

# ANALYTICAL AND BIBLICAL OUTLINE. The Downward Steps of Solomon.

## I. A DIVIDED HEART.

- Not perfect with the Lord. v. 4.  
"No man can serve two masters." Matt. 6. 24.

## II. SENSUAL LUSTS.

- His wives turned away his heart. v. 1.  
"Solomon loved many strange women."  
1 Kings 11. 1.  
"The lust of the flesh." 1 John 2. 16.

## III. WORLDLY COMPANIONSHIPS.

- Did he for all his strange wives, v. 8.  
"Be not conformed to this world." Rom. 12. 2.

- "Love not the world." 1 John 2. 15.

## IV. RELIGIOUS INDIFFERENCE.

- Went after Ashtoreth. v. 5.  
"Shalt have no other gods." Exod. 20. 3.  
"Worship the Lord thy God." Matt. 4. 10.

## V. LOSS OF PRIVILEGE.

- I will . . . rend the kingdom. v. 11.  
"Take . . . the talent from him." Matt. 25. 28.  
"Good part . . . not be taken." Luke 10. 43.

## ADDITIONAL PRACTICAL LESSONS.

### The Warnings of Solomon's Sin.

1. Solomon's sin warns us that age has its dangers in character, no less than youth. v. 4.
2. Solomon's sin warns us that neither attainments in knowledge, nor height of privileges, is a guard against temptation. v. 4.
3. Solomon's sin warns us that the approach of sin is insidious, disguising itself under an appearance of good. v. 4.
4. Solomon's sin warns us of the danger in worldly followships, especially of friendship and of marriage with the people of the world. v. 4. 5.
5. Solomon's sin warns us of the wrath of God, which is not less, but rather greater, upon his professed people when they do evil. v. 9.
6. Solomon's sin shows us that though God may punish sin, yet he does not forget to be merciful. v. 12. 13.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is an old legend known to most German readers through the poem of Uhland, and to English and American readers through Longfellow's translation, which relates how the fortunes of the house of Edenhall were indissolubly bound up with a crystal goblet, which had been handed down from father to son as the most precious possession of the family. The poet tells how the young lord

of Edenhall, in an hour of festivity and elation, called for this goblet, known by the name of "the Luck of Edenhall," and after drinking from it, put its strength to the proof by dashing it on the ground. The precious goblet was shattered to pieces. And at same hour the enemy broke into the castle, slew the young lord, and laid his heritage in ruins.

And just as the good fortune of Edenhall was bound up with this goblet, so is the prosperity and the safety of every one of us bound up with something equally precious and frail. What is this? The Golden Text tells us: "Keep thy heart with all diligence, for out of it are the issues of life." "Out of it are the issues of life," there is its preciousness; "Keep it with all diligence," this reveals its frailty. And we shall see both of these illustrated in the sad story of Solomon's fall.

None ever began life with fairer surroundings and fairer prospects than Solomon. We speak of an emperor's infant son as "born in the purple," but Solomon was "born" in something higher—in the favour of God, in the promises of God, (2 Sam. 7. 12-15; 1 Chron. 22. 9, 10,) and in the love of God. 2 Sam. 12, 24, 25. What could any one have beyond that? And he was not merely "born," but brought up, in the love and fear of God; and the young sovereign, left supreme over Israel at the death of King David, was one truly desirous of serving and pleasing Jehovah, one whose heart was taken up with his glory. 2 Chron. 2. 4, etc. In his early years, "Solomon loved the Lord." 1 Kings 3. 3. And he had a special mark of God's favour, for to him the Lord appeared twice, (ver. 9,) speaking to him without the intervention of prophet or seer. If any man's heart remained steadfast with God, we might have expected it to be Solomon's. Yet as the years went on we find that "his heart was turned from the Lord God of Israel!" Surely a treacherous thing must be the heart of man! "deceitful above all things and desperately wicked." Jer. 17. 9.

And what was it that drew his heart away? The influence of heathen women. Ver. 3, 4. At their desire he not only allowed the worship of idols, but actually set up "high places" to these false gods. When Solomon stood on the brazen scaffold in the court before the house of the Lord, (2 Chron. 6. 13,) the people round about probably thought of him as a great man, a strong man. Probably he thought so himself. But he proved himself to have but a weak and foolish heart. And if Solomon's heart was so weak, what of ours? Surely it needs to be kept "with all diligence!"

But is such a frail heart worth taking care of? The frail crystal goblet in the legend

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