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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXX.]

OCTOBER, 1896.

[No. 10.

## "Feed My Lambs!"

"FEED my lambs!"—  
How tender are the words—  
"If me thou lovest, feed my lambs!"—  
And sweeter far than song of birds  
Or perfumed wreath of flowers  
In summer hours!

"Feed my lambs!"  
The little helpless ones  
Who need protection, food, and love,  
Whose little feet as easy run  
In paths of right as wrong,  
While they are young.

"Feed my lambs!"  
The message is the same  
To all who love the God above.  
A cup of water "In His name":  
A helping hand held out  
To those in doubt.

"Feed my lambs!"  
And, feeding, be ye fed;  
For love is love's own recompense—  
To heart, and mind, and soul, true bread,  
That makes all life expand  
As God hath planned.

"Feed my lambs!"  
O sweet commission given!  
That first, before aught else is done,  
We tend the little ones from heaven,  
Whose angels, we are told,  
God's face behold.

"Feed my lambs!"  
How loving the command—  
"If me thou lovest, feed my lambs!"  
Fear not; but from the Father's hand  
Take freely all ye need,  
His lambs to feed.

—M. A. Metcalf, in *Superintendent and Teacher*.

## Some Things You Can Do For Your Sunday-school.

SEE that every class is supplied with suitable Sunday-school papers.

Overhaul the library, burn the bad books, and replace them with good ones.

Give an informal reception to the older scholars, either at the church or at some convenient home.

Join with the pastor and superintendent in holding children's meetings and Sunday-school praise services.

Have someone at the door of the Sunday-school room to welcome newcomers, and to introduce them to their teachers.

Organize a Ready Workers' Class, and bring into it as many as possible of the members of the church who are not now teaching, and who will pledge themselves to do substitute work each as often as once a month.

Ask the teachers for lists of those who have been dropped from their class-books for continued absence, try to learn their whereabouts, and, if possible, win them back to faithfulness.

Canvass the neighbourhood for recruits for the Sunday-school, and keep a careful record of your work. If you find children outside of any school, and fail to secure their promise to attend, send one of the teachers to them.

Above all, ask your pastor and Sunday-school superintendent what they wish you to do, and then do that thing, even if every other thing is left undone.

HE only is advancing in life whose heart is getting softer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin*.

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Montreal, Que.	Halifax, N.S.

## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, OCTOBER, 1896.

## Good as the Best, Cheap as the Cheapest.

ONE of the most interesting features of the late International Sunday-school Convention at Boston was the exhibit of Sunday-school literature, embracing lesson helps, Sunday-school magazines and periodicals. The great Sunday-school publishing houses of the continent were represented by handsomely displayed exhibits of their best products of the press. These occupied nearly the whole of the ground floor of the great "Tremont Temple." They were a magnificent demonstration of the profound interest felt in this great evangelistic and educative work, of the enterprise and energy of the publishers, of the great amount of capital and skill employed in their production, and of the enormous circulation of this literature, instinct with the very spirit of the Gospel, and conveying religious teachings of infinite moment. These countless printed pages are scattered "thick as the autumnal leaves that strew the brooks of Vallombrosa," and like the leaves of the Tree of Life, are for the healing of the nations.

It was the testimony of competent observers,

that for excellence of printing, beauty of illustration, quantity and quality of lesson notes and comments, and striking economy of price, the Sunday-school publications of the Methodist Church in Canada, were not surpassed by any of the great publishing houses. Indeed, it was asserted that no such value was given for the money in any paper as in *Onward*.

The past year has been one of the most successful in the history of our periodicals. In almost every one, there has been marked increase in circulation. Indeed, part of the time the presses have been running overtime, as is the case almost every season, to print extra editions of the papers required to meet the growing demand.

## FURTHER ENLARGEMENT AND IMPROVEMENT.

The Methodist motto of our publishing house is "To go on to perfection." The energetic Book Steward, not satisfied with past progress, has determined to make another stride forward. Although the establishment was employing twenty-one presses, and running overtime frequently, sometimes all night, still it was unable to keep up with the increase of its publications. An additional press-room has, therefore, been built, with all modern improvements, containing three large new presses, of the latest and best pattern, which will turn out an increased amount of work of still better character than that heretofore published. These changes furnish facilities for enlarging and greatly improving the quality of our Sunday-school periodicals.

*Onward* will be enlarged in size, printed on heavier paper, and otherwise improved in quality, without any increase in price. The lesson notes, illustrations, and poems, throwing light upon the text, will be maintained as heretofore. It will also have serial stories and other attractive articles, without abatement of interest.

In *Pleasant Hours* the improvement will be still more marked. Its pages will be enlarged to the present size of *Onward*, and it will be printed on heavier paper, with superior press work.

THE SUNDAY-SCHOOL BANNER will continue to hold its place in the very fore-front of the lesson helps of the world. It, too, will be so enlarged as to give an increased number of pages devoted to help, hints, and suggestions for better Sunday-school work. The wide field of the Sunday-school periodicals of this continent and Great Britain will be gleaned for seed thoughts and suggestions for improved methods. Correspondence is solicited from our Canadian schools, which are not less efficient than any in Christendom. Thus shall our Canadian Sunday-school workers contribute to the improvement of home plans, and furnish, also, suggestions for the consecrated toilers in the Sunday-schools of other lands.

Although these improvements involve considerably increased outlay, yet they are made

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Manitoba...  
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in the interest of our Sunday-schools, and without any addition whatever in the price of the periodicals, the publisher being determined that those of the Methodist Church of Canada shall be cheap as the cheapest, and good as the best.

The changes thus announced will take place with the October issues of these periodicals. It requires considerable time to order paper of the enlarged size, and heavier weight, to prepare new chases, or forms, for locking up the type, and making the other changes necessary for these marked improvements.

The enlarged series will be in the hands of all our Sunday-schools in ample time for them to renew, and, we hope, increase their orders for their periodicals for 1897.

Our schools throughout Canada are, for the most part, thoroughly loyal to the publications of their own Church. Let every Methodist school in the country rally round our own papers, and prove that the enterprise and energy and large faith shown in their enlargement and improvement is appreciated.

For our other periodicals we do not at present promise enlargement, but they will be maintained at the highest possible state of efficiency—and improved when possible.

### Sunday-school Aid and Extension Fund.

At the meeting of the General Sunday-school and Epworth League Board, held August 12th, a very satisfactory report was presented by Mr. Warring Kennedy, Treasurer of the Sunday-school Aid and Extension Fund. From this interesting document we make a few extracts. The receipts from the collections taken up in the various schools amount this year to \$2,747, being an increase of about \$180 over last year.

The contributions by Conferences are as follows:

Toronto Conference	\$401 56
London	399 10
Montreal	429 16
Hamilton	371 20
Bay of Quinte	388 98
Nova Scotia	162 40
New Brunswick	145 76
Manitoba	240 16
Newfoundland	134 70
British Columbia	74 00

\$2,747 04

In addition to this amount, the sum of \$1,303.51 has been received from schools receiving aid, in part payment of grants. The system adopted by the General Secretary is to aid poor schools in destitute neighbourhoods by

grants of papers and periodicals, etc., and these schools are expected to pay at least one-half of the cost.

In this way we make it possible for weak schools to secure Sunday-school literature at small cost, the principle being to help those who show a disposition to help themselves.

Grants to schools have been made during the past year amounting to \$2,381.38. Especial care has been taken in the making of these grants, so that we are able to report that the debt has been reduced during the year by about \$900. The amount due the treasurer on July 1 was \$1,162.84. It is hoped that by economical management, and increased collections, this may be largely reduced during the coming year. We trust that a liberal collection will be taken up in every Sunday-school. By resolution of the Board, the last Sunday in September was appointed as the day for this collection in all our schools. Please remember it. Let there be a liberal response.

### Sunday-school Progress.

THE Sunday-school statistics compiled by the indefatigable General Conference statistician, the Rev. Dr. Cornish, and published on another page, are full of encouragement. They report progress all along the line. In almost every respect there is a remarkably advance, the increase of schools is considerably more than the increase in preaching places. The increase of seven thousand schools indicates that the schools are growing in size as well as in number. There are, however, 1,215 pieces that are yet without a Sunday-school. In many of these places no doubt the children attend union schools, for there are over 4,000 Methodist scholars reported attending such schools. These schools are situated for the most part in remote and sparsely settled parts of the country, where it will be difficult to maintain denominational schools.

One of the best features of all in connection with our schools is that over 13,000 scholars have united with the Church during the year, and that 76,232 are usually meeting in classes.

A new feature in this report is the sums raised for the various benevolences of the Church. For the Educational Society, \$760; Superannuation Fund, \$124; Sunday-school Aid and Extension Fund, \$2,681; and for missions, over \$21,000. Although this last is a decrease of \$823 as compared with last year, yet if other collections for church benevolences be added, it will show a considerable advance upon the previous year.

It is to be regretted that so many of our schools are closed during the inclement season

## The Methodist Church.—Sunday

FOR THE YEAR ENDING

NAMES OF CONFERENCES.	Number of Preaching Appointments.		Number of Schools.		OFFICERS AND TEACHERS.				SCHOLARS.										
					Members of the Methodist Church.		Total.	Average Attendance.	In Primary Classes.	Intermediate Classes.	Adult Classes.	In Home Department.	Total.	Average Attendance.	Methodist Scholars attending Union Schools.	United with the Church during the year.	Members of Church.	Learning Catechism.	No. who have taken Total Abstinence Pledge.
					Non-Members.	Total.													
Toronto.....	522	419	4594	428	5022	4000	12523	17575	12739	518	43355	32755	909	2853	8767	2970	16028		
London.....	504	470	5209	458	5667	4484	12378	18407	13716	343	44844	30690	451	2361	12557	2445	8435		
Hamilton.....	453	419	4803	379	5182	4007	11798	16039	12976	410	41223	27963	371	1873	12842	2512	12378		
Bay of Quinte.....	548	502	4305	407	4712	3813	10058	14141	12652	1174	38025	25647	267	1715	11036	3352	8173		
Montreal.....	643	503	3800	419	4219	3151	10161	12260	10276	451	33148	22077	643	853	8215	2559	7124		
Nova Scotia.....	409	236	1721	243	1964	1566	4674	6117	3791	68	14650	9756	176	659	2626	3053	4409		
New Brunswick & P. E. I.	374	231	1600	252	1852	1498	4278	5581	3976	220	14655	9788	331	1586	3478	2101	3983		
Newfoundland.....	375	184	1210	251	1461	1217	4541	4884	2803	165	12483	9498	..	729	1685	5427	2591		
Manitoba and North West	548	245	1680	222	1992	1510	4282	5130	4768	70	14250	9913	910	622	3230	819	3313		
British Columbia.....	173	68	475	68	543	423	1539	1702	1104	..	4345	3038	..	104	620	1008	148		
Japan.....	66	72	147	..	147	120	..	2071	466	..	2537	....	..	..	..	..	..		
Total this Year.....	4565	3349	20544	3127	32671	23789	76232	103997	79357	3410	262915	180515	4058	13355	65056	26246	69579		
Total last Year.....	4567	3312	28861	3178	32039	25652	76538	100180	77313	1856	255887	174107	4322	12412	62316	26881	76768		
Increase.....	8	37	683	..	632	137	..	3727	2044	1563	7028	6408	..	943	2740	..	..		
Decrease.....	..	..	..	51	..	306	....	..	..	..	..	..	264	..	..	615	929		

NOTE.—We must again urge the necessity of greater care in the preparation of the Circuit and District Schedules, so that in every Conference, to the figures under the same heading in the Connexional Funds Schedule,

of the winter. Doubtless, in many cases it is difficult during the period of bad roads and deep snow for young children to get out to the schools, but we think there ought to be a much better showing than that of the report. The day schools are seldom closed in the winter, and with more earnest effort we think that a much greater number of our Sunday-schools will also be kept open.

We have had testimony that the interest taken in our Sunday-school periodicals has done much to keep up the attendance at the schools throughout the year. We trust that they will, with the improvement and increased attractiveness of these periodicals, be conducive in a large method to this result.

## Without a Separate Room.

ALICE BARRETT.

At the time I was without a separate room my primary class was small, possibly not more than fifteen in number; sufficiently large, however, to be quite a task to manage in the same room with the entire school.

We occupied what are called the "amen pews," in the corner of the church, at one side of the pulpit. I had no blackboard, map, chart, or any outside help whatever, and of course singing was out of the question; yet it is with

they be made to harmonize whereas they should.

rejoicing that earnest young who were then class.

I found then, were absolutely ing, namely, q To secure quiet surrounded by have an unbound ones in her ch which is felt by teacher comes a

To have such love her scholar-lik, which n

School P

MAY 31ST,

Volumes in Library.  
Copies of *Ourward*.

31245	4445	7
48326	6639	9
47920	7298	9
42903	4944	8
45172	4548	6
30412	1109	17
25356	1953	56
7638	933	13
2756	3890	33
4470	941	12
..	..	..
303418	36730	5528
360398	36431	5262
..	299	2658
57180	..	..

# SUNDAY-SCHOOL BANNER.

## School Report for the entire Church,

MAY 31ST, 1896.

LITERATURE.										MONEY CONTRIBUTED BY SCHOOLS.													
Volumes in Library.	Copies of <i>Ourard</i> .	<i>Pleasant Hours</i> .	<i>Happy Days</i> .	<i>Sunbeam</i> .	<i>Berea Leaf</i> and <i>Quarterly</i> .	<i>Sunday School Banner</i> .	Other Periodicals pub. by our Book Room.	Other Periodicals not pub. by our Book Room.	For Missions.	For Educational Society.	For Superannuation Fund.	For Superannuation Fund.	For S. S. Aid and Extension Fund.	For School Purposes.	Are Regular Teachers' Meetings held for Study of Lesson?	Number of Schools that have Normal Classes.	Schools kept open the whole year.						
31245	4445	7693	4095	5588	15029	1900	1209	3237	83472	19	\$113	19	\$6	00	....	\$419	74	\$22808	33	4	..	..	
48326	6630	9200	5939	6463	15300	2657	823	7795	2791	01	197	67	25	87	....	408	68	20395	39	32	6	363	
47920	7298	9551	5620	12601	14845	2536	359	5078	3019	97	140	66	28	47	....	388	88	20051	17	72	12	327	
42093	4944	8934	4374	4426	16712	2365	465	7785	1004	41	66	95	29	38	....	374	81	16575	45	36	6	282	
45172	4548	6401	4254	4164	17474	2109	1239	5754	4717	12	107	18	16	90	....	356	23	14328	69	27	10	293	
39412	1109	1798	1614	1741	7243	932	124	1292	1156	26	40	41	....	\$25	58	162	71	5974	69	8	2	147	
23326	1953	5635	1399	1802	4984	839	331	1773	1446	13	22	58	....	16	52	159	96	5316	56	18	9	112	
7638	933	1398	1068	876	4198	455	72	733	1545	00	....	....	....	....	....	136	50	1720	46	5	1	141	
29786	3890	3383	2961	2900	5428	922	239	1137	818	12	71	85	....	....	....	224	15	8977	34	18	4	137	
4470	941	1289	1094	1082	1981	358	..	115	179	40	....	....	....	....	....	59	15	3843	01	20	..	52	
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303418	36730	55282	32418	41742	104094	15073	4861	35599	821049	61	\$769	49	\$124	77	\$42	10	\$2681	81	\$118281	09	240	50	1854
260398	36431	52624	32549	35719	109415	15894	5119	31781	21973	47	498	37	169	10	5	86	962	48	118465	95	243	59	1785
....	299	2658	....	6023	....	..	..	3818	....	....	262	12	15	67	36	24	59	33	....	..	..	..	..
57180	....	....	131	..	4321	821	258	..	823	86	....	....	....	....	....	....	....	....	....	....	....	....	69

they be made to harmonize. In this Schedule the figures in column for "S. S. Aid and Extension Fund" are different, whereas they should be the same. Many of the additions and extensions were also wrong.

rejoicing that I can now see a number of earnest young Christian workers in my church who were then little members of my primary class.

I found then, as I find now, that three things were absolutely necessary to success in teaching, namely, quietness, order and attention. To secure quietness and order, when one is surrounded by other classes, the teacher must have an unbounded influence over the little ones in her charge—a constraining influence, which is felt by the children as soon as the teacher comes among them.

To have such an influence, the teacher must love her scholars—not merely a good-natured liking, which may manifest itself in kindly

treatment of all, even unruly ones, but a deep, true love in the heart, which is shown in every expression of the face and easily reaches the heart of the little one.

"Can I sit next to you?" asked an almost unmanageable little fellow in my class. "Oh, certainly; I love to have you," I replied. As the little hand slipped into mine, and the little face looked lovingly up at me, and love flowed from heart to heart, there was no further fear of disquietude or disorder. I am fully convinced that an entire class may be kept in order by this silent influence of love.

At such a time divine truths find easy entrance and, with perseverance, an almost sure lodgment. To show this love, however, and

present these truths, it is absolutely necessary for the teacher to "be filled with the Spirit," or her work will be in vain.

To secure attention is sometimes difficult; little ones become restless, especially at times when we are teaching a lesson that is hard to simplify. Then an interesting story that illustrates some truth will almost always bring back lost interest.

There is one story I tell that may be repeated over and over again—every Sabbath, if need be—which I have never known to fail in attracting and holding the closest attention. It is the "old, old story of Jesus and his love." Every lesson, however dull and dry, should point to Jesus and his sacrificial death. Do not fear to make it too plain; tell of the cruel mockings and scourging, the thorn-crown, the nails, and the love so wonderful, beyond the love of woman. Do not be afraid of telling it too often. There is wonderful power in it, and the children will sit as it were entranced. Try it, teachers, and do not feel discouraged because you have no separate room.—*New Jersey Sunday-school Messenger.*

## Fidelity and Success.

BY SALLY CAMPBELL.

WE were at a conference of Sunday-school teachers. The speaking was to the point of what constituted fidelity for the work. One old gentleman, a clergyman, with a kindly, lovable face, urged upon us his answer to the question. A very good answer it was, too, namely—Faithfulness. In the midst, however, of a great deal that was fine and inspiring, he declared a thing which, had I been accustomed to public speaking, I would have risen up and gainsaid on the spot. As I failed to do it then, let me write out my protest now. He said:

"We can all be faithful. We cannot all be successful, but we can be faithful."

It is not true! Thank God, it is not true! Nobody can be faithful without being successful. None of us can, by any possibility, take the earnest, Christian care of our scholars which that good man recommended and fail. Faithfulness precludes failure. To be faithful is to succeed. Faithfulness means success. Let us ring all the changes upon it, turn it over in every form and phrase until we make its sweet certainty ours.

Suppose a man shipwrecked upon a desert island. Suppose for twenty-five years he never sees the face of a fellow-being. And during all the long, lonely days he hopes and waits and trusts, with unshaken piety and patience, until death comes, and the sun rises and sets upon his bleaching bones. Will any sane man dare to say, in the face of divine justice and divine

might and mercy, that the big, sin-sick earth is no better than it would have been had the waters rolled over that isolated Christian's head when men thought they did? The mind draws back in haste from such a supposition. We cannot for an instant doubt that those twenty-five years of solitary faithfulness wrought somewhere the glory of God in the salvation of souls. We must believe that the prayers breathed by the castaway into the ears of his sole Companion had an answer in the hearts of his brethren that were in the world from which he was so totally cut off. His courage, his constancy, his resignation—he could not live them to himself. Faithfulness, however utterly it be hid from the eye of man, must, somehow, work, through the mystery of God's grace, success.

Let us not defraud ourselves of this most solid comfort in the Christian service. Prayer and pains are never thrown away. Let Paul plant, let Apollos water, doubting nothing; God giveth the increase. You and I are not Paul nor Apollos, but are we, as they, laborers together with God? Then, be we the most commonplace and limited of His saints, our lives are a success, a benefaction. I can conceive of a Sunday-school teacher toiling with his scholars in humility and love for years without, it may be possible, leading any one of them to acquaintanceship with their Lord, but I cannot conceive of such a teacher's prayers and faithfulness failing to awaken in some heart, off somewhere in the far country, the decision, "I will arise and go to my Father."

"We can all be faithful. We can all be successful."

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Are we faithful?

On a granite tablet, a monument of King Merenptah, brought to light last year by Prof. Flinders Petrie while excavating on the site of old Thebes, occurs the record that during his wars in Syria the king "spoiled the people of Israel." The date was about B.C. 1200. These brief words are important as being the first thus far found in Egypt that mention in any way, or contain any direct allusion to, the chosen people. There has been a good deal of conjecture—that certain workmen depicted on a monument were Hebrews, for instance; that Shishak's exploits in Palestine were recorded on the wall of the Great Temple of Karnak—but nothing had been expunged that showed beyond question that the Hebrews had ever come in contact with the Egyptians, until this tablet was discovered. It is to be placed in the museum at Cairo.—*Zion's Herald.*

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As a rule, ques  
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## The Teacher's Reward.

Ye shall shine as the stars in the fadeless forever,

Who turn unto Jesus the perishing here,  
Who gently are leading the lambs to the pasture  
Where floweth the water so cooling and clear.

Then prayerfully, carefully, go to your labours,  
And deal with them wisely, the souls of your care,

Never forgetting, though lofty or lowly,  
How costly a gem is the spirit they bear.

Better by far than all worldly bestowment,  
Is the reward that your service will win;  
Turning to righteousness souls of the children,  
Stooping to gather the poorest ones in.

Time, with its guerdons of honour and treasure,  
Soon will be lost in the measureless sea,  
But yonder a crown, that is starred with the glory

Of souls for thy hire, will be waiting for thee.

