

out on their journey. It gives information and direction for the most various circumstances into which any one may be brought, and points out the straight and right path amid innumerable perplexities, snares, and difficulties. It speaks of friendship and of marriage, of their blessings and of their mistakes, of reproof and correction, of diligence and its rewards, of sloth and its consequences, of honesty and uprightness, of the rich and of the poor, of princes and of their subjects, of the power of the tongue, whether for good or evil—of far more things than we have space even to attempt mentioning. We must just glance at the three great general rules for guidance, given at the commencement of the book.

1. The first is neither a direction nor a suggestion, but simply a statement of such infinite value and importance as should commend it to the attention of every life traveller.

No man wishes to be a fool; no man desires to lose his way, waste his time, and get into difficulty and danger. Every boy who gives the least thought to the road that lies before him hopes to tread it in such a manner as shall conduce to his advantage and happiness. Let him then take heed at the outset to this statement:

"The fear of the Lord is the beginning of knowledge." Comp. chap. 9. 10. Is fear, then, a wise thing? Certainly, when it is reasonable. It is wise for a person who cannot swim to fear the water. It is wise for one who is inclined to turn dizzy to fear the edge of the precipice. It is wise for the mountain climber to fear the avalanche. Not to fear would be simply ignorance and folly. Yet the avalanche, the precipice, the mighty ocean itself, are but some of the works of the great Ruler of all. And shall we not fear him? Jer. 5. 22.

When a young and tender shoot appears above the ground it is often found necessary to support it by tying it lightly to a piece of wood, and this restraint enables it to grow up straight and strong and shapely. Such a wholesome restraint is fear. When it is wanting the young life traveller turns this way and that way at his own caprice, and misses the road.

But is not love sufficient without fear? We cannot truly love a God whom we do not fear. If not mighty enough to be feared, can he be mighty enough to be trusted? If none need fear him, how can he succour or protect any?

There is perhaps nothing more needful to the young of this generation than to have this fear of the Lord instilled into their hearts. As in Solomon's day, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully

set in them to do evil." (Ecl. 8. 11;) and the teacher should be careful to teach the awfulness of God's wrath, and the certainty of his righteous retribution.

2. A distinct direction: "My son, hear the instruction of thy father, and forsake not the law of thy mother." As a rule, a child knows its father and mother before it can know anything of God. Parental care and parental rule are God's ordinance for the protection of the young, and next to the fear and the love of God himself there are no bands so strong or so safe. Should such bands be galling? Wear them obediently and lovingly, and "they shall be an ornament of grace to thy head and chains about thy neck," like the gold crown set upon Mordecai, (Esth. 6. 8, 11,) and the gold chain put round the neck of Joseph (Gen. 41. 42) and of Daniel. Dan. 5. 29. This adornment was worn even by Jesus, the Son of God, when he sojourned here below. Luke 2. 51. It is sad to see young persons hastening with impatience to divest themselves of it. I met a young lady, the other day, wearing the same crystal necklace which had hung round her neck as a little child. She valued it, and saw no reason for laying it aside; and valued "the instruction of her father and the law of her mother" as she had done in infancy. That, too, was far too precious to be put off.

3. Another distinct direction: "My son, if sinners entice thee, consent thou not." The temptation which came so readily to young men in Palestine may touch but very few of our young people, but the "Come thou with us" will never be wanting in one form or the other; and one of the crying sins of the day is greediness of gain, (verse 19,) and indifference to the feelings, the needs, and even the rights of others. Happy are those whom the law of their parents, girding them round, compels to say "No" to the tempter. And happier still those who, having "the fear of the Lord" in their hearts, can reply to every evil suggestion, "How can I do this great wickedness and sin against God?"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

As an introduction to the lesson, obtain various definitions of a proverb, by scholars; compare views, and give a clear definition. Illustration of a proverb in "extract of meat," of which a small jar will contain the concentrated essence of many pounds; "condensed milk," etc. . . . Next, notice the aim of the proverbs, for which see the Analytical and Biblical Outline, where four designs are shown. . . . Call attention to these aims as the especial needs of youth. . . . Notice also the