

## LESSON NOTES.

## FOURTH QUARTER.

B.C. 955.] LESSON VII. [Nov. 16.  
SOLOMON'S SIN.

1 Kings 11. 3-13. Commit to mem. vs. 9, 10.  
GOLDEN TEXT.

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4. 23.

## CENTRAL TRUTH.

Disobedience to God leads to further sin, and ends in ruin.

## DAILY READINGS.

M. 1 Kings 11. 1-13. Th. Deut. 7. 1-12.  
P. 1 Kings 11. F. Deut. 17. 8-20.  
14-25.  
W. 1 Kings 11. Sa. Ex. 34. 1-14  
26-43. Su. Gal. 6. 1-10.

TIME.—B.C. 955-950. Ten to fifteen years after the visit of the Queen of Sheba.

PLACE.—Jerusalem, and the Mount of Olives, the southernmost summit of the Mount of Olives.

SOLOMON. Now 50 to 55 years old, having reigned 30 to 35 years. He died B.C. 975, after a reign of 40 years.

INTRODUCTION.—The height of Solomon's glory was about the time of the visit of the Queen of Sheba. Confident in his wisdom and strength, Solomon multiplied wives contrary to God's express command, and by them was led astray as God has foretold. The story of his fall is the subject of today's lesson.

HELPS OVER HARD PLACES.—4. *When Solomon was 40-50 to 55 years old. His wives—he had 700 wives, princesses, and 500 concubines. Many of these wives were for the sake of an alliance with the neighbouring nations. He disobeyed God in two respects, (1) he was forbidden to multiply wives (Deut. 17. 17), (2) he took wives from forbidden nations (Deut. 7. 14). Turned away his heart. Solomon's sin was (1) idolatry, (2) disobeying God's command as to his wives (see above), (3) extravagance; (4) oppression, (5) tolerance of false religion, (6) encouragement of immorality and cruelty (see under Astarte and Milcom), (7) he dishonoured the God who gave him all he had; (8) he sinned in spite of repeated warnings; (9) he led Israel into sin. 5. *Ashoreth* also called Astarte, the Phœnician Venus, and worshipped with immoralities and debauchery. *Zidonians*—inhabitants of Zidon, now Sidon, 20 miles north of Tyre. *Milcom* the same as Molech. An idol made of brass, to which human sacrifices, especially of children, were offered. *Ammonites*—descendants of Lot, by his son Ammon. They lived east of Jordan, north of Moab. 7. *a high place* . . . a place of worship on a hill-top. *Chemosh*—the chief god of the Moabites, and much the same as Molech and Astarte. 9. *Which had appeared unto him twice*—at Gibeon (1 Kings 3. 5) and at Jerusalem (1 Kings 9. 2). 11. *To thy servant*—Jeroboam, the son of Nebat. (1 Kings 11. 26-37. 13. *One tribe*—Judah, in which Benjamin was also absorbed.*

SUBJECTS FOR SPECIAL REPORTS.—The causes that led to Solomon's great sin.—Solomon's fall.—Was he an idolater?—Gradual and pervasive temptations. Ashoreth.—Milcom and Molech.—Chemosh.—Solomon's punishment.—God's anger at sin.—Practical lessons from Solomon's fall.

## QUESTIONS.

INTRODUCTORY.—At what period of Solomon's reign was the visit of the Queen of Sheba? How long after that should this lesson be placed? How old was Solomon? How long did he reign?

## SUBJECT: SIN AND ITS CONSEQUENCES.

I. THE STEPS THAT LED TO SOLOMON'S SIN (v. 4).—How many wives had Solomon? (1 Kings 11. 3.) Was this contrary to God's command? (Deut. 17. 17.) What other command did he break in doing this? (1 Kings 11. 1, 2; Deut. 7. 1-4.) Why were intermarriages with these nations forbidden? What similar command is given in the New Test.? (2 Cor. 6. 14.) In what did Solomon next go astray? (verse 4 and Golden Text.) Do people usually fall into great sin suddenly? Is great prosperity dangerous to the moral welfare? What is the meaning of the Golden Text?