Then turn not thy hand from the work that's before thee;

Nor suffer thy heart to grow careless and cold;

The seeds ye are sowing with patience and prayer,  
Ere long will be waving in harvests of gold.

Not long may it be till the Master shall call thee;

Not long till the time of thy mission is o'er,—  
Then work while the day lasts, and ere the night shadow

Shall gather its gloom—and ye labour no more.  
—*Sol.*

## Misuse of Questions.

BY REV. A. H. CAMERON.

QUESTIONS are improperly used when the language employed is above the comprehension of the pupil. Thus, if a teacher asks a junior class, "Can you describe the accoutrements of the Jewish high priest?" probably not one in ten would understand the question. If, however, the question were asked, "Can you tell something about the clothing worn by the high priest," the language would be intelligible to the dullest pupil. To dazzle or to amuse ought not to be the aim of the questioner. The pupil should be more impressed with the Christlike sympathy and intense earnestness of the teacher than with his superior abilities or scholarship.

As a rule, questions should be avoided that merely require in answer, "yes," or "no." Such questions usually require little thought on the part of the pupil, and therefore fail to

educate. The answer to the question, "Was Paul a great Christian worker?" might be easily guessed at, while if the teacher asked, "What evidence have we from the writings of Paul that he was a great Christian worker?" the answer would involve some serious thought. An answer that merely affirms or negatives some truths hinted at in the question is much less valuable than any reply which is the result of independent thinking.

Irrelevant questions are improper, and should be avoided. I have known a teacher to ask a few questions merely to introduce an anecdote he wished to tell. In after years, when the anecdote would be recalled by the pupil it would be unaccompanied by the spiritual truth it was intended to illustrate.

Too many questions make the teaching tedious and the answering irksome. I once heard a teacher use up the whole half-hour allotted to the lesson study in asking questions. A careful study of the Great Teacher's method of questioning will be of immense value to the Sunday-school teacher. Jesus' interviews with His disciples, with the Pharisees, and with those who came to Him for healing or instruction are often marked by questions that only the Great Teacher could ask. Instead of preaching a long sermon on humility to His disciples, He asks the pointed question, "Which of you by taking thought can add a cubit to his stature?" Again, rather than give a lengthy discourse on political economy, He points to the tribute money and asks the Pharisees, "Whose is this image and superscription?" And their answer prepares the way for His impressive reply. When blind Bartimeus comes and cries for mercy, the Master asks that large-hearted question, "What wilt thou that I do unto thee?" The divine hand seems to lift trouble from the blind man's heart, and he responds with the one great desire of his life, "Lord, that I may receive my sight."

"THE Catechism is not studied in our Sunday-school." These words came in a letter to us last week. Suppose that in the day school arithmetic should be omitted—or at West Point, instruction in gunnery should be left out. Without a knowledge of the catechism, a boy or girl has not the best preparation to resist the temptations which shall meet us.  
—*Christi in Observer.*

PROF. SALMOND, of Scotland, said recently, "There is a very cheap way of speaking of catechisms. Luther and Calvin knew their value, and spared no pains to prepare them for their own lands. No one who understands what the catechism has been in the history of the Church would ever speak slightly of it."  
[Our own catechism will shortly be ready, and we hope will give a great impetus to the study of Christian doctrine.—*Ed.*]

## Housecleaning.

HOUSECLEANING in the Sunday-school department? Certainly, for a new year of work is opening, and this is a very important subject. One may think of a literal broom flourished in the air, urged like a battering-ram into all corners and driving before it every dust-heap. We do mean this in part. The house of God, in every part, should be tidy. Carpet-shaking and whitewashing and floor-sweeping may need to be done, and the paint brush may ask for handling. There has been much stir of public sentiment in Boston about the sanitary condition of the day schools. Sunday-schools may need a vigorous application of the sanitary broom. There may be corners about the building where disease may hide; apply the broom.

Now carry the broom throughout the Sunday-school organization these fall months. Overhauling now, improvement to-day, will affect the history of the entire year. The broom may be needed in the library. Are there old books, torn, mutilated, dirty? They are past service and may stand in the way of the school's progress. A broom may be needed to sweep some new books in as well as to sweep dirty old ones out. Keep the library clean, bright, attractive. Send for the latest book catalogue published by this house. A library well sustained will be felt all the year round as a sustainer. Build it up and it will help build up the school.

Take the broom into the song department. Bright, cheerful singing pays. Don't drop a worthy old tune; welcome a new one. Don't the scholars sing? Perhaps there is dust in the scholars' throats and the broom is needed there. They have grown careless, and you fear that their throats may be choked hopelessly. How about the leader of the singing? You need a magnetic man or woman, skilled in song, that can arouse and maintain a school interest in songs. Think it over. Music pays. Send this way for our song-books.

Take the broom into the department of lesson helps. You need to get rid of poor ones and secure the best at once. Can you improve on those offered by your own Church?

Has any dust got in among the wheels of the teaching machinery of the school, the choking debris of an indifference to a teacher's duties? In any instructor do "peculiarities" abound, and does grace too little abound? Is some one conspicuous, not by presence, but absence? Here are faults that certainly need an application of the "broom." How to apply is a matter of moment. One may need more grace and tact for the gentle expulsion of faults than

courage for the introduction of merits. In the spirit of the Master strive for improvements. Love can correct where anything like discipline fails. If a superintendent, be what you want your teachers to be—prompt, diligent, a consecrated man or woman.

There is another place to be inspected—the home; and you would like to reach the parents who send their children to school and whose co-operation you must have. Dust is on those wheels. How get the broom in a place that is not Sunday-school and yet helps make it? Let the teachers call at the homes. Get the pastor to preach a sermon on the subject. A famous place, the pulpit, to do some grand sweeping.

Now there is one other place to be visited—this heart here, in this breast. Get the broom in there! O, the need of sweeping inside the human heart! There is cleansing to be done! Ah, the foot of the cross is the place where we all must get, and love and faith begin their gentle but thorough work. It is here set down last, let the last stand first, though, and this human heart, just here, in the breast here, be swept clean for the Master's presence and the Master's work.—*Sunday-school Journal*.

## Book Notices.

*A Year's Sermons.* By S. D. McCONNELL, D.D., author of "Sermon Stuff," "Sons of God," etc. 12mo. Cloth binding, pp. 310. Price, \$1.25. Thomas Whittaker, 2 and 3 Bible House, New York. Methodist Book Rooms, Toronto, Montreal and Halifax.

Under a most modest title we have in this volume a collection of fifty-two remarkable sermons. Dr. McConnell's originality stands unquestioned. His marked ability in the "art of putting things" is exceedingly attractive, and in nothing that he has written is this ability more apparent than in this volume. These sermons, in their present form, were never delivered. They were prepared weekly, during a year, for the editorial pages of a secular newspaper in Philadelphia. Each sermon is short and to the point, and is couched in a language which is always readable. Whilst they are reverent, they are plain, clear and incisive.

Their titles are such as are calculated to excite the attention, without any attempt at sensationalism. For example: "The Market Value of a Soul," "A Liasion with the World," "Sinning by Proxy," "The Tyranny of Business," "Revelation and Man's Capacity" and a score of others equally striking. The volume is dedicated "to the congregation outside the Church, that people who are the fascination and the despair of the preacher, this volume is with hopefulness and doubtfulness inscribed."

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*Books for Bible*  
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*The Comprehensive Scripture Lesson Scheme.* The teacher's catechising Bible the Acts of the Apostles. By the REV. CHAS. NEIL, M.A., Vicar of St. Mathias Poplar. London: James Nisbet & Co., 21 Berners Street. Toronto: Wm. Briggs. Price, 70 cents.

The lessons for a good part of the year of 1897 will be on the life of St. Paul. Already the publishers are issuing books for the study of this important theme. One of these which has much to commend it is the book above mentioned. The special note of this book is what the author calls the structural display and self-interpreting edition of the revised version of the Acts of the Apostles. By means of black letter and italic heads and sub-heads and printing the text in bracketed sections, the logical connection and inter-dependence of the clauses are very clearly shown. To this is added a synopsis of the Acts of the Apostles, with maps of St. Paul's missionary journeys.

*Christianity Vindicated by its Enemies.* By DANIEL DORCHESTER, D.D. New York: Hunt & Eaton. Toronto: Wm. Briggs.

Dr. Dorchester is well known for his valiant services rendered Christianity by his great work on "The Problem of Religious Progress," one of the best antidotes to pessimism and infidelity which has ever been published. In the present little volume he presents a subject of vast scope and importance in a very condensed form. It cannot fail to be of much value, especially to young people who are brought into contact with the varied forms of skepticism.

*Books for Bible Students.* Edited by the REV. ARTHUR E. GREGORY; "Scripture and its Witnesses." By PROFESSOR S. J. BANKS. London: Charles H. Kelly. Toronto: Wm. Briggs.

The Wesleyan Conference Office, London, is issuing an admirable series of books which will be of great value, not only to the large class of ministers and local preachers, but to Sunday-school teachers and thoughtful Bible readers everywhere. The witness of Scripture to itself is cited from prophecy, from the life of our Lord, from history from miracles, from the resurrection of Jesus, and most potent of all, the witness of personal experience.

*The Divine Parable of History, a Concise Exposition of the Revelation of St. John the Divine.* By H. ARTHUR SMITH, M.A., of the Middle Temple, Barrister-at-Law. London: Charles H. Kelly. Toronto: William Briggs.

The Book of Revelation is one of the most important yet one of the most difficult portions of Holy Scripture. Its prophecies seem to us like the instructions we used to get in threading the little-known parts of Canada many

years ago—very difficult to follow, yet plain enough after once being over the route; so the prophetic parts of this book seem to us not to give us a key to the future, but to be a perpetual testimony of the divine inspiration of the Word of God after events shall have taken place. So many varying and false interpretations of the book have been set forth, that it is only with modesty that one can venture to speak on this subject. Our author gives his own interpretation, the comments on the historical part striking us as an exceedingly judicious interpretation. Of the prophetic part we cannot speak so confidently. The fall of Babylon we think is judiciously shown to refer to the destruction of pagan Rome, instead of, as is sometimes assumed, to Papal Rome.

*Books for Bible Students.* Edited by the REV. ARTHUR E. GREGORY; the "Books of the Prophets." By G. G. FINDLAY, B.A., Vol. 1. London: Charles H. Kelly. Toronto: Wm. Briggs.

This is the first of three volumes in which it is intended to furnish a continuous historical introduction to the Books of the Prophets. Its method is that of comparative and historical inquiry—what is known as "the inductive method." "We shall ask of each prophet," says the author, "who and what he was, and what he meant to say to the men of his time; and we shall further ask, how he stood related to his fellow prophets, and what part he took in the common cause and the collective work of the prophetic order." The present volume comes down to the fall of Samaria, and treats of the pre-Assyrian age, the Assyrian-Israelite age and the Assyrian-Judean age. The method of the writer is eminently judicious and judicial. He summarizes the best conservative thought on this important subject. The inductive method is unquestionably the only proper and scientific method.

*The Testimony of History to the Truth of Scripture, Historical Illustrations of the Old Testament, gathered from Ancient Records, Monuments and Inscriptions.* By REV. GEORGE RAWLINSON, M.A., Camden Professor of Ancient History, Oxford; author of "The Seven Great Oriental Monarchies," etc., with additions by PROF. HORATIO B. HACKETT, D.D., LL.D., and a Preface by H. L. HASTINGS, Editor of *The Christian*. Boston: H. L. Hastings, Scriptural Tract Repository. Toronto: William Briggs.

Mr. Hastings has the distinction of having issued more books of an anti-infidel character than any publisher whom we know. Some hundred tons of his anti-infidel literature have been published. Rawlinson's great works on the ancient monarchies are a classic. The substance of these, in their Biblical illustrations, are here condensed into a handy volume and brought within the reach of the million.

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN OLD TESTAMENT HISTORY—CONTINUED.

B. C. 1015.]

LESSON I. SOLOMON ANOINTED KING.

[Oct. 4.]

GOLDEN TEXT. Keep the charge of the Lord thy God, to walk in his ways.

1 Kings 2. 3.

## Authorized Version.

1 Kings 1. 28-39. [Commit to memory verses 28-30.]

[Read chapter 1.]

28 Then king Da'vid answered and said, Call me Bath'she-ba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Is'ra-el, saying, Assuredly Sol'o-mon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath'she-ba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king Da'vid live forever.

32 And king Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Ben-a'iah the son of Je-hoi'a-da. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Sol'o-mon my son to ride upon mine own mule, and bring him down to Gi'hon:

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Is'ra-el: and blow ye with the trumpet, and say, God save king Sol'o-mon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Is'ra-el and over Ju'dah.

36 And Ben-a'iah the son of Je-hoi'a-da answered the king, and said, Amen: is the Lord God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Sol'o-mon, and make his throne greater than the throne of my lord king Da'vid.

38 So Za'dok the priest, and Na'than the prophet, and Ben-a'iah the son of Je-hoi'a-da, and the Cher'eth-ites, and the Pe'leth-ites, went down, and caused Sol'o-mon to ride upon king Da'vid's mule, and brought him to Gi'hon.

39. And Za'dok the priest took a horn of oil out of the tabernacle, and anointed Sol'o-mon. And they blew the trumpet: and all the people said, God save king Sol'o-mon.

## Revised Version.

28 Then king Da'vid answered and said, Call me Bath'she-ba. And she came into the king's presence, and stood before the king. And the king sware, and said, As the Lord liveth, who hath redeemed my soul out of all adversity,

30 verily as I sware unto thee by the Lord, the God of Is'ra-el, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this

31 day. Then Bath'she-ba bowed with her face to the earth, and did obeisance to the king, and

32 said, Let my lord king David live forever. And king David said, Call me Za'dok the priest, and Na'than the prophet, and Ben-a'iah the son of Je-hoi'a-da. And they came before the king.

33 And the king said unto them, Take with you the servants of your lord, and cause Sol'o-mon my son to ride upon mine own mule, and bring

34 him down to Gi'hon: and let Za'dok the priest and Na'than the prophet anoint him there king over Is'ra-el: and blow ye with the trumpet,

35 and say, God save king Sol'o-mon. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be prince

36 over Is'ra-el and over Ju'dah. And Ben-a'iah the son of Je-hoi'a-da answered the king, and said, Amen: the Lord, the God of my lord the

37 king, say so too. As the Lord hath been with my lord the king, even so be he with Sol'o-mon, and make his throne greater than the throne of

38 my lord king Da'vid. So Za'dok the priest, and Na'than the prophet, and Ben-a'iah the son of Je-hoi'a-da, and the Cher'eth-ites and the Pe'leth-ites, went down, and caused Sol'o-mon to ride upon King Da'vid's mule, and brought

39 him to Gi'hon. And Za'dok the priest took the horn of oil out of the Tent, and anointed Sol'o-mon. And they blew the trumpet: and all the people said, God save king Sol'o-mon.

**TIME.**—B. C. 1015. **PLACE.**—Jerusalem. **ENVIRONMENTS.**—Adonijah was the eldest living son of David after Absalom's death. He conspired with Joab, the general of the army, and with Abiathar, the high priest, to make himself king, and if it had not been for the prompt action of Nathan and the power of Bathsheba over the

aged King David, his plot might have succeeded. Adonijah prepared a feast near Jerusalem in honor of his accession to the throne, but David, being told of this rebellion, acted with a promptitude which would have saved him much sorrow if it had been exercised in Absalom's day. Adonijah was not unlike Absalom in character.

[Oct. 4.]

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## QUESTIONS

## 1. The Old King

Who was the old king?

Who plotted to kill him?

Who sought to kill him?

For whom did he do this?

In whose name did he do this?

What was that promise?

What did he do to the king?

What did Bathsheba do?

Whom did the king love?

Where did he go to be anointed?

What were they to do?

Whose throne was he to sit upon?

Over whom was he to be king?

## 2. The Young King

Who answered the king?

What was his promise?

What was the promise concerning the king?

Who went with the king to be anointed?

With what mark were they to be anointed?

Who anointed the king?

What was the result of the anointing?

What indicates that the king was anointed?

(Verse 40.)

Who heard the king's voice?

(41-49.)

Where did Adonijah go to be anointed?

What pledge did he give?

What was David's response?

(GOLDEN TEXT.)

**HOME READINGS.**

- M. A mother's request. 1 Kings 1, 15-27.  
 Tu. Solomon Anointed King. 1 Kings 1, 28-39.  
 W. A danger averted. 1 Kings 1, 41-49.  
 Th. David's prayer for Solomon. Psalm 72.  
 F. A prosperous king. 1 Chron. 29, 20-30.  
 S. The Prince of peace. Isa. 9, 1-7.  
 S. Everlasting dominion. Dan. 7, 9-14.

**LESSON HYMNS.**

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy.

No. 141, New Canadian Hymnal.

My Shepherd will supply my need.

No. 108, New Canadian Hymnal.

A charge to keep I have.

**QUESTIONS FOR SENIOR SCHOLARS.****1. The Old King, v. 28-35.**

- Who was the old king?  
 Who plotted to succeed David? (Verses 5-10.)  
 Who sought to thwart this plot? (Verses 11-14.)  
 For whom did David first call?  
 In whose name had he made to Bathsheba a promise?  
 What was that promise?  
 What did he now say that he would do?  
 What did Bathsheba do and say?  
 Whom did the king then summon?  
 Where did he send them, and with whom?  
 What were they told to do at Gihon?  
 Whose throne was Solomon to occupy?  
 Over whom was he to rule?

**2. The Young King, v. 36-39.**

- Who answered King David, and in what words?  
 What was his prayer for Solomon?  
 What was the meaning of Solomon's name, and the promise connected with him? (1 Chron. 22, 9, 10.)  
 Who went with Solomon to Gihon?  
 With what mark of royalty did Solomon go?  
 Who anointed the new king?  
 What was the response of the people?  
 What indicates the great joy of the people? (Verse 40.)  
 Who heard the rejoicing with fear? (Verses 41-49.)  
 Where did Adonijah seek safety? (Verse 50.)  
 What pledge did Solomon give him? (Verse 52.)  
 What was David's charge to the new king? (GOLDEN TEXT.)

**Practical Teachings.**

How does this lesson show—

1. The fruitlessness of schemes against God's plans?
2. The duty of faithfulness to promises?
3. Wherein Solomon illustrates Christ as king?

Where are we taught—

1. To keep our promises?
2. To pray for our rulers?
3. To rejoice over good rulers?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Verses 28-35.**

28. Who was sent for by David?
29. What was the usual form of a Hebrew oath? What had God done for David?
31. Why was Bathsheba thankful?
32. What three orders were to unite in crowning Solomon?
33. Who else was to accompany them? Of what was Solomon's riding upon the king's mule a sign? When was the coronation to take place?
34. When were kings anointed? For what were trumpets used?
35. Is it usual for a new king to take office during the lifetime of his predecessor?

**2. Verses 36-39.**

36. Was David's choice accepted?
37. Was the prayer that Solomon should be greater than David answered?
39. Out of what tabernacle was the oil brought? What did the people's joy indicate? Name three parties who united in giving the throne to Solomon.

**Teachings of the Lesson.**

We should own God's goodness in bringing us through difficulties. Solemn promises should not be lightly broken. Plans are best when they meet with God's approval. God will qualify us for the office to which he calls us. Hindrances which stand in the way of our reaching the place for which we are fitted will be set aside.

**QUESTIONS FOR THE YOUNGER SCHOLARS.**

- Who chose Solomon to be king of Israel?  
 Whose son was he?  
 What did an older son of David's try to do?  
 Was this right?  
 What did it show in Adonijah? **A selfish, disobedient heart.**  
 What did King David do when he heard of Adonijah's plan?  
 Who was Bathsheba?  
 Whom did he call to carry out his orders?  
 What did he tell them to do?  
 Why were they glad to do it?  
 Upon what did Solomon ride?  
 To what place did he go?  
 Who went with him?

What was kept in Gihon?  
 With what was Solomon anointed?  
 Why was a horn of the oil used?  
 Why was the trumpet blown?  
 What did the people cry?

### Something to Remember—

God has chosen me to be his child,  
 I ought to choose him to be my King.  
 God says, "Choose ye this day whom ye will  
 serve."

## LESSON OUTLINE.

BY J. L. HURLBIT.

### Solomon as a Type of Christ.

#### I. THE PROMISED KING.

*Even as I swear.* v. 28-31.

Thou art my son. Psalm 2. 7.

A king shall reign. Isa. 32. 1, 2.

#### II. THE ANOINTED KING.

*Anoint him there.* v. 32-34.

With my holy oil. Psalm 89. 20.

God anointed Jesus. Acts 10. 38.

#### III. THE ESTHROINED KING.

*Sit upon my throne.* v. 35.

Upon my holy hill. Psalm 2. 6.

All power is given. Matt. 28. 18.

#### IV. THE OPPOSED KING.

*Adonijah heard it.* v. 41-43.

Why do the heathen rage? Psalm 2. 1-3.

We will not have this man. Luke 19. 14.

#### V. THE VICTORIOUS KING.

*Afraid, and rose up.* v. 49, 50.

All kings shall fall down. Psalm 72. 9-11.

Break in pieces and consume. Dan. 2. 44.

#### VI. THE MERCIFUL KING.

*If he will show.* v. 51-53.

Shall deliver the needy. Psalm 72. 12-14.

Grace, mercy, and peace. 1 Tim. 1. 2.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY.

