His lack of judgment? His unwillingness to receive advice? His weakness of will? What do his blasphemous words indicate? (Matt. 12. 34.) What, his inability to reform? What is the end of it? (1 Cor. 6. 10.) Are we in any way responsible for him? (Rom. 14. 21; Hab. 2. 15.) What is our safeguard against a drunkard's fate? (vs. 20 and 31.) Name other helps to a temperate life.

PRACTICAL SUGGESTIONS.

1. THE EVILS OF INTEMPERANCE.—(1) It injures the body; (2) it ruins the soul; (3) it disables the mind; (4) it unfits for daily life; (5) it brings poverty; (6) it leads into bad company; (7) it injures family and friends; (8) it is opposed to religion and morality; (9) it tempts others; (10) it leads to crime.
2. THE CURE OF INTEMPERANCE.—(1) Don't begin; (2) touch not, taste not, handle not; (3) keep away from drinking places; (4) keep away from drinking companions; (5) sign the pledge; (6) use all helps of religion and prayer; (7) work for temperance and religion; (8) keep in good company; (9) make yourself familiar with the reasons for temperance; (10) prohibitory laws; (11) a temperance atmosphere; (12) be a true Christian, and give your body and soul to Christ.

REVIEW EXERCISE. (For the whole School in concert.)

12. What are the evils of intemperance? (Repeat Pract. Sug. 1.) 13. What is the cure of intemperance? (Repeat Pract. Sug. II.)

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