II. SOLOMON'S SIN (vs. 5-8).—Of how many sins was Solomon guilty? What was his great sin? Did he actually worship idols, or only aid his wives in doing it? Who was Ashoreth? Milcom? Molech? What wickedness was connected with their worship?

III. THE HINDERANCES TO HIS SIN (vs. 9-10).—Against what warnings did Solomon sin? (1 Kings 3. 5; 9. 1, 2.) Should his wisdom have kept him pure? Did he know what was right? Had he taught others? How should God's goodness have preserved him? What hinderances has God put in the way to keep us to keep us from sinning? What does Christ say of those who sin as Solomon did? (Luke 12. 47, 48.)

IV. THE CONSEQUENCES OF HIS SIN (vs. 9-13).—What is meant by the Lord's anger? Has he the same feeling against all sin? What increased this feeling against Solomon? What was Solomon's punishment? Did it grow out of his sins? Who else suffered from Solomon's sins? How was the justice tempered with mercy? How could so glorious a youth have so sad an end?

## PRACTICAL SUGGESTIONS.

1. If Solomon with all his wisdom, fell, we should be doubly on our guard.
2. Let him that thinketh he standeth take heed lest he fall.
3. Lesser sins are pioneers of greater ones.
4. Youth is impetuous, mid age stubborn, old age weak, —all dangerous.
5. God puts many hinderances in the way of our sinning.
6. No person can sin without injuring others.
7. The consequences of sin are sure to follow.
8. God tempers His justice with mercy.

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

11. Into what sin did Solomon fall in his old age? *ANS.* Sin of idolatry. 12. How was he led into it? *ANS.* By first disobeying God in taking many strange wives. 13. What hinderances did God put in the way? *ANS.* Warnings, commands, wisdom, proofs of God's goodness, the example of his father. 14. What were the consequences of his sin? *ANS.* He lost God's favour, and a large part of the kingdom was taken from his family.

B.C. 1000.] LESSON VIII. [Nov. 23.

## PROVERBS OF SOLOMON.

Prov. 1. 1-16. Commit to mem. vs. 5-10.

## GOLDEN TEXT.

The fear of the Lord is the beginning of knowledge.—Prov. 1. 7.

## CENTRAL TRUTH.

The fear of the Lord is the way to a wise and successful life.

## DAILY READINGS.

M. Prov. 1. 1-19. Th. Prov. 3. 1-35.  
P. Prov. 1. 20-33. F. Prov. 4. 1-27.  
W. Prov. 2. 1-22. Sa. Prov. 6. 1-23.  
Su. Matt. 4. 1-11

TIME.—About 1000 B.C., nearly 300 years before the Seven Wise Men of Greece, more than 600 before the great moralists, Socrates, Plato, and Aristotle.

AUTHOR.—The larger part were written by Solomon, but some were added long afterwards.

INTRODUCTION.—Like other wise men, Solomon condensed his wisdom into portable form. His servants collected 3000 of his sayings, but less than 1000 are given here. They are in verse in the original. All Scripture is given by inspiration of God, but this is peculiarly profitable "for reproof, for correction, for instruction in righteousness." HELPS OVER HARD PLACES.—1. *Proverb*—A pithy sentence, illustrative of a well-known truth. 2. *To know*—Literally "for knowing"; i.e., this is the object of the Proverbs. *Wisdom*—The use of the best means for the best ends. *Instructum*—Education, training. *Understanding*—Knowledge of good and evil. 4. *Subtily*—Here has its good meaning of shrewdness. *Simple*—Inexperienced; literally "the open," the first class who need these proverbs. *Young man*—Youth, inexperienced, needing self-control, the second class. *Discretion*—Caution. 5. *Wise man*—The third class; the wiser one is, the more he seeks larger knowledge and wisdom. *Wise counsels*—Mastery over himself and others. 6. *To understand a proverb*, etc.—That he may understand and practise the sayings of the wise. *Dark sayings*—Great truths in enigmatical forms, parables. 7. *Fear*—Reverent obedience, not terror,—the beginning of wisdom, because it leads to right thinking, right action, and to industry and earnestness. *Fools*—The stupid and indifferent, hence, the wicked. 8. *Sin*—Perhaps pupil. *Father* . . . mother.—To be equally obeyed. 9. *Ornament of grace*—Diadem, crown. *Chains*—Laziness