### General Statement.

Our last lesson was from the Book of Proverbs, a large portion of which has, in all ages, been credited to the pen of Solomon. The lesson before it was from the famous psalm in which David summarizes his career as God's servant, supposed to have been written in the dawn of his triumph as king, and rewritten at life's close. The lesson of September 6 gave us David's charge to Solomon to build a house for the God of Israel—a charge which was made in the old age of David, but after Solomon had been enthroned. Our lesson to-day concerns the enthronement of Solomon, and therefore antedates Lesson X of the last Quarter (September 6); if we would be as nearly chronological as possible we must link it to Lessons VIII and IX, the accounts of Absalom's attempted usurpation of the throne, and of his violent death. Between those sad events and the incidents of this lesson hardly more than nine years passed. But now another of David's sons, Adonijah, the eldest living son after Absalom's death, conspired to make himself king. In some regards this second rebellion was more dangerous than that of Absalom, for, united with Adonijah were Joab, the great general, and Abiathar, the chief priest. David, who still possessed a good share of vigorous manhood when Absalom rebelled, had now completely broken down, and lay helpless in his old age. Yet when Nathan informed him of the conspiracy he acted with a promptitude worthy of his prime. Nathan clearly saw that Bathsheba, more impressively than anyone else, could break the news to the king. She held a place of distinguished honor in court as David's favorite wife and as mother of the chosen heir to the throne, and if Adonijah succeeded he would doubtless put both Solomon and Solomon's mother out of the way. The prophet promptly seconded the queen's words. The conspiracy was successful at the outset, and already a coronation feast was prepared at Enrogel. But while the echoes of the trumpets of Adonijah's followers are still ringing in the ears of his guests another procession approaches, a procession of the king's bodyguard led by Zadok the priest, Nathan the prophet, and Benaiah the warrior. They proclaim Solomon king in the name of David, and so great was the power of that name that Adonijah's guests promptly dispersed and sought their own safety, and he fled to the altar and begged for his life, while the crowds shouted, "God save King Solomon."

**Verse 28. King David answered and said.** To Nathan the prophet, who was an accomplished man of affairs as well as a seer. So soon as he understood Adonijah's plans, and noted his fellow-conspirators and whom he had ignored, he

sent Bathsheba, the mother of Solomon, to remind David of his promise and oath concerning Solomon. To heighten the dramatic effect "while she yet talked with the king" Nathan himself came in, and, assuming that Adonijah was acting according to

David's plans, not having told for succession, when Nathan answered Nathan. **Call me Bathsheba.** The name of his decision of body, his name. (1) Without prejudice, either side.

**29. As the king said.** The most honest form of a **hath redeemed me.** He intended to intend so true to him David's liverance out of the fall, and they were of gratitude. (2) *also, out of all* customary at that successor from an

**30. Even as** no record of this remembered by David. **This** promptitude is his David's lifelong aimed he acted.

**31. Bowed** in accordance with court. **Let my ever.** Hyperbolic stand use through special fitness in the earnest desire that readily be interpreted for David's death.

**32. Call me.** the three men who actively at the head of the theory—the for Abiathar had chief of the warriors in league with Adonijah. **Nathan,** withdrawn when Nathan dined when Bathsheba

**33. The servant** bodyguard, which, custom, seems to have mercenary soldiers, of which was the origin of the Janissaries. From the guard was divided in names which are interpreted as "execution more probable than the Pelethites we know lived south of the Philistines that these

David's plans, modestly reproached the king for not having told the prophet of the Lord his plans for succession. Bathsheba had retired, doubtless, when Nathan entered, and, instead of directly answering Nathan, David "answers and says," **Call me Bathsheba.** The quickness and firmness of his decision shows that, in spite of weakness of body, his mind and will were working well. (1) *Without promptitude and vigor no success can be secured, either secular or spiritual.*

**29. As the Lord liveth.** This was the commonest form of oath among the Israelites. **That hath redeemed my soul out of all distress** is added to intensify it. To that God who had been so true to him David would now be true. His deliverances out of straits and dangers were wonderful, and they were constantly in his mind as causes of gratitude. (2) *Has not God redeemed our souls, also, out of all distress? It seems to have been customary at that time for the king to choose his successor from among his sons.*

**30. Even as I swear unto thee.** We have no record of this earlier oath, but it was distinctly remembered by Nathan, by Bathsheba, and by David. **This day.** In this little phrase of promptitude is hidden a large part of the secret of David's lifelong success. So soon as he determined he acted.

**31. Bowed with her face to the earth.** In accordance with the elaborate ceremony of the court. **Let my lord king David live forever.** Hyperbole and exaggeration are in constant use throughout the East. But there was a special fitness in this phrase now, for Bathsheba's earnest desire that Solomon should reign might readily be interpreted by her enemies as a desire for David's death.

**32. Call me.** David demands the presence of the three men who henceforth were to stand respectively at the head of the three great departments of the theocracy—the chief of the priests, **Zadok**, for Abiathar had gone over to the enemy; the chief of the warriors, **Benaiah**, for Joab was also in league with Adonijah; and the chief of the prophets, **Nathan**. Note that as Bathsheba had withdrawn when Nathan entered, so Nathan retired when Bathsheba entered.

**33. The servants of your lord.** The king's bodyguard, which, in accordance with Asiatic custom, seems to have been made up of foreigners, mercenary soldiers, or, more likely, slaves. Similar was the origin of the Mamelukes and the Janissaries. From verse 35 we infer that this guard was divided into Cherethites and Pelethites, names which are interpreted by Gesenius to mean respectively "executioners" and "couriers;" it seems more probable that they were foreign tribal names. The Pelethites we know to have been a people who lived south of the Philistines. It was not for mere ostentation that these soldiers were thus mustered

around young Solomon; Joab was on the other side, and there never seemed greater need to be prepared for hard fighting. **Mine own mule.** To use anything set aside for the king's use was regarded almost as an assumption of royalty. When Pharaoh would honor Joseph he made him "ride in the second chariot which he had." When Ahasuerus would honor Mordecai he was set on "the horse the king rideth upon." **Bring him down to Gihon.** Gihon was a place in the low ground on the east side of Jerusalem. It has been supposed, as we have already intimated, to be about one hundred yards from the place where Adonijah and his friends were feasting. (3) *While trusting in God David used his utmost discretion; so should we.*

**34. Let Zadok the priest and Nathan the prophet anoint him.** Anointing was the sacred part of the coronation ceremony. It was emblematic of the divine installation, the outpouring of gifts from above upon the new king. And that is why the chief of the priests and the chief of the prophets together performed the ceremony, while the head of the military forces, though himself a priest by birth, had no part. (4) *In all thy ways acknowledge Him, and he shall direct thy paths.* **Blow ye with the trumpet.** The formal announcement of the great event. Trumpets were used for similar purposes by Absalom, by Jehu, by Joash, and by others.

**35. Come up after him.** To march in stately fashion, the young king at the head of the procession. **Sit upon my throne.** Not so much as David's successor as David's partner in royalty. **I have appointed him.** Under divine direction. **Ruler over Israel and over Judah.** "Ruler" should be "prince," "Israel" and "Judah" were like two monarchies united under the sway of one monarch. Neither of these great divisions ever lost its identity.

**36. The Lord God of my lord the king say so.** A beautiful prayer. (5) *The craftiest statesmen and the bravest soldiers cannot bring to pass that which is contrary to the will of God.*

**37. Make his throne greater than the throne of my lord king David.** This prayer was fulfilled (1 Kings 3. 11, 12). Such a prayer could never arouse the jealousy of an affectionate father.

**38. The Cherethites, and the Pelethites.** Read carefully the note on verse 33.

**39. A horn of oil.** The Hebrew has the horn. There was sacred oil preserved with other holy things in the tabernacle for occasions such as this. **All the people said, God save King Solomon.** So now Solomon was confirmed in his office by the suffrages of his people. He was first selected by David under divine direction, then anointed by the priest and prophet, then "ratified" by the citizens of Jerusalem.

## CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D.D.

**Verse 28. Then.** This was after the events described in the first part of this chapter, which should be read in order to gain a clear understanding of the subject under discussion. The exact time is not known, but it is supposed to have been about 1015 B. C. when David was, according to Josephus, seventy years of age. (Compare 2 Sam. 5, 5, and 1 Kings 2, 11.) **Call me Bathsheba.** It seems from this that, when Nathan entered, Bathsheba left the chamber of the king. This was demanded by court etiquette, and, besides, it was policy for the prophet to see the king alone. David did not suspect the plan agreed upon. (See verses 11, 12.)

**29. And the king sware.** This is the renewal of an oath made to Bathsheba (verse 13), but when and under what circumstances is nowhere recorded. Indeed, it may have been nothing more than a secret promise to Bathsheba. **As the Lord liveth.** A very common formula of swearing among the Hebrews. (See Judg. 8, 19; Ruth 2, 13; and very often in the books of Samuel.) The meaning is that nothing is more certain than that Jehovah lives, but sure as that is, so certain is it that the one swearing will not break his oath. **Redeemed my soul.** David uses the same language in 2 Sam. 4, 9. "Delivered me" or "saved my life" would be a better translation of the Hebrew. David was eminently pious; he recognized God's hand in all his lifework. He had been in so many difficulties, great and fearful, that none but God could have saved him.

**31. Did obeisance.** She prostrated herself and bowed to the ground; this was in keeping with oriental custom. The same Hebrew word is often rendered in our versions, "to worship." Indeed, the adoration paid a king and that paid to God could scarcely be distinguished in eastern countries, since the king was regarded, if not divine, yet as the representative of God. **Let my lord king David live forever.** This is a specimen of oriental politeness, which in this case had no sincerity about it, for Bathsheba knew well that David was on the verge of the grave. Such exaggerated forms of politeness were also quite common among the Babylonians and Persians. (See Dan. 2, 4; 3, 9; 5, 10; 6, 21; Neh. 2, 3.)

**32. Call me Zadok.** After the death of Saul, Zadok and Abiathar held the high priest's office conjointly; the former at Jerusalem, and the latter at Gibeon (1 Chron. 16, 39). When Abiathar, in consequence of his having sided with Adonijah, was deposed and banished, Zadok assumed full control. **Nathan.** One of the famous men during the reign of David, a great friend of Bathsheba and Solomon, and believed by some to have acted as the latter's tutor. **And Benaiah.** He was also

of priestly origin, though at this time captain of the king's bodyguard, comprising the Cherethites and the Pelethites. These three men were regarded as the leading men in the state, hence it was very significant that they should be summoned into David's presence, so as to hasten the coronation of Solomon.

**33. Take with you the servants of your lord.** From verse 35 it seems that the servants here mentioned were the Cherethites and Pelethites. If others were included, it is not so recorded. (See, however, 2 Sam. 20, 6, 7.) **To ride upon my mule.** This would be equivalent to a formal proclamation that Solomon was king in accordance with his father's will and consent. To be allowed to ride upon the king's beast or in his chariot was a token of great honor. (See Gen. 41, 43; 2 Kings 10, 16; Esther 6, 8.) **Gihon.** The exact location is not known. There was a spring of this name on the western side of Zion (2 Chron. 32, 30). It has been conjectured that this spring might have given its name to the entire valley. Many locate Gihon in the valley of Jehoshaphat east of the Kedron.

**34. Let Zadok the priest and Nathan the prophet.** Here the priest and the prophet, the regular minister and the evangelist, unite to anoint the new king. It is quite certain that all the Hebrew kings were thus inducted into office; the ceremony of anointing is not mentioned except in a few cases, as of Saul, David, Solomon, Jehu, Joash, and Jehoahaz. Some think that anointing was done only in cases where there was a question about the legality of the inauguration. When, however, a son succeeded his father, anointing was not usual. At least, this is the teaching of the Jewish rabbis. Prophets were sometimes anointed (1 Kings 19, 16); also the high priests (Exod. 40, 15). **Blow ye with the trumpet.** So that the fact might become generally known. Whether this was always done when the king was inaugurated is also an open question. It was done when Absalom assumed royal power (2 Sam. 15, 10), as well as when Jehu was proclaimed king (2 Kings 9, 13). **God save King Solomon.** The Hebrew reads: "May the king Solomon live." A current phrase like the English "Long live the king."

**35. Then ye shall come up after him.** You shall lead the procession of Solomon's supporters who were to bring him up to the royal palace on Zion. **He shall come and sit upon my throne.** David wanted to make sure of this during his lifetime; he was driven to this by the undue haste of Adonijah, as well as by the entreaties of Bathsheba and her followers. We have no means of knowing how long Solomon was co-regent with his father. **Prince over Israel and Judah.** Over the entire kingdom, so that

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none should regard Adonijah as ruler of any portion. There were at all times petty jealousies between the tribes, especially between Judah and the rest. It required a great king like David or Solomon to unite them all and to keep them together.

### 36. Benaiah . . . answered the king.

Benaiah was a great friend of Solomon. He was firm and loyal during the conspiracy of Adonijah and was subsequently rewarded by being made commander-in-chief instead of Joab, who had joined the party of Adonijah. (See chap. 2, 28-34.) Why Benaiah alone is said to have answered is not clear. We must, however, remember that upon him, as captain of the host, rested the responsibility of executing the order of the king. Amen. The word "amen" means true, sure, or, used adverbially, certainly. The English phrase, "So let it be," expresses the Hebrew idea. **The Lord, the God of my lord the king, say so too.** The verb in the original is in the imperfect tense, and the clause may be freely rendered: "Thus let or may Jehovah the God of my lord say, that is, may Jehovah also approve your words and our actions."

### 37. As the Lord hath been with my lord.

In spite of David's shortcomings and very grievous sins Jehovah had been his God, and though he went very far into sin he never utterly forsook God, but his penitence was deep and sincere. Though he wandered away, yet he returned to the Source of all good. What a blessing it is to have God with us, to be on the side of God and the truth! If God is with and for us, who can be against us? (See Gen. 28, 3; Exod. 3, 12; Josh. 1, 5; 1 Sam. 20, 13.) **And make his throne greater,** etc. This wish was doubtless sincere, and was fulfilled by Jehovah. (See 3, 11, ff.) For the greatness and glory of Solomon see the tenth chapter of this book and 2 Chron. 9, 1, ff.)

**38. Cherethites.** These were most probably the descendants of some Cretes who had emigrated to the mainland and settled in southern Philistia (1 Sam. 30, 14), with whom David, while a fugitive from Saul, had formed an alliance. **Pelethites.** This word is always used in connection with Cherethites; the supposition that they were the same as the Philistines is probable both from a philological and etymological standpoint. There are those, however, who deny the philological connection between the two names. The theory that these two words are both appellatives, Cherethites meaning "executioners" and Pelethites "couriers," has been abandoned by most scholars.

**39. The horn of oil.** Not a horn, but the well-known horn, or, still more literally, horn of the oil, that is, the oil-horn. (For a description of the holy oil which was used for anointing purposes see Exod. 30, 22-31.) It was regarded as very sacred, and the law required that it should be kept in the tabernacle (Exod. 31, 11, and 1 Chron. 15, 1). **The tent.** Tent is a much better rendering than "the

tabernacle" of the Authorized Version, especially since the latter has a technical and well-defined meaning. The tent to which reference is here made is that on Mount Zion under the care of Abiathar, and not that at Gibeon where Zadok presided (1 Chron. 15, 39). It is not necessary to think with Lumby, who believes the oil to have been brought from Gibeon, that "all that was most sacred would be kept here," for the ark itself was at Jerusalem in the tent built for it, where also we have every reason to believe the holy oil would be kept. Besides, it is not probable, since Solomon was anointed in great haste, even while Adonijah and his followers were banqueting (cf. verses 10 and 41) that there would have been time to send a messenger to Gibeon. Theius and some others would change Gihon, in verse 34, to Gibeon and thus avoid all discussion. There is no reason whatever for such a change.

## Thoughts for Young People.

### Lessons concerning the Kingdom of God.

**1. God's kingdom is under God's direct care.** (Verse 30.) As Solomon's kingdom was the subject of God's gracious promise, so is that kingdom for whose coming we daily pray. Men may care more for the triumph of party than for the triumph of God's cause; even the Church at times may show more zeal in reaching after secular eminence than in reaching after spiritual power; but God cares for his own.

"Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain;  
Gates of hell can never  
'Gainst that Church prevail;  
We have Christ's own promise,  
And that cannot fail."

**2. God's kingdom requires for its establishment all the energy of man.** (Verse 32.) God is able to do without human agency, but he has made us to be his agents. If we want divine doctrines to prevail, we must preach them. If we want godlike deeds to be performed, we must do them. If we want Christlike sacrifices to be made, we must make them. If we want the Lord's Prayer to be answered, God's name to be hallowed, his kingdom to come, and his will to be done on earth as it is in heaven, we must set to work ourselves to answer it. Each of us should be as good a warrior in our King's behalf as was Benaiah, who offered his prayers and wielded his sword with equal promptitude and effectiveness.

**3. God's kingdom harmonizes the form and experiences of religion.** True religion always has two aspects, the external and the internal, that which is best represented by Zadok, and that which is

best represented by Nathan. Let the first tendency work exclusively, and we will develop ecclesiastical form, cold and dry, enlivened only by superstition. Repeatedly some branch of the Church of Christ has come under the influence of Zadok without any Nathan to guard it. But if, on the other hand, we allow the emotional part of religion to have full sway without any regard to form and practical goodness, we shall have fanaticism. Nathan will not lead in Zadok. The Christian Church requires all three—the prophet of God, whose divine insight gathers from the means of grace nourishment for spiritual life; the priest of God, who is careful of all forms and ceremonies of religion and rectitude in conduct; and the soldier of God, who proposes by divine help to conquer the world for his Master.

4. *God's kingdom brings confusion to the plans of selfish men.* For selfish men always neglect to count God in their schemes. They know they have not his approval and they make the terrible mistake of ignoring him.

5. *God's kingdom ushers in an era of peace and prosperity.* All the promises of the beatitudes belong to the citizens of the kingdom of God.

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Verse 28. No one in oriental lands is supposed to enter into the presence of a sovereign without being called by the king himself. It will be remembered that not even might a wife come into the room where the king was, and Esther knew that she was violating that law at peril of her life when to save her nation she went unsummoned to carry personally her petition to Ahasuerus. The Chinese emperor is held in such awe that not even all the embassies of the powerful Christian nations combined were allowed to see and talk with him, all business being conducted through Chinese officials. Not even yet is it possible to gain access personally by all the powerful potentates of the world even when they meet to negotiate treaties between their nations and China.

Verse 29. David had sworn that he would make Solomon king after him. David's oath defines the Supreme Ruler as the God who had delivered in the perils of a long life. There were many phrases commonly used by Hebrews to specify what God they were swearing by, such as "The God of Abraham judge," "As the Lord liveth." The underlying principle of the oath was "God do so to me and more also," which was understood to mean that the party appealed to the highest deity known to them, to send curses upon them suitable to their perfidy, if they did not tell the whole truth or fulfill the promise made by them to another. The heathen appealed to their own gods, just as in India

the British government compels the Hindus to swear by the holy Ganges River, not by the Christian's God, since they do not worship nor stand in awe of him. They are not allowed to kiss the Bible. An oath taken by Hindus, by kissing the Book, would not be of any worth.

David's oath was a solemn one. He designed that Solomon should succeed him to the throne, but fearing that his purpose might be frustrated after his death, as the rebellion of Adonijah threatened even now, he determined to abdicate the throne at once in Solomon's favor. David had the right to name his successor, absolutely without any law or custom requiring his selecting any relative in particular. No law of primogeniture or succession governed the case. Adonijah had no formal claim to succeed David as king. He was the oldest living son, not the firstborn, but the fourth of David's sons. Neither was Solomon the firstborn. Adonijah thought he had the popular support of the people and might, by force, now seat himself on the throne.

David called his bodyguard to protect Solomon till he should be safely seated on the throne. This bodyguard was composed of foreigners, and six hundred of them were in Benaiah's palace always ready for service as the king might order. They were a picked regiment holding the destiny of the king and the capital in their hands as the Germans, being foreigners, served the Roman emperors, and the Swiss guard served the Bourbons. They were told to place Solomon on the king's own mule, which was the symbol of royalty, none being allowed to mount the king's animal save himself. This bodyguard was to keep the peace while the ceremony of anointing was being conducted. We have recently seen the anointing of an emperor in the coronation of the young Czar of all the Russias, when the archbishop took a feather, and, dipping it in sacred oil, touched the mouth of the emperor, his forehead, his nostrils, his eyes, and his ears, signifying that all he does, says, hears, and thinks should be holy.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

A coronation. The crown of England contains seventeen hundred diamonds. The crown of Russia contains twenty-five hundred diamonds. The crown of France contains over five thousand diamonds. But the crown of the poorest of God's saints is one solid gem, not to be compared for beauty and value with all the diamonds in the world; for the Lord of hosts is for a crown of glory and for a diadem of beauty to the residue of his people.

The believer's coronation will be "a crown of beauty" (Ezek. 16, 12); "a crown of gold" (Rev. 4, 4); "a crown of righteousness" (2 Tim. 4, 8);

"a crown of rejoicing" (1 I Peter 5, 4).

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"a crown of life" (James 1. 12); "a crown of rejoicing" (1 Thess. 2. 19); "a crown of glory" (1 Peter 5. 4).—*Bones.*

*Exaltation brings responsibility.* The pastor of a little church was complaining to John Brown of Haddington that he had such a small congregation, while Mr. Brown had such a large one. To which John Brown replied, "You may be sure that you have as many souls in your charge as you will care to account for in the day of judgment."

"I have often thought," said a Christian gentleman, "that the difference between my coachman and myself is not great. We are both stewards. I directed him to get an inside place for me and a place outside for himself. He was used to the one and I was used to the other. We accomplished the journey in the same time and almost with equal comfort. So, at the end of life, the master and servant will be equally accountable to Him who is Lord of all. The property will be all gone. Another question to each will be, 'What use have you made of it? Hand over the account.' I shall have a long account to render, my servant a short one."

*Exaltation is attended with danger.* The eagle carries the shell-fish high up into the air, knowing that the fall will crush it to atoms. So the devil would exalt me, only to cause my crushing fall. No sooner had he raised Jesus to the top of a high pinnacle than he gave the command, "Cast thyself down." Again and again the message has come to us from the lips of dying men, "My prosperity has been my ruin." The devil will gladly help our exaltation if only it will cause the greater fall.

### Before the Class.

BY GEORGE W. PEASE, ESQ.

*Introduction.* Have the class recall as much as they can of the rebellion under Absalom, and the results of that rebellion to Absalom himself and to David. Bring out the general outline of the plot of Adonijah to usurp the throne. Show the circumstances that made the present time a favorable one for Adonijah's purpose. Question on the points of resemblance between the conspiracy of Adonijah and that of Absalom. Show the resemblances and the contrasts in the two characters—Absalom and Adonijah; they were both attractive, vain, crafty, and ambitious; but one was cowardly and the other courageous. They were both well loved by their father David (1 Kings 1. 6), although he was blind to their faults, but fell through their wicked ambition. Recall the previous relations of Nathan with David (2 Sam. 7. 1-17; 12. 1-15). What part did Nathan play in the present crisis? Describe his plan of action. How successful was the plan?

*Development of the text.* David was an old man

at this time (1 Kings 1. 1), but still full of energy. He acts at once. Note the promptness and decision. Bathsheba was called. Nathan's plan was working well, for it was a good plan in a righteous cause. Who was Bathsheba? What promise had David made to her? (See 1 Chron. 22. 7-16. These things were told Bathsheba at some time not recorded.) Note David's remembrance of his promise made probably years before. A memory for promises made—what an excellent thing! But this is only the beginning—the best is coming. The promise is repeated to Bathsheba, and David at once proceeds to carry out his design of anointing Solomon. Who are called to this work? Why those three? But by whom was the actual anointing to be done? Yes, by God's representative. Solomon was to reign as the anointed of God. The best we now see—that David is not only a maker of promises, but one who is faithful to fulfill them to the letter. Solomon goes to Gihon riding on the king's mule. What special significance in this, if any? At Gihon he is anointed by the priest with the holy oil from the tabernacle. The king's commands are carried out, the trumpets are blown, and all the people shout, "God save King Solomon!" So Solomon is anointed and reigns in association with his father until David's death, a few months later.

*Specific application.* We have a series of lessons this quarter about David and Solomon, two of Israel's greatest kings. One of the lessons in to-day's selection of verses is that of faithfulness to one's promises. Though David was "old and well stricken in years," he faithfully fulfilled to the letter the promises made to Bathsheba years before. The world needs to-day men and women who are thoughtful in making promises and faithful in keeping them. To have it said of us, "His word is as good as his bond," is something we should prize. Cultivate then the habit of thoughtfulness in making and faithfulness in keeping promises, be they ever so small, and without regard to whom they are made.

Another thought for us in to-day's lesson is that of the faithfulness of God in carrying out all his promises. David found God faithful to his promises, for when he repented of his great sin peace came to his troubled and distressed soul. (See verse 29, and compare Psalm 32. 5; 1 John 1. 9.) This experience of David will be the experience of all those who trust in God's promises. He has promised that we shall be kings and priests unto him. God's representative set apart Solomon for the throne. So to-day he calls us to service for him, and sets us apart from the world as a "royal priesthood, a peculiar people," and bids us "come out from among them and be separate . . . and touch not the unclean thing; and I will receive you." And as David was faithful to his promises, so will God be faithful to the many he has made

us, if we but claim those promises and fulfill the conditions upon which they were made.

Two things, then, for us to remember: 1. Be thoughtful in promising and faithful in executing promises; and 2. Walk in the ways of the Lord, keeping his charge, and trusting in his promises.

### The Teachers' Meeting.

It would be a good plan to show to the school a map of the world, and mark the place of Palestine on it; then to show how in the events of that little land were involved the religious destiny of all the earth.... Take up the lesson historically, and show: (1) The parties in the court—their plans and leaders; (2) The plot of Adonijah; (3) The coronation of Solomon.... Then take up the lesson in its spiritual aspects, and show, first, Israel at this stage of the history as the land representing the kingdom of God. Call attention to the fact that in the strife of parties in the political Israel, God was reigning in the interest of his own spiritual Israel.... A second line of thought: Solomon, the king of Israel, a type of Christ, the true son of David.... Thus the two spiritual themes to be sought for in this lesson are: (1) The kingdom of God; (2) The king of God's kingdom. Let the teacher find and present these, giving but brief space to the merely historical part of the lesson.... Solomon stands in Bible history (in his official relation rather than in his personal character) as a type of Christ: (1) A divinely chosen king; (2) A promised king; (3) A duly anointed king; (4) An enthroned king; (5) A victorious king; (6) A gracious king.

### OPTIONAL HYMNS.

#### No. 1.

Come, thou almighty King.  
Praise for his excellent greatness.  
O, let us be glad.  
Saviour, blessed Saviour.  
Jesus shall reign.

#### No. 2.

Jesus, thou everlasting King.  
Give ye to Jehovah.  
O join with the worshipping angels.  
We come thy praise to sing.  
Come, thou long-expected Jesus.

### References.

FREEMAN'S HANDBOOK. Ver. 31: Oriental bowing, 9. Ver. 38: Cherethites and Pelethites, 287. Ver. 39: Coronation ceremonies, 346; the trumpet (*shophar*), 447.

### Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

### THE KING AND HIS KINGDOM

DAVID | JESUS

THE KING

REMEMBERS  
REGARDS

HIS PROMISE

THAT

SOLOMON | ALL DISCIPLES

SHOULD BE

KING | KINGS  
PRIESTS  
JOINT-HEIRS

OF HIS KINGDOM.

"Come . . . inherit the kingdom prepared for you."

### THE KING'S CHARGE

TO

SOLOMON | ME

"KEEP THE CHARGE

OF THE

LORD THY GOD

TO WALK IN HIS WAYS."

"Guide thine heart in the way."

5 In Gib' o  
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## LESSON II. SOLOMON'S WISE CHOICE.

[Oct. 11.]

**GOLDEN TEXT.** The fear of the Lord is the beginning of wisdom. Psalm 111. 10.

Authorized Version.

Revised Version.

1 Kings 3. 5-15. [Commit to memory verses 11, 12.]

[Read chapter 3.]

5 In Gib'e-on the Lorn appeared to Sol'o-mon in a dream by night; and God said, Ask what I shall give thee.

6 And Sol'o-mon said, Thou hast showed unto thy servant Da'vid my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lorn my God, thou hast made thy servant king instead of Da'vid my father; and I am but a little child; I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Sol'o-mon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honor; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'o-mon awoke; and behold, it was a dream. And he came to Je-r'u-sa-lem, and stood before the ark of the covenant of the Lorn, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

5 In Gib'e-on the Lorn appeared to Sol'o-mon in a dream by night; and God said, Ask what I

6 shall give thee. And Sol'o-mon said, Thou hast showed unto thy servant Da'vid my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this

7 day. And now, O Lorn my God, thou hast made thy servant king instead of Da'vid my father; and I am but a little child; I know not

8 how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered

9 nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great

10 people? And the speech pleased the Lord, that

11 Sol'o-mon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise

13 like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among

14 the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days. And

15 Sol'o-mon awoke, and, behold, it was a dream; and he came to Je-r'u-sa-lem, and stood before the ark of the covenant of the Lorn, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

**TIME.**—B. C. 1014 (?). **PLACE.**—Gibeon, an ancient city, five miles northwest of Jerusalem. It was a "sacred place," almost as holy, in the popular estimation, as Jerusalem afterward became.

**HOME READINGS.**

M. Solomon's Wise Choice. 1 Kings 3. 5-15.

Tu. The choice of Moses. Heb. 11. 17-26.

W. Joshua's choice. Josh. 24. 14-24.

Th. The excellency of wisdom. Job 28. 12-28.

F. Which to choose. Deut. 20. 11-20.

S. Righteousness the first choice. 1 Tim. 6. 6-16.

S. The best knowledge. Phil. 3. 1-14.

**LESSON HYMNS.**

No. 210, New Canadian Hymnal.

Guide me, O thou great Jehovah.

No. 345, New Canadian Hymnal.

Lord, I care not for riches.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice.

**QUESTIONS FOR SENIOR SCHOLARS.****1. Solomon's Request, v. 5-9.**

Who appeared to Solomon? Where? How?

Was this dream a real occurrence? (Verse 15.)

What other instance can you find of God's revelation through dreams? Find five; two in Genesis, one in Judges, two in Matthew.

For what purpose had Solomon gone to Gibeon? (Verse 4.)

How came he to be king instead of David's oldest son? (Tell the story very briefly.)

What kind command did God give Solomon "in a dream?"

What did Solomon say about his father?

In what respect did his own religious character differ from his father's? (Verse 3.)

What should be the character of a king? (2 Sam. 23, 3.)

What did Solomon say about his own station and wisdom? (Verse 7.)

What about the people? (Verse 8.)

What is the character that Solomon as king says he desires?

For what particular reason did he desire wisdom?

What is the first step in true wisdom? (GOLDEN TEXT.)

**2. God's Answer, v. 10-15.**

How did God regard the king's word?

What desirable thing had Solomon not sought?

What answer was made to his request?

What more was given that he had not asked?

What promise of Jesus is thus illustrated? (See Matt. 6, 33.)

On what condition was long life promised?

Solomon died aged about sixty; what commentary does the fact furnish on verse 14?

Where did the king go, and what did he do?

What judgment proved the king's wisdom? (Verses 16-28.)

What promise of wisdom does God give us? (See James 1, 5.)

What has been the common experience of men who have sought God? (Jer. 29, 12, 13.)

What word of the Lord Jesus is like it? (John 16, 24.)

**Practical Teachings.**

1. The world says, "Prayer is only idle words;" but God says, "Ask of me, and I will give."

2. The world says, "Do what you will, you cannot die till your time comes;" but God says, "Keep my statutes; I will lengthen thy days."

3. Solomon began well; he was humble, devout, sincere. Let us learn the value of right beginnings. But he showed his one weakness at the beginning—the love of display (verse 4). It was the leak in the dike.

4. Let us learn the lesson of self-examination. "For who can understand his errors?" Let us pray, "Cleanse thou me from secret faults."

Where in this lesson are we taught—

1. To esteem God's promises?
2. To seek the best gifts?
3. To obey God's law?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Verses 5-9.**

5. Where did the Lord appear to Solomon? For what was Gibeon noted?

6. On what did Solomon base his petition?

7. Why did he believe God would help him?

8. How was he as a little child? Mention some of the difficulties which he had to meet.

9. Why did he ask wisdom?

**2. Verses 10-15.**

10. Why did Solomon's request please God?

11. In a like case what would most others have asked?

12. For what did God's gift fit him?

13. Did God give him more than he asked? What was promised as to his greatness?

14. Does God make all his promises without conditions? Why was the promise of long life not fulfilled?

15. How did Solomon show his gratitude? What did his offerings represent?

**Teachings of the Lesson.**

Early in life we should take Christ as ours and openly acknowledge him. The best wisdom is not gained out of books or learned from teachers. Better choose what is right than what is pleasant. True knowledge will make us humble. Religion tends to insure outward prosperity. The young should be thankful that they can offer a whole life to God.

**QUESTIONS FOR YOUNGER SCHOLARS.**

How long did King David rule over Israel? **Forty years.**

Who was the next king?

Whom did Solomon try to be like?

In what was he different?

Where did David offer his sacrifices?

Why ought Solomon to have followed his father's example in this?

Which was the great high place?

What were set up at Gibeon?

Who came to Solomon there, and how?

What did the Lord say to him?

For what did Solomon ask?

Why was the Lord pleased with this?

How did he show that he was pleased?

To whom does the Lord give great blessings? **To those who put his work first.**

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What did Solomon do when he came back to Jerusalem?

What should we seek first? **The Kingdom of God.**

**Think—**  
God has chosen me; have I chosen him?  
God is pleased when I think first how I can help.  
God always gives more than I ask.

## LESSON OUTLINE.

### The Choice of a Lifetime.

#### I. AN OFFERED CHOICE.

*God said, Ask. v. 5.*

Ye shall ask what ye will. John 15. 7.

What would ye that I should do? Mark 10. 36.

#### II. A KING'S CHOICE.

*Has made thy servant king. v. 7.*

Washed us...made us kings. Rev. 1. 5. 6.

A chosen generation, a royal priesthood.  
1 Peter 2. 9.

#### III. A YOUNG MAN'S CHOICE.

*I am but a little child. v. 7.*

Yet young and tender. 1 Chron. 29. 1.

Who is sufficient? 2 Cor. 2. 16.

#### IV. A WISE CHOICE.

*An understanding heart. v. 9.*

Happy...that findeth wisdom. Prov. 3. 13.

Lack wisdom...ask of God. James 1. 5.

#### V. AN ACCEPTABLE CHOICE.

*The speech pleased the Lord. v. 10.*

Not as pleasing men, but...God. 1 Thess. 2. 4.

Working in you...well-pleasing. Heb. 13. 22.

#### VI. A REWARDED CHOICE.

*Given thee that...not asked. v. 13.*

All these things...asked. Matt. 6. 33.

Trust in the Lord...shall be fed. Psalm 37. 3.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

The reign of Solomon began with a great religious service, which was the last ever celebrated at the doors of the old tabernacle. It took place at the height of Gibeon, six miles north of Jerusalem, where for a generation the sacred tent and the brazen altar had stood, while the ark of the covenant was resting in its temporary shrine on Mount Zion. At Gibeon were assembled all the nobles of the realm, and a thousand burnt offerings smoked upon the ancient altar, while the trumpets of the Levites accompanied the chanting of the psalms of David. Under the splendor of the outward rites, true worship was not wanting. Day after day the young king continued in prayer before the altar, and at night the spirit of communion with God entered into his dreams. He seemed to see the form of Jehovah by his bed-side, and a Voice bade him make his choice for life. He was a youth, with youth's fiery blood throbbing in his veins, with the world's visions rising in his sky; yet his choice was not of outward things, as most men choose now, and as most men chose then; it was not of pleasure, or of wealth, or of prosperity. He remembered the mighty trust reposed to his care, and forgetting himself, asked for wisdom to execute it. Only one higher choice could he have made, the aspiration after God, the highest good, and likeness to his character. The King of kings accepted the decision of the young monarch, and well pleased, promised that it should be granted. Wisdom should be his, and as its result would come prosperity, and riches, and honor. One hint only was given of his danger, in the admonition to walk in the ways of God, and gain thereby long life and enduring success. The vision faded, and Solomon knew that it was a dream. Yet it was a dream which revealed the young king's character, and pointed onward to his destiny.

**Verse 5. In Gibeon.** A hilltop six miles north of Jerusalem, where the ancient altar and tabernacle were standing in the days of Solomon. Hither Solomon had come to offer sacrifices, when the Lord spoke to him. **The Lord appeared.** Solomon's mind had been uplifted by the devotions of the day, and at night his thoughts were still fixed upon the subject of his prayer; and in his visions God met him. **In a dream.** This was but one of the many forms in which God had made himself known before the full revelation of his will in the Scriptures. **Ask what I shall give.** God knew both Solomon's needs and his desires,

but he gave him the privilege, as a test of his character, and as a lesson to others. (1) *Our dreams by night are often the reflection of our thoughts by day.* (2) *Every young man, like Solomon, makes his own choice of an ideal in life.*

**6. Solomon said.** He rests his petition upon the mercy which God had shown to his father, which now encourages him to ask like blessings. **Unto thy servant David . . . great mercy.** To David God had given prosperity, success, wide conquests, and a settled empire. **Walked before thee in truth.** David had indeed served God with an earnest heart. He had sinned, but his

crimes were such as no other oriental monarch would have considered worthy of notice, and his repentance had been deep and full. **In truth.** In the sincere obedience to truth as it was revealed to him. **This great kindness . . . a son.** In contrast with Saul, whose house had been cut off, David's family was permitted to retain the throne. (3) *God's rewards are in proportion to the fidelity of our service.* (4) *Children reap the benefits of their father's godliness.*

**7. Thou hast made thy servant king.** Solomon rightly felt that his crown was God's gift, and not his by right. **Instead of David.** To succeed the greatest soldier, statesman, poet, and leader of the age was a task which might well make a young man tremble. **I am but a little child.** His precise age at this time is unknown. Josephus says it was fourteen; but modern writers regard it as somewhere from eighteen to twenty-two. **To go out or come in.** An expression referring to public life in presence of the people. (5) *He is best qualified to rule who feels his own weakness and looks to God for help.*

**8. In the midst of thy people.** Among the difficulties confronting Solomon were the control of his elder brothers and the court; and the quelling of tribal jealousies between Ephraim and Judah; the subordination of a turbulent and independent people; the putting down of idolatry, which was still prevalent; the regulation of conquered states always ready for rebellion; and the worldly, secular ambitions of Israel as a people. Not all of these problems were successfully solved during his reign. **A great people, that cannot be numbered.** A hyperbolic reference to the growth of Israel, which at that time numbered nearly seven millions.

**9. Give therefore.** Solomon's choice was wise, but not of the highest wisdom; it was of this world, not of heaven; it was of human wisdom, not of divine. David would have said, "Give me to know God and have fellowship with him." **An understanding heart.** A mind endowed with quick and clear penetration, to see where right lay amid conflicting opinions. **To judge.** A judicial wisdom, to discriminate and decide wisely, and upon ground of right. Solomon sought not only keenness of perception, but righteousness of aim, as his own Proverbs show. (6) *The only wise choice in life is a choice of the right in God's sight.*

**10. The speech pleased the Lord.** Though it was a dream, it was no common dream, but a state of trance, in which the mind was in possession of all its powers, and lifted up to high spiritual perceptions. So it was Solomon's choice, though made while asleep.

**11. God said.** Perhaps by an inward voice to the spirit of the sleeper. **Thou hast asked this thing.** God was pleased because Solomon

had not asked for himself, his own pleasure, or prosperity, or what a young man would be apt to choose. **Long life.** Ever regarded as a blessing, even in the troubles of our earthly state. **Riches for thyself.** Which most men now seek after as the greatest end of their being. **The life of thine enemies.** Such a choice as Salome made, demanding the head of John the Baptist. Solomon had enemies, as Jeroboam, Hadad, and Rezon (1 Kings 11), whose destruction, as an oriental king, he would naturally desire.

**12. I have done according.** (7) *Every man finds what he seeks for in life, in character, though not always in degree.* **Given thee a wise . . . heart.** God will grant every man's prayer for wisdom (James 1. 5). Solomon's wisdom came from God, yet was not gained without thought, study, and practice. **None like thee before thee.** In knowledge of all truth, in practical discernment, and in power to adapt his knowledge to the need of the hour, Solomon was the wisest of the ancients. **Neither after thee.** "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men."—*Speaker's Commentary.*

**13. That which thou hast not asked.** (8) *Every man's chief aim in life carries with it other subordinate aims.* (9) *God gives to men always better than their prayers.* **Riches and honor.** Thus the results of his wisdom in government were the prosperity of his realm, and his own enrichment. Foreign trade, a long period of peace, a wise administration, made his reign an era of great wealth. Yet that wealth was one of the influences which corrupted the nation and led to its decline and downfall. The wealth was God's gift, the abuse of it was man's fault.

**14. If thou wilt walk.** This promise was conditioned upon Solomon's faithfulness to God; but he failed, and its fulfillment was not granted. **I will lengthen thy days.** Solomon fell into sin, forsook the God of his father, and fell short of old age, dying at less than sixty years. No character in Scripture is more mingled of opposing elements, and none more disappointing in its results.

**15. It was a dream.** Though a dream, it was real, and showed his true desires and God's purposes. **Stood before the ark.** From the altar at Gibeon, he journeyed to the ark on Zion, and there renewed his offerings. **Burnt offerings.** Sacrifices wholly consumed, expressive of entire consecration. **Pence offerings.** Sacrifices of which a part was eaten in a feast before the altar, indicative of communion with God. **A feast to all his servants.** A sacrificial meal, consisting of the flesh of the animal sacrificed, and eaten as a part of the service.

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## CRITICAL NOTES.

No one who desires to gain an intelligent idea of Solomon's life and times should fail to read every verse of the first eleven chapters of this book, as well as the parallel passages in Second Chronicles. Be sure, therefore, to read the preceding chapter before commencing the study of this lesson.

**Verse 5. Gibeon.** This was the chief city of the Ilivites, situated about six miles northwest of Jerusalem. The deceit practiced by the Gibeonites upon Joshua is well known to every Bible student (Josh. 9. 4, ff.). When the land was divided among the tribes Gibeon fell to the Benjaminites. It is very probable that Gibeon had a sanctuary from very ancient times. According to the parallel account in 2 Chron. 1. 1-6, we find that the tabernacle and the brazen altar were at Gibeon, though the ark was at Jerusalem. Zadok, a great friend of the young king, might have influenced him to have these solemn services at the sanctuary where he officiated as high priest. **The Lord appeared to Solomon.** The sacrifice of a thousand burnt offerings must have produced a great impression upon the people, for it at once illustrated the religious character as well as the magnificence of the new king. This act showed his faith in God and dependence upon him, and must have been especially pleasing to the priests. **In a dream.** God often revealed his will by means of visions and dreams (Gen. 29. 8; 31. 10, f.; 41. 25. Compare also Num. 12. 6; 1 Sam. 28. 6, 15; Matt. 1. 20, and Acts 16. 9). Though it was customary at one time for the Almighty to communicate with men through dreams, no one has the right nowadays for expecting any divine revelation in this manner. And yet as great a man as Franklin believed that he was supernaturally warned in dreams. **Ask what I shall give thee.** Men generally ask for what they most desire, but God gives those things which will do the most good. Our Father in heaven still says to every one of his children, "Ask, and it shall be given you." Blessed is he who will ask for God's guidance, and who will accept it when it comes, no matter in what form.