of office. 11. *Innocent without cause*—i.e., (1) Without having given cause for the evil done them; or (2) innocent in vain, their innocence did not help them. 12. *Scorpion up alive*—Destroy suddenly and completely, so that they cannot revenge or bring you to justice. 14. *Cast in thy lot*—Have equal share by lot. 15. *Walk*—Associate. *Refrain*—restrain by force. 16. *Evil*—To others, which will rebound on themselves. SUBJECTS FOR SPECIAL REPORTS.—The Book of Proverbs.—Solomon's qualifications to be the author.—Solomon's example stronger than his precepts over his son.—Who need wisdom?—The object of the Proverbs.—The fear of the Lord.—How it is the beginning of wisdom.—Beauty of filial piety.—Power of "No."—Dangers of our boys and girls.

## QUESTIONS.

INTRODUCTORY.—Who wrote this book? When? How many proverbs did he utter? Are they all here? What was his fitness for the work?

SUBJECT: THE WAY TO WISDOM AND KNOWLEDGE.

I. WISE SAYINGS (vs. 1-6).—What is a proverb? Name some familiar proverbs? What wise men have written proverbs? What is the object of this Book of Proverbs? For the benefit of what three classes were they given? What will they give to the first two classes? The two-fold profit which wiser men will gain from them. Define "know," "perceive," and "receive," in vs. 2, 3. What is the difference between "wisdom," "knowledge," "discretion," "wise counsels"? What is the frequent use of the word "subtily"? (Acts 13. 10.) How is it here used? Who may consider themselves addressed as the simple? What does St. Paul say will work experience? Prove that a wise man will be always learning. Matt. 13. 12; 25. 20-21; Mark 4. 5.

II. THE WAY TO WISDOM (vs. 7-9).—What is the fear of the Lord? Is it a fear which a Christian can ever outgrow? (See Job 28. 28; 42. 5, 6; Ps. 119. 10; Prov. 8. 13; 10. 27; 14. 26, 27; 19. 23; 22. 4; Isa. 11. 3; 33. 9; Acts 9. 31.) How is the fear of the Lord the beginning of knowledge? What mark is here given of a fool? Why is it a sure indication of a fool not to study the Bible, nor to attend church? What is the duty of a child to his parents? Is it just as wrong to disobey your mother as your father? What does the fifth commandment require? Forbid? Is that commandment still in force? What is the testimony in regard to the filial piety of great and good men?

III. THE NEED OF WISDOM (vs. 10-16).—To what temptations are the young especially exposed? When evil companions entice us, how can we resist them? What other way of escape is given in verse 15? How did the tempter approach Adam and Eve? How did he tempt our Lord? How did the Lord resist the temptation? What was the special temptation mentioned in these verses? What petition in the Lord's prayer do we continually need to pray? What helps have we in overcoming temptations?

## PRACTICAL SUGGESTIONS.

1. Education consists not only in learning, but in learning how. Do not grow impatient of drill.
2. A wise man is always adding to his knowledge.
3. The sure mark of a fool is that he despises wisdom and instruction.
4. It is no evidence of really advanced thought to stay from church or neglect the Word of God.
5. It is no sign of wisdom to outgrow deference to one's father or love to one's mother.
6. Sin is plausible, and makes wrong look attractive.
7. Good training and good principles will not prevent temptation, but they provide a way of escape.
8. Our Lord met the tempter with Scripture. "It is written."
9. Learn to say "No." Don't stand on Satan's ground to discuss with him.

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

1. Who wrote the Book of Proverbs? *ANS.* Solomon, about 1000 years before Christ. 2. What was the object of the Book of Proverbs? (Repeat v. 4.) 3. For whose benefit was it specially written? *ANS.* The inexperienced, the young, and the wise. 4. What is the beginning of wisdom? (Repeat the Golden Text.) 5. From whom should a child learn his first lessons of right? (Repeat v. 8.) 6. Give an infallible rule for escaping the enticements of sin. (Repeat v. 10.)

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