**6. Thou hast showed unto thy servant David great kindness.** Solomon recognized the hand of God in the affairs of David. He begins his prayer in grateful acknowledgment of having had a pious father. **According as he walked before thee in truth.** God cannot bless those who disregard the truth. David was not a perfect man, nevertheless the mainspring of all his thoughts and actions was toward the right and good. Let no one judge David in the light of the last half of the nineteenth century, but rather by the standard of morality in his day. Had David been a better man God could have given him greater blessings. **Thou hast given him a son to sit on his throne.** To have an heir to inherit one's

possessions and to perpetuate the family name was, in the East, deemed a great blessing and a marked token of God's favor. David had been sorely afflicted in his children. Amnon, having dishonored his sister, was killed by her brother. Absalom in his turn was killed by Joab. Adonijah at the very last proclaimed himself king contrary to David's will. How terribly fulfilled was the sentence pronounced by Nathan: "The sword shall never depart," etc. (See 2 Sam. 12. 10, ff.)

**7. And now, O Lord my God, thou hast made thy servant king.** He has no doubt as to his divine appointment. God still "raiseth up one and putteth down another." He has a plan and a place for everyone; blessed is he who is conscious of following God's plan. **I am but a little child.** The Hebrew word rendered "child" in this place does not help us in fixing the age of Solomon, since it is used of tender infants, of youths as well as of adults, and even old people. He was probably between eighteen and twenty-two, though Josephus says fourteen. In chapter 11. 4, we read that Solomon was old, but in verse 42 of the same chapter that he ruled forty years. Thus the chronological references to Solomon are few and indefinite. **To go out or come in.** This is a current phrase for attending to one's duties in everyday life. (See Num. 27. 17; Josh. 14. 11; 1 Sam. 18. 13, and often.)

**8. A great people that cannot be numbered.** This cannot be taken literally. It simply means that he ruled over a very large number of subjects. He doubtless had in mind the promises made to Abraham (Gen. 13. 16 and 15. 5). For the population of Israel and Judah, when the census was taken by Daniel through Joab, see 2 Sam. 29. 4, and 1 Chron. 21. 5, 6. Such an exaggerated way of speaking was common to all people.

**9. An understanding heart.** Literally, "a heart of hearing," a heart which listens to wisdom and knowledge (2 Chron. 1. 10). The Septuagint paraphrases this: "A heart to hear and judge thy people in righteousness." **To judge thy people.** He did not desire wisdom for his own glorification, but in order to administer the duties of a king in such a way that the nation under God's blessing could prosper. In early times the king was also a judge, the supreme court of the state (1 Sam. 8. 5, 20. See also the verses immediately following this lesson). **Discern between good and evil.** No man can do this successfully without the aid of God's Holy Spirit, and no one needs such aid more than he who rules over others and has to decide controversies between those under him. How many good men with poor judgment have been made the mere tools of the crafty and cunning flatterer! **Great people.** The word rendered "great" in this place is usually translated, as in the margin of the

Revised Version, "heavy;" hence, some have concluded that the idea of unmanageableness or difficulty of control is suggested, but the ordinary word for "great" is found in the parallel passage (2Chron. 1. 10).

**10. And the speech pleased the Lord.** Solomon asked for such wisdom as would make him helpful to others. The Lord is always pleased with the unselfish, and with those who earnestly pray to become so.

**11. Hast not asked for thyself long life.** Most men desire long life and great riches, but what is long life without divine guidance, and what are riches without God's blessing? **The life of thine enemies.** A good man in our age might pray for long life, and even for riches, but not for the life of his enemies. Solomon's enemies were those hostile to his rule, and as Solomon regarded himself as God's representative on the earth, so he might have considered his enemies the foes of Jehovah as well. Adonijah would be regarded as his enemy, so also Haddad and Rezor (1 Kings 14 and 22). **Understanding to discern judgment,** or, more literally, "to hear judgment;" that is, know how to listen attentively to the cases brought before him, so as to be able to pronounce a just sentence. Others think that it may refer to the duty of listening to the voice of God, which would lead him unerringly in all his decisions.

**12. A wise... heart.** It must be remembered that the Hebrews most commonly make the heart the seat of the intellect or of thought rather than of the emotions. (See next lesson, 1 Kings 4. 29-34.) Nevertheless Solomon asked for more than intellectual guidance. Wisdom according to the Hebrew conception was something the same as what we understand by moral science, or, indeed, practical religion. **There hath been none like thee before thee.** If this is to be limited to the kings of Israel there is no difficulty in understanding it. But why should the words be so limited? Considering his age and opportunities he ascended the very pinnacle of fame, and had he continued to live in the fear of Jehovah, he might have ascended very much higher; but, alas, he fell into sin; he forsook God: he turned from the great fountain of life and wisdom; therefore God could not bless him as greatly as if he had remained perfect. God's blessing cannot rest upon the wicked.

**13. I have also given thee that which thou hast not asked.** Those who first seek the kingdom of God will receive all smaller gifts (Matt. 6. 33). **Riches and honor.** (See next lesson.)

**14. If thou wilt walk.** Everything is conditional. All depends upon Solomon, as, in our times, upon the man himself. **As thy father David.** David's life was not always exemplary, but he always struggled hard to reach the goal. He no sooner sinned than he repented heartily, so that

the language here used is perfectly justifiable. **Then I will lengthen thy days.** Solomon broke faith with God and died when about sixty years of age. Josephus, however, says that he was eighty at the time of his death.

**15. It was a dream.** If God chose to communicate with Solomon through a dream the revelation was none the less real. **He came to Jerusalem.** He offered burnt offerings here, also in the tent before the ark of the covenant, as an expression of his gratitude for the glorious revelation at Gibeon. Here peace offerings were offered as well, for it was to be a season of national rejoicing, a great social event in which all his servants join. We may say that this second sacrifice is not mentioned in the Book of Chronicles. No reason can be assigned for this omission.

## Thoughts for Young People.

### The Purpose of Life.

**1. Every young man, like Solomon, early forms an ideal of life.** Often this is done only half-consciously, and many a youth and maiden would be puzzled to define their ideals. Nevertheless no human being lives without an ideal; and they have already bidden farewell to nobility of character who do not purpose and strive to attain it.

**2. The purpose of life should be chosen in the sight of God, and with direct reference to his will.** The God who made us made all things. If there are any laws in the natural or the spiritual world, he made those laws. We are parts of the universal system. How can we obtain success if we begin our activities out of harmony with God's law? For God's laws are not legislative acts; they are fundamental principles of life. He who disregards the divine will in forming his ideal is a discordant strain in the harp, a cause of failure to himself, of trouble to others, and of sorrow to God.

**3. Our purpose of life should be formed in view of our responsibilities.** The greatest responsibilities of our lives come to us without our choice. We have no more to do with them than we have to do with the selection of our height or the color of our hair. God gives them to us, and we should gladly take them from his hand as means to do his service. And all our ideals and purposes should be formed with these responsibilities in full view. Let us make the choice of our lives worthy of our station.

**4. The fundamental purpose of life should be to equip ourselves with that comprehensive wisdom which shall fit us for all details of lifework.**

**5. The realization of a noble purpose in life will depend upon the fidelity with which it is pursued.** (Verse 14.) Remember that the tortoise won the race against the hare.

## Orie-

Solomon's Hebrew partal times in after escaping, for the purp and nearly a additional p fighting men. about 600,000 census showe no other form time of David, twenty years pleted the cen remnants of Palestine. T played in fore works. But t would not sho for beyond th The oriental v use that term. of this sort till inhabitants be empire does st taxation or for arily demand of a country. this in the Uni of the entire p dren, is the b political rights. It was true onc the people und ment; though t ical one.

## By W

Prayer for a Moltke, Have'ock submitted their guidance. Durin Forge, Washing forest, praying e times. A Quaker his wife, "Thoug of a man who pr known that Linec the dark days of sibility is so hea want you to pr Bishop prayed, the army knelt and r petition.

When the sentr side General Gordo was alone with God not be disturbed.

### Orientalisms of the Lesson.

Solomon's kingdom was very extensive. The Hebrew part of the population was numbered several times in the history of the nation. Presently, after escaping from Egypt, a census was taken chiefly for the purpose of raising money for the tabernacle, and nearly a year later it was taken again with the additional purpose of finding out the number of fighting men. In both instances the number was about 600,000 men. Thirty-eight years later the census showed about the same number. There was no other formal numbering of the nation till the time of David, when the total number of males above twenty years of age was 1,500,000. Solomon completed the census of David, counting foreigners and remnants of the conquered nations resident in Palestine. They numbered 153,600, and were employed in forced labor on his great architectural works. But the data gathered for the ends in view would not show the number of persons in the realm, for beyond the males enrolled, all was estimated. The oriental world has never taken a census, as we use that term. Even Great Britain had no census of this sort till within this century, the number of inhabitants being only guessed at, as the Chinese empire does still. The census for the purpose of taxation or for military necessities does not necessarily demand an enrollment of all the individuals of a country. It is a little difficult for us to realize this in the United States, where the entire count of the entire population, men, women, and children, is the basis of representation of civil and political rights, and of the destinies of the nation. It was true enough that Solomon could not count the people under his direct and indirect government; though this phrase may have been a rhetorical one.

### By Way of Illustration.

*Prayer for divine guidance.* Cromwell, Von Moltke, Howe, and Washington, as rulers of men, submitted their difficulties to God and asked for guidance. During that terrible winter at Valley Forge, Washington was found on his knees in the forest, praying earnestly for help in those perilous times. A Quaker who overheard the prayer said to his wife, "Though I believe not in war, the cause of a man who prays like that must prevail." It is known that Lincoln said to Bishop Simpson during the dark days of the war, "This burden of responsibility is so heavy, I must have divine help. I want you to pray with me." And while the Bishop prayed, the leader of the nation and of the army knelt and responded heartily to the earnest petition.

When the sentry saw a handkerchief lying outside General Gordon's tent, he knew that Gordon was alone with God in that Soudan tent and must not be disturbed.

Imitate little children, who, as they with one hand hold fast to their father, with the other gather berries along the roadside; so you, gathering and handling the goods of this world with one hand, must with the other always hold fast to the hand of your heavenly Father.

*God will guide those who trust him.* When stars, first created, start forth upon their vast circuits, if they were conscious, they might despair of maintaining their orbits through coming ages. But without hands or arms, cords or bands, the solar king drives them unharmed on their mighty rounds without a single misstep, and in perfect time. Now, if the sun, which is but a thing driven itself, can do this, shall not He who created the heavens be able to hold us?

*God adds earthly riches to wisdom.* This lesson is a splendid comment on the verse, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." A brave young soldier to be rewarded was told by his king to choose any gift of the realm which he might please. He thought first to ask for gold or a promise to rule, and then remembered that if he asked for the hand of the king's daughter he would inherit, not only gold and glory, but the entire kingdom. So the believer in Christ, with him, inherits all things. He has promise of the life that now is, as well as that which is to come.

A successful business man in New York said: "Every good thing in my life has come through my connection with God and his people. When a little friendless foreigner in the great city, I found Jesus in a mission Sunday school. I found immediately afterward a position, I found friends, a wife, social position, blessed companionships. Every good thing came from getting Jesus first."

A poor cobbler put God and his kingdom first and God gave him the supreme honor of establishing a Christian mission in India, so that wherever Christ is known the name of William Cary is known and honored.

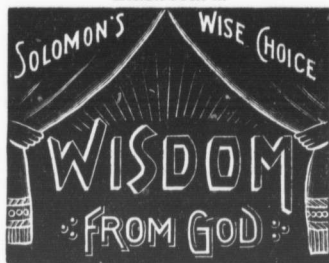
*God gives us better things.* The Gospel mentions not riches, honors, beauty, pleasures. It passes these over in silence, which yet the Old Testament everywhere makes promise of. They were then children, and God pleased them with the promise of these toys and playthings. But in the Gospel he has shown us he has provided some better things for us—things spiritual and heavenly.

The keyword or the book of Hebrews is "better." A dozen times that word occurs. The author says that God gave good gifts to his people in the past, but under the Gospel, "how much better."

### References.

FREEMAN. Ver. 15: The ark of the covenant, 142; the burnt offering, 151; the peace offering, 156.

Blackboard.



BEGINNING OF WISDOM.  
FEARING GOD.

CONTINUANCE OF WISDOM.  
FOLLOWING GOD.

END OF WISDOM.  
FELLOWSHIP WITH GOD.

"This is the way, walk ye in it."

WISE CHOOSING.  
THE LORD SAYS

TO	
<b>SOLOMON</b>	<b>ALL MEN.</b>
"Ask what I shall give thee."	"Come, for all things are ready."

<b>SOLOMON CHOOSES</b>	<b>SHALL I CHOOSE</b>
WISDOM NOT RICHES.	WORLD NOT CHRIST?
<b>CHOOSE YE THIS DAY.</b>	

Before the Class.

*Introduction.* Rapidly pass in Review the principal events recorded as coming between the last lesson and the present one: (a) David's charge to

Solomon to walk in God's ways; (b) His charges concerning Joab, the sons of Barzillai, and Shimei; (c) The crafty plotting of Adonijah against Solomon (1 Kings 2, 13-25); (d) The sentence of Abiathar; (e) The death of Joab; (f) The punishment and death of Shimei; (g) Solomon's marriage; (h) General statement of his conduct (1 Kings 3, 2).

These facts show both David and Solomon in a rather unfavorable light, but at the same time may be made instructive to the class as instances of just retribution. God's laws cannot be broken without meeting due punishment, and some of God's warnings are here exemplified. As a man sows so must he reap. The lesson to-day presents Solomon in a much fairer light. The intervening events may serve the teacher as a dark background against which bring out in brighter colors and clearer outlines the character of Solomon as seen in to-day's lesson.

*Development of the text.* Solomon begins his kingly career in the right way. The beginning of Solomon's wisdom is here shown, for "the fear of the Lord is the beginning of wisdom." Describe the great sacrificial feast at Gibeon. Why did he go to Gibeon? What happened to him there? Why did God ask him that question? Note God's willingness to give, and speak of his power to provide all things. The question was a test for Solomon. For what should he ask? The world was before him!

Analyze Solomon's reply to God's question: (a) His remembrance of God's goodness to David (here review the thought presented in the last lesson); (b) His own exalted position and his feeling of lack of fitness for the duties of the position; (c) His recognition of God as the one who had exalted him; (d) The direct request for wisdom in governing.

The answer pleased God, for it showed that Solomon had noble qualities in him, which, if rightly developed, would make him as his father David, a "man after God's own heart."

Bring out the points in God's reply to Solomon: (a) Why he granted Solomon's request; (b) What things in addition were promised unconditionally; (c) What thing in addition was promised conditionally.

Lastly note Solomon's sacrifice and rejoicing upon his return home to Jerusalem.

*Specific application.* We have in the lesson to-day the beginning of what promised to be a grand and noble life. It was rightly begun, for it was begun in the fear of the Lord. Solomon's choice was a wise choice, for it was a choice of those things which perish not, rather than of the things of time. To-day everyone has an opportunity to choose between the visible and perishable things and the invisible and eternal things. This choice must be made at some time by each one; happy are the ones who make the choice of true wisdom, as did Solomon, in the beginning of life.

Choices are great choices world has been fearing the Lord will continue his way in the giving up strength of will failed; he began for he did not at the beginning Remember, choosing the continuing in choices made in

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Draw a map show Gibeon incidents of the man in our time himself to govern and opportunity of the choice; (3) der great response; (4) It was So it is with every aim in life....

B. C. 1014.

GOLDE

Aut  
1 Kings 4, 25

[Re  
25 And Ju dah man under his v Dan even to Bes non.

26 And Sol'o-m horses for his char men.

27 And those of Sol'o-mon, and for non's table, every nothing.

28 Barley also de-medicaries broug offers were, every 29 And God gav standing exceeding even as the sand th 30 And Sol'o-mo of all the children wisdom of Egypt.

31 For he was the Ez-ra-hite, and Dar'da, the sons of all nations round a

Choices are to be made each day, even after the great choice of Christ and the rejection of the world has been made. If one begins wisely by fearing the Lord and choosing his ways, surely he will continue in wisdom by following the Lord. This following of God involves daily choosing of his way in many things, both little and great, and the giving up of one's own way. This will require strength of will and grace from God. Here Solomon failed; he began right, but his life ended in clouds, for he did not continue in the wise choice he made at the beginning.

Remember, then, that true wisdom consists in choosing the Lord's way to follow it, and then continuing in that way by daily and hourly choices made in accordance with his revealed will.

### Teachers' Meeting.

Draw a map of Jerusalem and its environs, and show Gibeon on the northern road.... Relate the incidents of the lesson.... Show how every young man in our time is a *king*, with an empire within himself to govern—in character, impulse, affections, and opportunities.... Next notice the *circumstances* of the choice: (1) It was in youth; (2) It was under great responsibilities; (3) It was under God's eye; (4) It was a choice having lifetime results. So it is with every youth who chooses his plan and aim in life.... Observe the *character* of the choice,

why it was wise; (1) It chose wisdom, not pleasure nor riches; (2) It chose usefulness, not selfish aims; (3) It chose righteousness, doing God's will.... The *results* of the choice: (1) It obtained what was chosen; (2) It obtained more than was chosen.... We, like Solomon, are kings; for to every man God bestows a kingdom: (1) In mental powers; (2) In opportunity; (3) In influence. Solomon in this lesson shows what a king needs for success in his rule, and we need the same elements of character: (1) Recognition of God; (2) Contact with God; (3) Humility; (4) Wisdom; (5) Obedience to God.

### OPTIONAL HYMNS.

#### No. 1.

Lord, we come before thee now.  
Hasten, sinner, to be wise.  
O for a heart to praise my God,  
Father, lead me day by day.  
Lord, I care not for riches.

#### No. 2.

Thy praying spirit breathe,  
Hear thou my prayer.  
Father, to thee my soul I lift.  
Be with me every moment.  
Lead me, O effulgent Light.

## B. C. 1014. LESSON III. SOLOMON'S WEALTH AND WISDOM.

[Oct. 18.]

**GOLDEN TEXT.** Them that honor me I will honor, and they that despise me shall be lightly esteemed. 1 Sam. 2. 30.

### Authorized Version.

1 Kings 4. 25-34. [*Commit to memory verses 29, 30.*]

[Read the whole chapter.]  
25 And Judah and Israhel dwelt safely, every man under his vine and under his fig tree, from Dan even to Be-er-she-ba, all the days of Solomon.

26 And Sol'o-mon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and the officers were brought they unto the place where the officers were, every man according to his charge.

29 And God gave Sol'o-mon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30 And Sol'o-mon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men: than E'than the Ez-ra-hite, and He'man, and Chal'ool, and Dar'da, the sons of Ma'hol: and his fame was in all nations round about.

### Revised Version.

25 And Ju'dah and Is-ra-el dwelt safely, every man under his vine and under his fig tree, from Dan even to Be-er-she-ba, all the days of Sol'o-mon. And Sol'o-mon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they let nothing be lacking. Barley also and straw for the horses and swift steeds brought they unto the place where the officers were, every man according to his charge.

29 And God gave Sol'o-mon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30 And Sol'o-mon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of E'gypt. For he was wiser than all men: than E'than the Ez'ra-hite, and He'man, and Cal'ool, and Dar'da, the sons of Ma'hol: and his fame was in all the nations round about.

32 And he spake three thousand proverbs: and his

32 And he spake three thousand proverbs; and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

33 songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of 34 of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

**TIME.**—B. C. 1014. **PLACE.**—Palestine; especially Jerusalem. **ENVIRONMENTS.**—Solomon's dominions. In verse 24 we are informed that Solomon "had dominion over all the region on this side the river;" that is, west of the Euphrates toward Palestine; "from Tiphisah," that is, Thapsacus, on the west side of the river Euphrates, where Cyrus crossed in the expedition of the ten thousand; "to Azzah," that is, Gaza, one of the five famous cities of the Philistines toward the south of the Holy Land; "over all the kings on this side the river," which seems to show, what is otherwise very plainly indicated, that David and Solomon had not dethroned all the conquered kings or broken up national distinctions. Solomon bore much the same relation to these kings that the Queen of England, as Empress of India, bears to various native monarchs under her sway.

#### HOME READINGS.

- M. Solomon's Wealth and Wisdom. 1 Kings 4. 25-34.  
 Th. Wisdom's invitation. Prov. 8. 13-21, 32-36.  
 W. The source of wisdom. Psalm 119. 97-104.  
 Th. Insufficiency of worldly wisdom. 1 Cor. 1. 20-31.  
 F. True glory. Jer. 9. 12-24.  
 S. God-given wisdom. Dan 1. 14-20.  
 S. Spiritual wisdom. 1 Cor. 1. 1-13.

#### LESSON HYMNS.

- No. 51, New Canadian Hymnal.  
 How firm a foundation, ye saints of the Lord.  
 No. 415, New Canadian Hymnal.  
 Standing on the promises of Christ my King.  
 No. 213, New Canadian Hymnal.  
 Be it my only wisdom here.

#### QUESTIONS FOR SENIOR SCHOLARS.

1. **Solomon's Wealth**, v. 25-28.  
 What was the extent of Solomon's dominion? (Verses 21-24.)  
 What supplies were required for his use? (Verses 22, 23.)  
 Who had charge of these supplies? (Verse 7.)

What blessing had the people in Solomon's reign?

What is said of the king's horses and horsemen?  
 What provision was made for the king's table?  
 What was furnished for his animals?

#### 2. Solomon's Wisdom, v. 29-34.

How abundantly did God give the king wisdom?  
 What countries did Solomon surpass in knowledge?

What persons did he exceed?  
 How far did his fame extend?  
 How many were his proverbs and songs?  
 Of what subjects did he speak?  
 Who came to hear and be taught of him?  
 What promise was thus fulfilled? (GOLDEN TEXT.)

#### Practical Teachings.

- Where in this lesson are we shown—  
 1. That peace is God's gift?  
 2. That prosperity is God's gift?  
 3. That wisdom is God's gift?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Verses 25-28.**  
 25. Did Judah and Israel keep distinct? Where are grapevines and fig trees grown in the East? What was meant by the people dwelling under these?  
 26. For what purposes did Solomon use horses and chariots?  
 27. How was the royal table supplied?  
 28. What animal was meant by the dromedary?  
 2. **Verses 29-34.**  
 29. To what was Solomon's wisdom compared?  
 30. Mention some of the people that he exceeded in wisdom. For what was Egypt renowned?  
 32. How many of his proverbs are supposed to have come down to us? What songs are attributed to him?  
 34. Mention one who sent to hear of his wisdom. Give the name of one who came in person.

#### Teachings of the Lesson.

We ought to be grateful for peace in our time. Fidelity will not lose its reward. We shall be remembered longest by the good we have done. It is God's blessing which maketh us to differ from others. No one is without some degree of influence. The more we have received the greater our responsibility.

#### QUESTIONS

For whose sake?  
 Why does God give to others?  
 How did Solomon show his wisdom?  
 What kind of wisdom?  
 How did he show his wisdom?  
 What was given to him?  
 What helped him?

- I. HIS WISE RULERSHIP.  
 Dominion over all the kingdoms.  
 From sea to sea.  
 Government.  
 II. HIS PEACEFUL REIGN.  
 Peace on all sides.  
 Rest from all.  
 I will give you peace.  
 III. HIS SECRET WEALTH.  
 Israel dwelt safe.  
 Mountains were his towers.  
 Fear not, little city.  
 IV. HIS ABUNDANT WISDOM.  
 They lacked no wisdom.

Our lesson to-day shows how he "reigned in peace." Thapsacus to Gaza vision" for one of the fatted fowl (see Gen. 18) and three thousand proverbs were treated as "wall." The fame of his wisdom had occasioned what we would call a "plant and animal" reappeared in the German scholars. mental grasp. His power. He showed traditional wisdom a perfect illustration

Verse 25. Judah already noted, a Hebrews of the two kingdoms united is noted in 2 Sam. 8. 13. army was in two great groups (2 Sam. 24. 9.) DW

### QUESTIONS FOR YOUNGER SCHOLARS.

For whose sake did Solomon ask wisdom?  
 Why does God give to us? **So that we may give to others.**  
 How did Solomon rule the people?  
 What shows that he ruled well?  
 What kind of a court did Solomon keep?  
 How did he use his great riches?  
 What was greater than his riches?  
 What helped him to use his great gifts so well?

How many proverbs did Solomon speak?  
 Where may we find them?  
 How many songs did he write?  
 How many of these are in the Bible? **One.**  
 Where do you find this one?  
 What do we believe about it? **That it was given by God for us.**

### Something Good to Do.

Seek first the kingdom of God.  
 Use all that God gives for him.  
 Ask for new gifts each day.

### LESSON OUTLINE.

#### One Greater than Solomon.

#### I. HIS WISE RULE.

*Dominion over all.* v. 24.  
 From sea to sea. Psalm 72. 8.  
 Government.... upon his shoulder. Isa. 9. 6, 7.

#### II. HIS PEACEFUL REALM.

*Pace on all sides.* v. 24.  
 Rest from all his enemies. 1 Chron. 22. 9.  
 I will give you rest. Matt. 11. 28.

#### III. HIS SECURE PEOPLE.

*Israel dwelt safely.* v. 25.  
 Mountains shall bring peace. Psalm 72. 3.  
 Fear not, little flock. Luke 12. 32.

#### IV. HIS ABUNDANT WEALTH.

*They lacked nothing.* v. 26, 28.

Silver.... as stones. 1 Kings 10. 27.  
 My God shall supply.... need. Phil. 4. 19.

#### V. HIS BREATH OF MIND.

*Largeness of heart.* v. 29.  
 Thy commandment.... broad. Psalm 119. 96.  
 Comprehend.... the breadth. Eph. 3. 17-19.

#### VI. HIS WISDOM.

*Wiser than all men.* v. 30-33.  
 The preacher was wise. Eccles. 12. 9.  
 Never man spake. John 7. 46.

#### VII. HIS FAME.

*Came of all people.* v. 34.  
 Nations.... call him blessed. Psalm 72. 17.  
 Will draw all men. John 12. 32.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Our lesson to-day is a patch taken from an elaborate description of the temporal glory of Solomon; how he "reigned over all kingdoms from the river (Euphrates?) unto the land of the Philistines;" from Thapsacus to Gaza; how the princes around him brought presents and served him; how great his "provision" for one day was, of flour, and meal, and oxen, and sheep, and harts, and roe bucks (gazelles?), and fatted fowl (swans, or guinea hens?); how peace prevailed through all his dominions; and how his fame for wisdom outranked even his fame for wealth and prosperity. We are told that Solomon wrote three thousand proverbs and one thousand and five songs. All subjects then within reach of human research were treated by him, "from the cedar that is in Lebanon to the hyssop that springeth out of the wall." The fame of his studies spread through all languages and religions, until at last, as we have recently had occasion to note, the very word "hyssop," which was used as a sort of title for his works on plants and animals were made to talk and act like human beings, and, becoming known to the Greeks, reappeared in the name of *Æsop* as the father of fabulous literature. This, at least, is the theory of certain German scholars. Solomon was the inheritor of a great empire and wealth, and also of an unrivaled mental grasp. His father, and with little doubt his mother also, were persons of uncommon intellectual power. He showed his wisdom, doubtless not only by his proverbs, but by his wise selection from the traditional wisdom of the "ancients." His full career, both in the height of his glory and in his fall, is a perfect illustration of our GOLDEN TEXT.

**Verse 25. Judah and Israel.** As we have already noted, a clear division marked off the Hebrews of the north from those of the south—two kingdoms united under one king. The distinction is noted in 2 Sam. 19. 41-43. Even the imperial army was in two great sections. (See 1 Kings 2. 32; 2 Sam. 24. 9.) **Dwelt safely.** An unusual con-

dition in the ancient world, where war was chronic. **Under his vine and under his fig tree.** A proverbial phrase based upon the favorite fruits of Palestine; so the prophet Joel, picturing a scene of desolation, said, "The vine is dried and the fig tree languisheth." One of the first acts of oriental invaders is the destruction of all the crops; and a

few centuries after Solomon invasions of the Holy Land were so frequent that vines and trees of maturity were hard to find.

**26. Forty thousand stalls of horses.** There is much uncertainty about Hebrew numbers. But evidently the number of Solomon's horses astonished the scribe who put it down. It was against the Mosaic law for the king to multiply horses (Deut. 17. 16).

**27. Those officers.** This is a reference to twelve men who are mentioned in verses 8 to 19 of this chapter. They are brought in here because of the statement just made concerning Solomon's cavalry. How were these horses and horsemen maintained in times of peace? "Those officers" had stations in different parts of the country, and through the year each gathered from the district assigned to him food and other necessities. **All that came unto king Solomon's table.** That is, the entire royal household. There were a thousand women in the harem, uncounted officers and persons who for one reason or another were favored with places in the royal household, besides the royal bodyguard. **They lacked nothing.** Better, they were faithful and skipped nothing. The twelve commissary agents each attended to his own section of Solomon's great empire, and drew the best there was for Solomon's dependents.

**28. Barley** in the East takes the place of oats with us. **By dromedaries** we should probably understand race horses or post horses, used by the king to transmit rapidly his commands to distant points. **The place where the officers were.** This is an awkward translation; the second suggestion of the margin of the Revised Version is preferable, "The place where it should be;" that is, these officers not only collected the wealth of Israel for the sustenance of the court, but divided it and sent each quantity where it was needed, so that wherever the cavalry might be lodged it was provided for. **Every man according to his charge.** That is to say, each man by turn.

**29. Wisdom and understanding** refer not merely to mental and spiritual endowment but to acquisition of knowledge. **Largeness of heart.** "A comprehensive, powerful mind capable of grasping knowledge on many and difficult subjects; poetry, philosophy, natural history in its various branches. He was master of them all."—*Dr. Lumby*. **As the sand that is on the seashore.** This was a proverb descriptive of greatness in numbers and size. There is no question that Solomon was a singularly accomplished man.

**30. The wisdom of the children of the east country.** The Chaldeans and Arabians had a singular reputation for wisdom, especially in proverbial form. Job was among these children of the east country, and so were the men who greeted the infant Messiah in Bethlehem. Astrology was one of the chief studies. The tradition

of Egyptian wisdom we find in all ancient literature, but **the wisdom of Egypt** was scientific rather than proverbial. It included magic, medicine, geometry, astronomy, and natural history.

**31. He was wiser than all men.** That is, his fame for wisdom surpassed the fame of predecessors and contemporaries. **Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol.** It is a strange thing that four men whose fame for wisdom was such that their names came at once to the mind and pen of this writer as the typical wise men of the world, should be so completely forgotten as to be beyond identification now. Dr. Lumby thus compacts all that is known concerning them: "Ethan and Heman are among the names of the singers appointed by David when the ark was brought up to the city of David. In 1 Chron. 15. 17, Ethan is called the son of Kushaiah, while Heman is called in 1 Chron. 6. 33, the son of Joel. Whether these are clues or not we cannot say. A strange coincidence is that in 1 Chron. 2. 6, we find the four names of this verse (with a slight modification of the last) all mentioned as sons of Zerah, the son of Judah. But no tradition has survived which tells of the special wisdom of this family, nor can we connect the name of Mahol, as the father is here called, with Zerah. The occurrence of the four names together in one family, however, inclines to the belief that these men are the men spoken of here." **His fame was in all nations.** It early reached to Tyre, soon after that to Sheba, and doubtless was carried wherever enterprising mariners and merchants reached.

**32. Three thousand proverbs.** Less than one thousand of the proverbial sayings in the Book of Proverbs are attributed to the great king. It is probable that the word "proverb" here refers rather to a parable than to what we now call a proverb. **His songs were a thousand and five.** We need not suppose that these songs were of a sacred character. Psalms 1, 2, 72, 127, and 128 have been attributed to him.

**33. He spake.** He discoursed upon. Whether by word of mouth or by writing we do not know. **Trees, . . . beasts, . . . fowl, . . . creeping things, . . . fishes.** It would be hasty to assume that Solomon was a naturalist in the sense in which we now use that phrase, though indeed we are now in the realm of conjecture, and as his fame so far surpassed all of his contemporaries it is arbitrary to rule any class of wisdom out. But it is probable that he attached to many of these objects of nature parables or fables so as to make them embody his wisdom. It is not improbable that he discussed the medicinal virtues and habits of plants and beasts; the history of literature in all nations shows that the earliest works on plants have treated of their medicinal properties. **Hyssop.** Probably presented as the meanest of all plants native to Pal-

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time, to indicate that Solomon's wisdom was all-comprehensive—from the cedar, which was the noblest, to the hyssop, which was the meanest. The Eastern world to-day abounds in legends of Solomon's intellectual gifts. The *Arabian Nights* is

full of allusions to his supposed astrological and demoniacal control.

**34. All people.** Or nations. **From all kings of the earth.** There came ambassadors. The Queen of Sheba came in her own person.

### CRITICAL NOTES.

The five verses preceding the lesson should be read and studied thoroughly, since they disclose to us the extent and glory of Solomon's dominion, as well as the splendor and luxury of his court. Besides, every teacher at least should have a good Bible dictionary for consultation.

**Verse 25. Judah and Israel.** These two kingdoms were not separated till after the death of Solomon, but the fact that they are mentioned as if separated shows clearly that the tribal division and party feeling was very strong. (See chapter 2, 22; 2 Sam. 19, 41-43, and 24, 9.) **Every man under his vine, etc.** This is a poetical or proverbial expression for peace, abundance, and prosperity, when every subject enjoyed the choicest products of the land in perfect security. This was to be one of the blessings which was to characterize the Messiah's reign (Micah 4, 4). **Dan.** This place, at one time called Laish, was on the extreme north of Palestine, as Beersheba was in the extreme south. The phrase "from Dan to Beersheba" was a current expression to denote the entire country, and needs no illustration. **All the days of Solomon.** Solomon reached his zenith in the early part of his reign, and declined steadily toward the close of his life. It could not be otherwise, for such a court as his would tax the people to the utmost; then his polygamy was fatal to his country both morally and religiously.

**26. Forty thousand stalls of horses.** We read in 2 Chron. 9, 25, that the number was four thousand. In chapter 10, 26, it is said that he had one thousand four hundred chariots. It was customary to have three horses to a chariot, which would make a little over four thousand. It is quite probable that the "forty thousand" of our text is a corrupt reading, and that he had only one tenth that number. The Hebrews employed letters and marks for numbers, and a mistake could have been easily made by a copyist. **Twelve thousand horsemen.** Or, better, riding or saddle horses. These were distributed in Jerusalem and other cities. (See 9, 19; 2 Chron. 1, 14; 9, 25.)

**27. And those officers provided.** The transition is quite abrupt; these officers were those mentioned in verses 8-19. The Septuagint translators felt the awkwardness of the order and arranged the chapter differently, as follows: After verse 19 they have 27, 28, 22, 23, 24, 29, 30, 31, 32, 33, and 34, but verses 20, 21, 25, and 26 are omitted. **All that came unto King Solomon's table.** It has been estimated from the amount of bread and

meat consumed that not less than 10,000, and perhaps 15,000, were fed at the royal tables. If Solomon had 1,000 women in his harem, 15,000 courtiers of all description would not be too large a number. It is generally supposed that all the chief officers had their families with them at the court. **Every man in his month.** These officers or tax gatherers were stationed in different parts of the country, and it seems that certain ones were responsible for the provisions of a month. (See verse 7.) **They let nothing be lacking.** This is better than the rendering of the Authorized Version, which reads, "they lacked nothing," since the verb means that they attended diligently to their duties, in such a way, that supplies were regularly sent to the palace at Jerusalem.

**28. Barley also and straw.** For the royal stables. Barley is to this day the common grain used for feeding horses in Palestine and the neighboring countries. **And swift steeds.** There is but little, if any, authority for rendering the Hebrew word *rāchshōk*, from a verb of the same root, "to run or gallop," "Dromedaries," as in the Authorized Version, since it is generally agreed that the animals referred to here were the fast steeds used by couriers for carrying the royal dispatches to distant portions of the realm. **The place where the officers were.** There is no word in the Hebrew corresponding to officers, therefore it is best to translate as in the margin: "to the place where it (that is, the feed for the horses) should be." Others again make "king" the subject, and render, "where he happened to be." **According to his charge.** Each tax-gatherer would send supplies in his turn to the several cities where the horses were kept.

**29. God gave Solomon wisdom.** Wisdom denotes practical common sense with a pronounced moral bent toward justice and right. **Understanding.** Prudence or profound insight into intricate subjects. **Largeness of heart.** Or, as we would say, "breadth of intellect," such as to enable him to penetrate into the very essence of the most diversified questions, and to grasp the most difficult subjects. "Largeness of heart" is an unfortunate translation of the original, for it is not at all synonymous with kindheartedness, except as this may be the result of great wisdom. It is hardly necessary to say that a wise man is good and kind. **As the sand is on the seashore.** A current Hebraism to denote great abundance or number (Gen. 22, 17; Judges 7, 12, and very often).

**30. The children of the east.** The various

tribes living to the east and northeast of Palestine, such as the Arabians, and especially the Sabaeans and Tenuanites. The Book of Job may be regarded as quite similar to the wisdom of these *B'ni kedhem*, to whom Job and his friends belonged. As Egypt is mentioned in immediate connection, so see a reference here to the wise men of Chaldea and Babylonia. It might be stated that the magi also came from the East (Matt. 2. 1). **Wisdom of Egypt.** The greatness of Egypt, as seen in the magnificence of its palaces and temples, and in its great skill in architecture, navigation, and military affairs, is too well known to require anything more than a passing notice. We read of the wise men of Egypt in Gen. 41. 8; Exod. 7. 11; Isa. 19. 11, f., and Acts 7. 22. Herodotus and Josephus both extol the wisdom of the Egyptians, and the deciphering of the monuments during this century has more than confirmed the references to the greatness of that land.

**31. He was wiser than all men.** (See verse 12 of last lesson.) **Than Ethan the Ezrahite, and Heman, and Chalcol, and Darda.** Three of these persons are named in 1 Chron. 2. 6, where we also have Darn, without doubt the same as Darda. Ethan and Heman were musicians (1 Chron. 15. 19); whether they are the same as those mentioned here cannot be settled. "What a comment on fame it is that the four men to whom the writer of this record promptly refers as the wisest men of history, the men whose names would stand proverbially for incarnated wisdom, are utterly forgotten! No one can say certainly who any of them was."—*Harbot and Doherty*. His fame was in all nations, even reaching the Queen of Sheba in distant Arabia. (See chapter 10. 1-7; 23. 24.)

**32. Three thousand proverbs.** For the definition and use of proverbs, see Prov. 1. 1-6. It is evident that most of Solomon's writings as well as his proverbs have been lost. The best of his proverbs have been incorporated in the book of the same name. It is not necessary, however, to remind the reader that Solomon is not the author of all the proverbs in that collection. **His songs were a thousand and five.** The Septuagint has five thousand. Two psalms, 72 and 127, and the Song of Songs are usually ascribed to him; nevertheless it is not absolutely certain that we possess a single song from his pen. Perowne thinks that he is the author of the first psalm, and Ewald attributes to him the second. These, however, are mere conjectures. Why his songs have been lost is best answered by supposing that they were not of a spiritual or religious character, and thus not adapted for worship and devotion.

**33. He spake of trees.** From the insignificant hyssop plant to the majestic cedar of Lebanon. Whether he treated them from a scientific or medicinal standpoint is a question which none can

settle. We are equally ignorant of the nature of his writings on animals and birds.

**34. All peoples.** An exaggeration common to all languages and found in all literatures, meaning simply that very large numbers came. As this topic will be discussed more fully in Lesson X it is not deemed expedient to enlarge here.

## Thoughts for Young People.

### Random Lessons from Solomon's Life.

**1. The sum of blessings is peace.** The greatest of curses is unrest. That national government is best which most directly ministers to peace. A man's disciplinary control of himself is of value in proportion as it ministers to peace. (Verse 25.)

**2. Wisdom, understanding, and largeness of heart come from God.** Books, observation, experiment, and meditation will do much, but the enlargement of mind and heart must come from Him who made them both.

**3. Never be afraid of the teachings of natural science.** Geology, botany, astronomy are as really the ministers of God as is their sister science theology. Everything that we can learn about the works of God in his book of nature will help us to interpret his words in the book of revelation.

**4. Never become absorbed in pursuits which are merely intellectual.** The soul of man needs more than his intellect can win. The suggestions of nature should be used as the witness of God.

**5. Never neglect the wonderful works of God.** "Many a frivolous life would be redeemed from vacuity and mischief if young people were trained to observe and take interest in animal life and the marvels of inanimate existence. Let the fragrant lily and the golden harvest fields speak to us of our Father in heaven."—*Rowland*.

### Orientalisms of the Lesson.

Cavalry was not permitted to the Hebrews for many generations. They were destined to live in the hills, and could not depend on horses for defense of their homes. The Egyptians did use cavalry in their Palestine campaigns, but they chose the wide plain of the Lake Huleh as their battlefield, and the command was given to Israel to hough the horses and burn the chariots they took in battle. The introduction of horses was thus delayed till Solomon's day. As Solomon's territory extended four hundred miles from Egypt to the Euphrates it became necessary that he have the swiftest and strongest horses, as these are the chief defense of the Arab and other tribes. He who owns the fleetest and most enduring horse is the safest and most successful marauder. In ancient times the finest horses are supposed to have been in Persia, but the Persepolitan horse is pure

Arab. The morial made terror of all fleet and into lle who posse If your enem you, of wha M-unt Leban Arab horses ne horses and tw territory exte skilled in the Egypt, was ab into the field. number.

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Arab. The Koordish horse has from time immemorial made him master of Koordistan and the terror of all neighboring tribes. The Arabs say a fleet and intelligent horse is everything to them. He who possesses the best is the king of the desert. If your enemy is mounted on a fleet horse than you, of what value is your wealth? The Druses of Mount Lebanon and the Hauran possess a breed of Arab horses having great strength and endurance. Solomon needed these forty thousand stalls of horses and twelve thousand charioteers because his territory extended far out among predatory tribes skilled in the use of cavalry. Shishak, King of Egypt, was able to bring twelve hundred chariots into the field, and other monarchs still a greater number.

The food supply for such a vast retinue and so great a court must have been enormous. It has been estimated that twenty-eight thousand pounds of bread were baked each day. If we allow two pounds to a person, fourteen thousand pounds a day would not be too much for the middle part of Solomon's reign to feed the women in the harem, servants, bodyguard, court officials and their families. If the portion of the ox which was used for food is calculated at six hundred pounds, and that of the cow at four hundred, and the sheep at seventy pounds, the total meat consumption of each day would be twenty-one thousand pounds. But this is not extravagant for an oriental monarch of the dignity and dominion of Solomon. It is recorded that Alexander in his Persian conquests found a column at Persepolis containing an account of the daily consumption of food at the court of Cyrus. It consisted of a thousand bushels of wheat of various sorts per day, of barley meal a thousand bushels, sheep four hundred, lambs three hundred, oxen one hundred, horses thirty, deer thirty, fat geese four hundred, goslings one hundred, pigeons three hundred, small birds of various kinds six hundred, wine three thousand seven hundred and fifty gallons, fresh milk seventy-five gallons, sour milk eight gallons, and maize in quantities. Tavernier reckons that the seraglio of the sultan daily consumed in his time five hundred sheep, with fowls, butter, and rice in vast quantities. The vast stores, for Solomon's horses were deposited in the various places where they were stationed. They were fed on barley and straw, oats not being grown. Solomon imported horses from Egypt for the use of the Hebrews and for his vassals, the kings of the Hittites, and for the kings of Syria. They cost about ninety-three dollars apiece at a time when money was worth four times as much as it is now. At this day there is perhaps no part of the world where horses are more useful and numerous than in Western Asia. The Koords, just now prominent for the massacre of Armenians, are celebrated for their equestrian skill, Armenia being celebrated for its horses.

### By Way of Illustration.

*Solomon's horses.* There is an old legend that Solomon one day was inspecting his horses with so much interest that the hour of prayer passed unnoticed, and looking up after nine hundred of them had passed, he was reminded of his care for the things of the world instead of the things of God, and put to death the nine hundred horses which had caused his failure in duty. That was a poor way of showing his repentance, and is probably a fiction, but it may contain the kernel of a truth, for one of the commands to Israel concerning its future king had been, "He shall not multiply horses to himself."—Barton.

*Riches do not exclude the possessor from God's kingdom.* Abraham was very rich. So was Job. Undoubtedly Barnabas was rich, and Matthew and Zaccheus. Wealth coupled with wisdom makes a man almost omnipotent and omniscient. Riches will not hurt that man who puts God first.

*Wisdom will cause a man to estimate wealth at its true value.* Paul had no fault to find with the glory of the world except this, "It passeth away." That was a famous ice palace built one winter at Petersburg. The walls, the roof, the floor, the furniture were all decorative and all of ice. The ice while in the state of water had been colored, so that to the eye all seemed formed of proper materials; but all was cold and transient. With the returning spring it melted away like a dream. There should have been one stone in that building with this inscription, "Thus passes away the glory of the world," for no contrivance could exhibit a better illustration of the vanity of human life. Men build and plan as if their works were to endure forever, but the wind passes over them and they are gone. Solomon's glory passed away long ago, while the humblest Christian builds for eternity.—Newton.

*Spiritual things are eternal.* Solomon's material possessions have vanished, but his thoughts and words, as left to us in his proverbs, have come down even to us and shall endure forever. Daniel Webster said, "If I work on brass or marble it will decay and disappear, but if I work on the minds of men I am working for eternity." Solomon's work, which is for the minds of men, is for eternity.

### OPTIONAL HYMNS.

#### NO. 1.

How good thou art to me.  
There's a wideness in God's mercy.  
Come, thou Fount of every blessing.  
If, on a quiet sea.

#### NO. 2.

Awake, my soul.  
There's not a ray of sunshine.  
My God, the spring of all my joy.  
O guide to richest treasures,  
All the way the Saviour leads.

Blackboard.



**W**EALTH  
**W**ISDOM

**GIVEN BY GOD**

TO

<u>SOLOMON.</u>	<u>HIS FOLLOWERS.</u>
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**RICHES**

OF

<u>EARTH</u>	<u>HEAVEN</u>
GOLD SILVER.	INCORRUPTIBLE INHERITANCE.

**WHICH IS BETTER ?**

**TRUE WISDOM FROM ABOVE**

**G**OD'S  
**G**IFT.

**BE WISE THEREFORE**

RECEIVE	REGARD
THY	SAVIOUR

**LAY UP TREASURE IN HEAVEN.**

Before the Class.

*Introduction.* Give the class some idea of the extent of Solomon's kingdom which at this time extended from the river Euphrates to the borders of

Egypt. Solomon had subjugated all the surrounding small nations, but probably many of the kings remained on their thrones reigning as tributaries to him.

From the parallel accounts in 2 Chron. 1. 13-17; 9. 13-28, and the accounts in 1 Kings 10. 14-29, and Eccles. 2. 4-9, picture to the class the wealth and magnificence of the king. The one verse, Eccles. 2. 10, gives us in one sentence an idea of the wealth and power of Solomon and the way he used them—for his own gratification. In this connection recall God's promise to Solomon concerning riches, and point to these things as an abundant fulfillment of that promise.

*Development of the text.* Under Solomon the kingdom reached its height of prosperity and glory. Peace was assured to all, and with peace came prosperity. The first verse pictures to us an ideal scene but a true one up to near the close of Solomon's reign, when troubles began to multiply. Draw from the class their ideas of true peace and prosperity. Picture the future time of peace when "the wolf shall dwell with the lamb" (Isa. 11. 6-9). Impress the thought of true peace as being from God as the result of a "conscience void of offense."

But we see in the next verse a record of Solomon's disobedience (Deut. 17. 16). He had already turned aside from a close following of God's commands (1 Kings 3. 1), and here again we have a glimpse showing that he was in danger of not having the conditional promise (1 Kings 3. 14) fulfilled unto him.

From the twenty-ninth to the thirty-fourth verses we have a general account of his wisdom. Bring before the class the following outline concerning Solomon's wisdom: *a.* A gift of God; *b.* Greater than all others; *c.* Shown in proverbs, songs, knowledge of natural sciences, solving of hard questions, in adjusting legal cases (1 Kings 3. 16-28); *d.* Spread of his fame and visits from many people.

In spite of all this wealth and wisdom Solomon failed to follow the exhortation of his father David to "keep the charge of the Lord, thy God, to walk in his ways."

*Specific application.* It would be hardly worth while to spend the time in a study of an ancient king's wealth and wisdom unless God had some very plain lessons for each one of us to-day.

We see in this lesson how God had abundantly fulfilled his promises to Solomon, and given him wealth and wisdom, and all his heart could desire. With these gifts came great responsibilities and great temptations. Solomon was not equal to the strain and fell. Many to-day desire what Solomon had—worldly wisdom and great earthly riches. It may be a great blessing to them that God withhold from them these desires, for riches might prove their ruin. Give the class this problem in arithmetic: "What shall it profit a man if he shall

[Oct. 25.]

gain the whole world. But there is a price which God demands for above or below. It is something far better than anything far better. It is incorruptible and it is faithful.

Turn to God for wisdom, and we shall find ourselves treasures when we enter into it.

Bring out as a result upon each one of the good of other world God may give us treasures in heaven and prosperity.

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*The Illustration.* Lesson as an example of studying in due order. Prophecy was at hand from the edge of the sea. It was the 100th taken even to-

GOLDEN

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Prov. 1. 1-19.

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- 1 The Proverbs king of Is'ra-el;
- 2 To know wisdom the words of understanding;
- 3 To receive the and judgment, and
- 4 To give subtil man knowledge and
- 5 A wise man will ing; and a man of true wise counsels;
- 6 To understand them; and the words of wisdom;
- 7 The fear of the Lord; knowledge; but foundation.
- 8 My son, hear the counsel; and forsake not the law of the Lord;
- 9 For they shall bring thee down; and they shall chain thy head, and shall bring thee down;
- 10 My son, if sinners

gain the whole world and lose his own soul?" But there is something better than worldly wisdom which God will give to all who ask—wisdom from above or spiritual sight. And he has something far better for us than corruptible riches—an incorruptible inheritance, laid up in heaven for the faithful.

Turn to God for this spiritual sight, this heavenly wisdom, and while here on earth "lay up for yourselves treasures in heaven" that you may enjoy them when entered upon the prepared inheritance.

Bring out as a closing thought the responsibility resting upon each one to use for his own good and the good of others whatever of the things of this world God may have given; in this way laying up treasures in heaven, and securing true peace and prosperity.

### The Teachers' Meeting.

The *Illustrative Notes* recommends us to treat this lesson as an external view of Solomon's empire, studying in due order, (1) His Realm. The ancient prophecy was at last fulfilled, and Israel extended from the edge of the Nile to the edge of the Euphrates. It was the largest empire of that age, and may be taken even to-day as a symbol of the all-conquer-

ing kingdom of God. (2) His Reign. It was a peaceful reign; but the subjects of Christ possess a peace that Solomon's servants never knew. (3) His Riches. Never had Israel seen such splendor in the palace, such abundance throughout the land. This wealth came largely from the spoils and tribute of foreign nations, but there are afterward plain indications that it came also (especially toward the close of Solomon's reign) from heavy taxation of the people. (4) His Large-heartedness. Solomon had a breadth of view far beyond that of his people and his age. Indeed, he seems to have been too "liberal," so that at last he failed to recognize a distinction between true worship and idolatry. (5) His Wisdom. He rose to the highest position a mortal has ever attained. Homer and Solomon may be called the most famous authors of their time—about three thousand years ago; to-day for one who reads Homer there are a thousand who read Solomon. (6) His Fame. He was the central figure of his age. He stands in the Bible as a synonym for splendor and riches, and throughout oriental lands in history and legend his name is celebrated.

### References.

FREEMAN. Ver. 25: Sitting under the shade, 613.  
Ver. 26: Chariots, 119, 615. Ver. 28: Fodder, 293.

## LESSON IV. THE PROVERBS OF SOLOMON.

**GOLDEN TEXT.** My son, if sinners entice thee, consent thou not. [Oct. 25.]

### Authorized Version.

Prov. 1. 1-19.

[Commit to memory verses 7-10.]

[Read Prov. 1. 1-33.]

- 1 The Proverbs of Sol'o-mon the son of Da'vid, king of Is'ra-el;
- 2 To know wisdom and instruction; to perceive the words of understanding;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
- 4 To give subtilty to the simple, to the young man knowledge and discretion.
- 5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
- 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
- 7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
- 8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
- 9 For they shall be an ornament of grace unto thy head, and chains about thy neck.
- 10 My son, if sinners entice thee, consent thou not.

### Revised Version.

- 1 The proverbs of Sol'o-mon the son of Da'vid, king of Is'ra-el:
- 2 To know wisdom and instruction;  
To discern the words of understanding;
- 3 To receive instruction in wise dealing,  
In righteousness and judgment and equity;
- 4 To give subtilty to the simple,  
To the young man knowledge and discretion;
- 5 That the wise man may hear, and increase in learning;  
And that the man of understanding may attain unto sound counsels:
- 6 To understand a proverb, and a figure;  
The words of the wise, and their dark sayings.
- 7 The fear of the LORD is the beginning of knowledge:  
But the foolish despise wisdom and instruction.
- 8 My son, hear the instruction of thy father,  
And forsake not the law of thy mother:
- 9 For they shall be a chaplet of grace unto thy head,  
And chains about thy neck.
- 10 My son, if sinners entice thee,  
Consent thou not.
- 11 If they say, Come with us,

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause :

12 Let us swallow them up alive as the grave ; and whole, as those that go down into the pit :

13 We shall find all precious substance, we shall fill our houses with spoil :

14 Cast in thy lot among us ; let us all have one purse :

15 My son, walk not thou in the way with them ; restrain thy foot from their path :

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood ; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain ; *which* taketh away the life of the owners thereof.

**A PREFACE.**—The first verse of our lesson is a title for the book, and the next five are a superscription, which furnishes us in concise language an epitome of the scope of the book, and points out its utility both to the immature and the wise, furnishing prudent rules of conduct for the first and general "proverbs" or recondite sayings for the second class of readers.

### HOME READINGS.

*M.* The Proverbs of Solomon. Prov. 1. 1-19.

*Tu.* The way of understanding. Prov. 2. 1-9.

*W.* Better than rubies. Prov. 8. 1-11.

*Th.* Wisdom and folly. Prov. 10. 1-14.

*F.* Looking to the end. Prov. 14. 1-12.

*S.* Rejecting reproof. Prov. 15. 1-12.

*S.* Good and evil. Prov. 15. 20-33.

### LESSON HYMNS.

No. 292, New Canadian Hymnal.

Father of all, in whom alone.

No. 289, New Canadian Hymnal.

Sing them over again to me.

No. 294, New Canadian Hymnal.

How precious is the book divine.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Search for Wisdom, v. 1-6.

What is a proverb ?

Who wrote these proverbs ?

How many were his proverbs ? (1 Kings 4. 32.)

Let us lay wait for blood,

Let us lurk privily for the innocent without cause ;

12 Let us swallow them up alive as Sheol, And whole, as those that go down into the pit ;

13 We shall find all precious substance, We shall fill our houses with spoil ;

14 Thou shalt cast thy lot among us ; We will all have one purse :

15 My son, walk not thou in the way with them ; Refrain thy foot from their path :

16 For their feet run to evil, And they make haste to shed blood.

17 For in vain is the net spread, In the eyes of any bird :

18 And these lay wait for their own blood, They lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain ;

It taketh away the life of the owners thereof.

How did his experience fit him to write them ?

For what four purposes were they written ?

Who will learn by hearing ?

What man will become wise ?

What will he then rightly understand ?

#### 2. The Beginning of Wisdom, v. 7-9.

What is stated as the beginning of wisdom in verse 7 ?

Why is it so called ?

Who only despise knowledge ?

What is the sanction given to parental instruction ?

What shall be the result of following such instruction ?

To what conduct will the highest wisdom lead ?

#### 3. The Enticements of Sin, v. 10-19.

Why do sinners try to entice others ?

What should we do when enticed to evil ? (GOLDEN TEXT.)

Why would such a course of life ever seem attractive ?

What is the best safeguard against it ?

What plot do sinners lay against the innocent ?

What gain do they expect to secure ?

What do they propose to have in common ?

What warning against them is given ?

What reason is given for the warning ?

When is a bird safe from the net ?

Whose lives do sinners put in peril ?

Who are guilty of this crime and folly ?

What perils does greed of gain bring ? (See Prov. 15. 27 ; 1 Tim. 6. 10.)

### Practical Teachings.

What are we here shown—

1. As the need of the young ?

2. As the foundation of wisdom ?

3. As the safeguard of conduct ?

### QUESTIONS

#### 1. Verses 1-6.

1. What is the entire book ?

2. Why is it called so ?

3. What are its aims ?

4. For what purpose is it written ?

5. Why is it called so ?

6. Give a summary of the book.

#### 2. Verses 7-9.

7. What is the beginning of wisdom ?

8. How is it to be attained ?

9. How is it to be maintained ?

10. How is it to be applied ?

11. How is it to be taught ?

12. How is it to be learned ?

13. How is it to be used ?

14. How is it to be preserved ?

15. How is it to be multiplied ?

16. How is it to be distributed ?

17. How is it to be increased ?

18. How is it to be diminished ?

19. How is it to be lost ?

20. How is it to be recovered ?

21. How is it to be renewed ?

22. How is it to be restored ?

23. How is it to be kept ?

24. How is it to be hidden ?

25. How is it to be revealed ?

26. How is it to be made known ?

27. How is it to be made manifest ?

28. How is it to be made plain ?

29. How is it to be made clear ?

30. How is it to be made simple ?

31. How is it to be made easy ?

32. How is it to be made light ?

33. How is it to be made short ?

34. How is it to be made long ?

35. How is it to be made deep ?

36. How is it to be made wide ?

37. How is it to be made high ?

38. How is it to be made low ?

39. How is it to be made old ?

40. How is it to be made young ?

41. How is it to be made new ?

42. How is it to be made ancient ?

43. How is it to be made modern ?

44. How is it to be made eternal ?

45. How is it to be made immortal ?

46. How is it to be made everlasting ?

47. How is it to be made forever ?

48. How is it to be made for ever ?

49. How is it to be made for ever and ever ?

50. How is it to be made for ever and ever and ever ?

51. How is it to be made for ever and ever and ever and ever ?

52. How is it to be made for ever and ever and ever and ever and ever ?

53. How is it to be made for ever and ever and ever and ever and ever and ever ?

54. How is it to be made for ever and ever and ever and ever and ever and ever and ever ?

55. How is it to be made for ever and ever and ever and ever and ever and ever and ever and ever ?

56. How is it to be made for ever and ever and ever and ever and ever and ever and ever and ever and ever ?

57. How is it to be made for ever and ever and ever and ever and ever and ever and ever and ever and ever and ever ?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Verses 1-6.

1. What is a proverb? Did Solomon write the entire book?
2. Why was it written? What is the truest wisdom?
3. What are the two branches of our duty?
4. For whom were these proverbs chiefly prepared?
5. Why should we take good advice?
6. Give a second purpose of this book.

#### 2. Verses 7-9.

7. What is meant by "the fear of the Lord?" How is it the beginning of knowledge? What will follow if we neglect God's claims?
8. What is next to piety toward God? What blessings are promised if we obey parents?

#### 3. Verses 10-19.

10. Why do the wicked tempt the good? Is it a sin to be tempted?
11. What is meant by "lay wait?"
13. What do wrongdoers get besides booty or spoil?
15. Why should we guard against the first wrong step?
17. How may we imitate birds?
18. Who is hurt most by sin? Why should we refuse unlawful gain?

#### Teachings of the Lesson.

We should seek knowledge, that we may avoid the doom of wrongdoing and secure the reward of

obedience. It is our privilege to profit by the experience of others. We may safely trust the wisdom and love of good parents, and always obey them. Not all companionships are safe. As the most poisonous reptiles are the most brilliant in appearance, so the more desirable evil seems the more deadly it is. Religion will save us from falling into many snares.

### QUESTIONS FOR YOUNGER SCHOLARS.

- What is a proverb?  
 What is the Book of Proverbs?  
 For what was it given to us?  
 By whom was it written?  
 What other books did Solomon write?  
 What do the Proverbs teach us?  
 What is the beginning of wisdom?  
 What is a person who will not be taught?  
 What did the psalmist say about wisdom?  
 What does this lesson teach children?  
 What is a good rule to live by?  
 Why must we keep away from sinners?  
 What happens to those who will not learn wisdom?  
 How may we be sure of leading safe, happy lives?

#### What a child may have.

The wisdom that comes down from God.  
 A little more wisdom each day.  
 A happy life, because a good life.

## LESSON OUTLINE.

### The Proverbs of Solomon.

#### I. THEIR AIM.

1. **To impart instruction.** *To know wisdom and instruction.* v. 2.  
Wisdom is the principal thing. Prov. 4. 7.
2. **To improve the character.** *Justice, and judgment, and equity.* v. 3.  
Righteousness.... a sure reward. Prov. 11. 18.
3. **To give discernment.** *Subtily to the simple.* v. 4.  
Knowledge and.... all judgment. Phil. 1. 9.
4. **To sharpen the intellect.** *To understand a proverb.... dark sayings.* v. 6.  
Open my mouth in a parable. Psalm 78. 2.

#### II. THEIR FOUNDATION.

1. **The fear of the Lord.** *Is the beginning of knowledge.* v. 7.  
Fear God and keep his commandments. Eccles. 12. 13.
2. **Filial reverence.** *The instruction of thy father.* v. 8.  
Honor thy father and thy mother. Exod. 20. 12.

#### III. THEIR WARNING.

1. **Against evil companions.** *If sinners entice.... consent thou not.* v. 10.  
No fellowship... works of darkness. Eph. 5. 11.
2. **Against injustice.** *Let us lay wait for blood.* v. 11.  
Steal no more. Eph. 4. 28.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

The Book of Proverbs presents the principles of heaven in their application to the affairs of earth. It contains pure gold, coined in the divine mint, and bearing the image and superscription of the King, for use in the mints of men. Three centuries before the "wise men of Greece" appeared, the wise King of Israel uttered these maxims, which embody more sound wisdom than may be found elsewhere in the ancient world. They do not soar into the lofty spiritual atmosphere of the Psalms or the prophecies; they move on the earth; but they lay the foundation of character in the fear of the Lord and the prin-

ciples of righteousness. He who walks in the light of these commands will tread a sure path, will inherit true riches, will be led into high knowledge. As Coleridge says: "The Book of Proverbs is the best statesman's manual ever written;" and we might add, that it is the best collection of counsels in political economy, in social science, and in practical ethics. One remarkable fact concerning it is, that its author lived to illustrate both its counsels and its warnings, the one in his brilliant earlier years, the other in his clouded later life. But not a sentence of the book is an excuse of its writer's sins. It deals truthfully, boldly, rebuking with the very crimes which its author committed. As Dr. Arnot has said: "The glaring imperfections of the man's life have been used as a dark ground to set off the luster of that pure righteousness which the Spirit has spoken by his lips." Warned, then, by the fall of the writer, let us ponder well his utterances, that we may avoid his example while following his precepts.

**Verse 1. The Proverbs of Solomon** have not very close relationship to the proverbial lore of Gentile nations, to those pithy statements of homely truth which pass current in modern times such as, "Tis an ill wind blows nobody good," "Many a little makes a mickle," "A bird in the hand is worth two in the bush." The word "proverb," in its biblical use, includes parables and condensed wisdom in every form. While there are, doubtless, especially in the latter part of this book, "proverbs" in the modern sense of that term, most of its wise sayings show signs of having been laboriously condensed from long-continued individual thought—the very reverse of modern literary composition. If a modern poet, essayist, or painter has one clear-cut "original" conception, he has stock in trade for a life of activity. He presents his one thought in different forms, with different associations, and calls it by different names; and the most successful man is often he who can spread his thin thought farthest. Most men ring many changes on few bells. But the ambition of the ancient sage was to gather many harmonies of truth into one note. He sat down with the deliberate intention of condensing into one verse the findings of his whole life of wisdom; some of these sentences doubtless represent each the lifework of some good man. **Of Solomon.** Solomon was the master of proverbial wisdom among the Hebrews, as David was their master of song. Even after David's death the psalms of the nation were collectively called the "Psalms of David," because he set in motion the tide of song and gave tone and character to the singing of his people. In like manner the proverbs of the Hebrews were grouped together as "Proverbs of Solomon," because Solomon made proverbial literature a living fact among the Hebrews, though there were doubtless many "proverbs" in existence before his time, and many were added to the national collection after his death. There is little doubt that the first portion of the book comes direct from Solomon's pen or tongue. "When he set himself seriously to instruct his people, to train them in sound views of life, and in the practice of virtue and religion, he naturally embodied his views in terse and pithy sentences, charming the imagination and easy to be remembered."—*Deane*. But many minds and many ages were concerned in the entire collection.

It reflects the wisdom of Israel from the golden age of its monarchy to that decadence which Hezekiah sought to offset. There is in the Book of Proverbs a series of titles or superscriptions dividing it into several little books; for instance, "The Proverbs of Solomon," here and at chapter 10. 1; "The Words of the Wise" (22. 17); "These Things also Belong to the Wise" (24. 23); "Proverbs of Solomon, which the Men of Hezekiah Copied Out" (25. 1); "The Words of Agur" (30. 1); "The Words of Lemuel" (31. 1). It is well for the teacher to call attention to the "parallelism" of most of the proverbs; that is, the balancing of one thought against another, which sometimes affects the very sound of the verse.

2. Verse 1 may be regarded as a title, and verses 2, 3, 4, 5, and 6 as a sort of preface or contents, a kind of epitome of the book. **Wisdom** throughout Proverbs may be defined almost as virtuous choice; **instruction** is literally "chastisement," moral training. **Understanding** stands for what we would now better express by the word "discernment," the power of distinction between right and wrong.

3. **To receive.** This is a part of the sentence begun with the beginning of the first verse: "The purpose of Solomon's proverbs is to enable him who studies them to receive" the four excellences mentioned here. **Wisdom.** Faithfulness. Not the same word in Hebrew as the "wisdom" of verse 2. **Justice.** Righteousness, uprightness. **Judgment.** Fairmindedness. **Equity.** Harmony with the law of God. The student of Proverbs, therefore, should acquire, by their help, habits of prudence in personal conduct, of morality among his fellows, and of reverence for God.

4. **Subtily.** Sharpness, shrewdness. **Simple.** Impressionable, susceptible, easily influenced. **Young man.** When these proverbs were coined it would have been thought fantastic to furnish similar helps to the young woman; she had neither mental ability (so it was believed) nor social opportunity to take advantage of them. But to-day these maxims of wisdom come to our young women with equal appositeness and force with our young men. **Discretion.** Discernment.

5. **A wise man will hear.** Of course. It is the musical man who most delights in concert of sweet sounds; it is the artistic man who looks with

greatest pleasure is the wise man. **Will** comparison the condition. **Wise** Faderews is? By d what Sir J cees in art? "wise man"

"hear," whi tie. **Wise** manship." his pupils to a bookworm date," whole 7), not with Lord."

6. **To un** **terpretatio** this collectio usually need should the w ings? Muec was recorded mon people w mon's teachin to unlock the

7. **The fe** **of knowled** philosophy. ( 10; Eccles. 12 for loyal reve character and wisdom an and instructio is slack and en

8. **My sou** the pupil; by **Hear.** Heed uection. **For** the affirmative

9. **An orn** Jewels upon th women at least ilarly ornament **thy neck.** C acquired graces ments, is that v mother and fat

10. **If sinn** as all goodness, He who parleys

Verse 1. **Pr** a verb of the sar gether, or to com tude, parable, p



greatest pleasure on painting and sculpture; so it is the wise man who puts highest valuation on wisdom. **Will increase learning.** Here, again, comparison with other activities may make plain the conditions of the study of wisdom. How does Paderewski acquire and develop facility as a pianist? By daily, hourly practice. Do you know what Sir John Millais gave as the secret of his success in art? "Constant study." What, then, will the "wise man" do to "increase learning?" He will "hear," which includes "heed;" study and practice. **Wise counsels.** Literally, "clever statesmanship." So the wisdom which Solomon desires his pupils to attain is not the useless learning of a bookworm; it is a practical, utilitarian, "up-to-date," wholesome shrewdness; but it begins (verse 7), not with selfish craft, but with "the fear of the Lord."

**6. To understand a proverb, and the interpretation.** Here we have another purpose of this collection. Ancient proverbs and parables usually needed interpretation; otherwise, why should the wise utter their wisdom in **dark sayings**? Much of the wisdom of the ancient world was recorded in terms intentionally obscure. Common people were not to be trusted with it. Solomon's teachings, carefully studied, furnished a key to unlock the enigmas of other sages.

**7. The fear of the Lord is the beginning of knowledge.** This is the essence of Hebrew philosophy. (See Prov. 9. 10; Job 28. 28; Psalm 111. 10; Eccles. 12. 13; Prov. 16. 33.) "Fear" stands for loyal reverence. On such reverence all sound character and reason are founded. **Fools despise wisdom and instruction.** Better, "wisdom and instruction fools despise." He is a "fool" who is slack and easy in his moral activities.

**8. My son.** Words spoken by the teacher to the pupil; by the wise man to the world at large. **Hear. Heed. Instruction.** Disciplinary education. **Forsake not.** A negative, meaning the affirmative obey. **Law.** Perceptive teaching.

**9. An ornament of grace unto thy head.** Jewels upon the brow after the fashion of oriental women at least; probably kings and courtiers similarly ornamented themselves. **Chains about thy neck.** Golden necklaces. Better than all acquired graces, than all wealth or accomplishments, is that wholesome character which a pious mother and father seek to develop in their children.

**10. If sinners entice thee.** All sin, as well as all goodness, is infectious. **Consent thou not.** He who parleys with temptation doubles its danger.

**11. Come with us.** Nine tenths of the sins to which youths of both sexes are liable come forward at first under the guise of social and friendly enjoyment. **Let us lay wait for blood, let us lurk privily.** Such a temptation as this in modern life would be horrible, and would repel many even who are not pronouncedly virtuous, but in the life of the ancient Orient such sins were as much justified to the public conscience as "corners" in markets are to our modern public conscience. Honest and pure-minded people felt their exceeding sinfulness, but the multitude glorified the successful bandit, just as they now glorify more conventional but equally wicked men who achieve success over **the innocent without cause**, that is, those whose innocence does not protect them from evil.

**12. No violence was shrunk from by such determined sinners as these.** There is a claim to bravery which outlaws like Jesse James sometimes make, and which much of our "yellow-covered literature" maintains, which is itself an inducement to sin, and therefore sinful.

**13. We shall find.** Too suddenly acquired riches tempts most men and women from the middle of the king's highway. Not highway robbers alone do this; he who has accepted a bribe for his vote, he who has made an unjust bargain, is as corrupt a spoilsman as the bandit.

**14. Let us all have one purse.** An appeal to the romantic sentiment prevalent among the young; to admiration of frank and openhearted generosity.

**15. Walk not . . . refrain.** "Turn from it and pass away."

**16. For.** The simple reason for the wise man's injunction is that what he reproves is wicked! Avoid sin because it is sinful.

**17. In vain the net is spread in the sight of any bird.** Birds see the snare and fly away; so do you fly from temptation!

**18. They lay wait for their own blood.** A man who seeks to destroy others is really, though he thinks it not, seeking to destroy himself. He who plans the murder of a victim may be said to be planning his own gallows. He who seeks to ruin others is really ruining himself.

**19. Greedy of gain.** "The love of money is the root of all evil." **Which taketh away the life of the owners thereof.** Greed for gain ruins those who have it; they "pierce themselves through with many sorrows."

#### CRITICAL NOTES.

**Verse 1. Proverb.** *Mashal*, derived from a verb of the same root, meaning "to put or tie together, or to compare," has been translated "similitude, parable, precept, maxim," etc. The word

"proverb," however, usually denotes a short, pithy saying, in which some great truth is couched in simple language. **Of Solomon.** We read in 1 Kings 4. 32, that Solomon spoke three thousand proverbs.

It is, however, needless to say that he is not the author of the entire book, but beyond a reasonable doubt the largest contributor. (See 22. 17; 24. 33; 30. 1; 31. 1.)

**2. Wisdom.** Not worldly wisdom, nor yet philosophy in the Greek or modern sense of the word, but moral science or ethics, the law of God concerning our duty to him, to our fellow-men, and to ourselves; or, as one has aptly said, "the philosophy of practical life." **Instruction.** Literally correction or chastisement, in allusion to the method of teaching young people or children. The first part of the book (chapters 1-9) seems to be chiefly devoted to the youthful and inexperienced. **To discern the words of understanding.** Or, more literally, "to cause one to understand the words," etc. The abstract, as Stuart suggests, is used here for the concrete, hence understanding might be rendered "intelligent ones."

**3. To receive instruction in wise dealing.** Haskal rendered "wise dealing" here, and "wisdom" in the Authorized Version is really an infinitive, and the clause might, therefore, be rendered: "To receive correction to make wise;" or, in idiomatic English, "to receive such correction or instruction as will make one wise." Ewald translates, "To receive a discipline of thoughtfulness." **Righteousness.** That which is right in itself. **Judgment.** What is usual, customary, or according to common law. **Equity.** What would be approved by good men. It is, however, doubtful whether the ancient Hebrews really tried to distinguish carefully between these three words. They are rather used for rhetorical effect, for the heaping up of synonymous words was a favorite work for Semitic writers.

**4. To give subtilty.** That is, prudence or shrewdness, such as will enable one to shun all that is injurious to his well-being. **The simple.** The English word simply means "without fold," "innocent," or unsuspecting. The Hebrew word means "open," not shut or concealed, the opposite of sly or cunning. **To the young man.** Who has not yet learned the ways of the world, who has not become proficient in the art of dissembling. **Discretion.** The word so translated means "plan or scheme;" here, of course, in a good sense.

**5. That the wise man may hear.** Or, "let the wise man hear," and increase in learning. The author intimates that the collection, though eminently calculated for the instruction of the youth, was also worthy the attention of the wisest. **Sound counsels.** The Hebrew word is from a verb meaning "to manage or steer;" hence, "sound counsels" is used metaphorically for the steering of a ship through life's ocean. Our word "cable" or "rope" is derived from the same root.

**6. And a figure.** Enigmatical words. A sentence so involved as to need a commentary to interpret it. **Words of the wise.** The *Chocka-*

*min* were the professional teachers of wisdom. We have the writings of the wise in what is generally called the Hebrew *Chockmah*, or wisdom literature, which includes this book. Ecclesiastes, Job, many psalms, and Ecclesiasticus (in the Apocrypha), Delitzsch adds to the Song of Songs. As already hinted at, this entire book does not pretend to be from the pen of Solomon. **Dark sayings.** The original means "twisted or knotty speech;" that is, "ambiguous," and understood only by those who are intelligent and studious.

**7. The fear of the Lord.** Some regard this verse as the closing part of the introduction, which explains the nature of the book. It is, however, better to consider it as the beginning of the collection, the corner stone of Hebrew wisdom. The word "fear" is not used in the sense of terror, but rather of reverence. No one can commune with God and enjoy his love without a feeling of profound adoration and reverence for his majesty. Whoever is irreverent is not wise. This truth is emphasized in the Old Testament. (See chapter 9. 10; Job 28. 28; Psalm 110. 10; Eccles. 12. 13.) Notice the marginal reading, where "chief part" is substituted for "beginning;" "According to the fear of the Lord is the perfection or the summit of wisdom." **But the foolish despise.** "Foolish" is derived from a word meaning "to be slack or inactive," as if the foolish were too indolent and listless to have moral convictions, absolutely indifferent to the claims of religion. The word "fool," as used in this book, is almost synonymous with the wicked, the transgressor of moral law. A person who willfully sins against God and his own best interests lacks wisdom and borders upon insanity.

**8. My son.** In Eastern lands, where the teacher assumed the parent's place, "my son" was the usual way of addressing a pupil. It occurs over and over in this book, and sometimes even in the New Testament. (See 1 Cor. 4. 15; 1 John 2. 1.) **Thy father.** Not necessarily in a literal sense, but rather a teacher in sacred things, in wisdom. Some, however, without sufficient reason, regard these words as spoken by Solomon to Rehoboam. **The law of thy mother.** The mother mentioned along with the father "is only a natural expansion of the idea of the figure, suggested by the law of poetic parallelism."—Zockler.

**9. A chaplet of grace.** Or, in idiomatic English, "a graceful wreath." **And charms.** A necklace or a chain worn around the neck. Obedience to parents and teachers are more attractive than the costliest ornaments.

**10. If sinners entice thee.** The verb is in the *piel* or intensive form; thus we may read: "If sinners persist in enticing thee." Sinners will do their best to lead boys and girls astray. The world is full of temptation; blessed is he who has found a friend in Jesus and has learned to overcome in his name and by his help. **Consent thou**

not. Sin ce his will.

**11. Let an army of ruining you for the cause.** "Let" for those who and murder, der, without ing "vain" "Let us lurk

**12. Let Sheol.** She here mention And whole eruel even th down to more than th Some translate right." This

**13. Preci and precious stealing, nor y for what these thieves. Whoe low-man, and e work without a from a highway**

**14. Cast th share our fortun custom among which could n 28. 18.) We v are brothers, w so that the most**

**17. For in a silly bird will open, much less dowed with rea nature of the cas plotting destruct the retribution v selves."—Noye**

**18. For the wicked been c at the very hour others! How tru ness is avenged e be able to conce eyes and escape d eye he can never bly follow.**

**19. So are th of gain. What and rapacity must sire for gain, dis divine, will ever brotherliness. I owners. How li**

not. Sin can gain no victory over anyone against his will.

**11. Let us lay wait for blood.** There is an army of wicked men and women who live by ruining young people, who deliberately lay snares for the destruction of the young. **Without cause.** "Let us lie in ambush for the unsuspecting, for those who have never injured us. Let us rob and murder, simply for the gain or to secure plunder, without malice or vengeance." Others, connecting "vain" with "innocent," read the clause: "Let us lurk for him who in vain is innocent."

**12. Let us swallow them up alive as sheol.** Sheol swallows the dead, but the sinners here mentioned propose to swallow the living. **And whole.** In perfect health. Thus more cruel even than death and the grave. **Those that go down to the pit.** The pit can mean nothing more than the grave. (See Psalm 28. 1; 88. 5.) Some translate the word rendered **whole** by "upright." This is against the parallelism.

**13. Precious substance.** Such as jewelry and precious stones. Men steal not for the love of stealing, nor yet for love of the articles stolen, but for what these can buy. There are thieves and thieves. Whoever takes undue advantage of his fellow-man, and compels him to give up property or do work without a fair compensation, differs but little from a highway robber.

**14. Cast thy lot among us.** "Join our band, share our fortune." Some see a reference here to a custom among thieves of throwing lots for that which could not be divided. (Compare Psalm 28. 18.) **We will all have one purse.** "We are brothers, we shall make an even distribution, so that the most unlucky shall not suffer."

**17. For in vain is the net spread.** Even a silly bird will not fall into a snare with its eyes open, much less ought an intelligent youth endowed with reason fall into sin, which in the very nature of the case will end in destruction. "While plotting destruction for others, they are blind to the retribution which is sure to fall upon themselves."—*Noyes*.

**18. For their own blood.** How often have the wicked been caught in their own devices, caught at the very hour they were planning the ruin of others! How true it is that sooner or later wickedness is avenged even in this life. But should one be able to conceal all his meanness from human eyes and escape detection here below, there is one eye he can never escape, and penalty will inevitably follow.

**19. So are the ways of everyone greedy of gain.** What an awful picture! Covetousness and rapacity must end in ruin. An inordinate desire for gain, disregarding all law, human and divine, will eventually sap all manhood and brotherliness. **It taketh away the life of the owners.** How literally has this awful truth been

fulfilled time and again? How many oppressors have been ruthlessly murdered, how many thieves and murderers have been put to death, and how many more are in constant dread of the avenging hand of those whom they have wronged and oppressed!

### Thoughts for Young People. The Way to Wisdom.

**1. The way to wisdom is to be found by heeding the counsels of the wise.** The youth who turns away from the advice of his elders turns toward ruin. The saying, "A man is known by the company he keeps," is preeminently true of the young. In early life our hearts and minds are open to all influences; and our choices of companionship are really choices of character and destiny. Avoid evil companions, no matter how much they allure.

**2. The way to wisdom lies in the path of reverence.** God is the source of all wisdom; justice and equity are its outcome. No one will obey God's commands who does not revere God, and no one can develop wisdom without obeying God's commands. Whenever one turns away from wrong and sin he turns toward wisdom.

**3. The way to wisdom is the way from punishment.** Wicked men forget that God sees them, and will surely punish. The temptation of a short cut to wealth, to the acquirement of that which causes others long years of steady application and carefulness, is one of the most dangerous temptations of modern times. But God ignores neither vice nor virtue.

**4. The way to wisdom lies in obedience to parents,** who are the natural guardians of youth. Parental care and parental rule are God's ordinance for the protection of the young. Wear these bonds obediently and lovingly, and they shall be an ornament of grace to thy head and chains about thy neck.

### By Way of Illustration.

*The Proverbs of Solomon.* "I fail to see anything remarkable in Proverbs," said a scoffer, flippantly. "Do you?" was the answer; "then make a few proverbs, and show us how it is done."

A proverb is universal experience expressed in pithy form. It is true everywhere—in all nations and centuries. No proverb ever becomes obsolete. Robert South says: "What is a proverb but the experience and observation of several ages gathered and summed up into one expression?" The Book of Proverbs contains the ethics of the Old Testament. Coleridge named the book "The Statesman's Manual;" but it owes its statesmanship to its perfect accord with the principle that nations and kingdoms are dependent upon God. Wordsworth says: "The Proverbs of Solomon come from above."—*D. O. Mears*.

*Wisdom.* Wisdom is the right use of knowledge. Knowledge refers to acquisitions, while wisdom refers to conduct. Wisdom is sanctified common sense. It is intelligent faith. It is sometimes personified as if it were a living word; and we may take wisdom in the Old Testament as dimly foreshadowing Christ, the Word of God in the New Testament.

*Verses 1-6.* Tell some of adding faith to faith, one degree of grace to another, and you will find they have more mind to join house to house and field to field. It is earth, earth; and they never think they have had enough of it till death comes and stops their mouth with a shovelful dugged out of their own grave.—*Gurnall*.

Henry IV of France asking the Duke of Alva if he had observed the eclipses happening in that year, he answered that he had so much business on earth that he had no leisure to look up to heaven. A sad thing it is to see men so bent on the things of this world as never to think of the heaven which bends over them.—*Spencer*.

*Verses 7-9.* There are many locks in my house, and all with different keys, but I have one master-key which opens all. So the Lord has many treasuries and secrets shut away from worldly minds which they cannot open. But he who walks in fellowship with Jesus possesses the master-key which will admit him to all the blessings of the covenant; yea, to the very heart of God.—*Spurgeon*.

*Deceitfulness of sin.* *Verses 10-19.* What a diabolical invention was the "Virgin's kiss," once used by the fathers of the Inquisition! The victim was pushed forward to kiss the image, when, lo! its arms inclosed him in a deadly embrace, piercing his body with a hundred hidden knives. The tempting pleasures of sin offer to the unwary just such a virgin's kiss, and then the daggers of remorse and despair wound beyond all remedy.

A tourist, in speaking of the hideous representations of the devil by the old artists, said, "Such a devil as that would never tempt anyone. The Bible says he comes as an angel of light; and Shakespeare says, 'The devil is a gentleman.'"

The most successful fisherman puts his skill into his bait on the hook. The most dangerous places are those most finely decorated. The road is straight between the elegant saloon, with its mirrors and dazzling array of silver, and the vilest dive, whose rotten floors reek with filth and disease. Beauty covering a corrupt heart is worse than ugliness.

### Orientalisms of the Lesson.

There is a period in the development of all nations when they come to use sententious utterances, and generally develop a distinct literature of proverb-

ial character. Some of these are merely the observations of ordinary practical life. In most Eastern nations they include a good deal that is not worthy of place among proverbs, as such. The distinguishing feature of the scriptural proverbs is that they have always a high moral purpose, nothing of the flat and inane order being found among them. Very sententious proverbs may, however, be picked out from among almost all the "sayings" of the oriental nations, though mixed with a good deal that is of a tame and trifling character. We select from the Chinese some of the best, having a moral bearing or relating to proprieties of conduct:

"Advance along the right way, and retreat from the evil way." "Do not betray the secret of the household." "Be humane to animals." "Rectify yourself and convert men." "Have pity for orphans and show compassion to widows." "Rejoice at the success of others, and sympathize with their reverses, as though you were in their place." "Do not expose the faults of others." "Bestow favors without expecting recompense." "Give willingly." "A man who does these things is called virtuous. All men respect him. Providence protects him. Good fortune and office attend him. The demons flee from him. The godlike spirits guard him. He succeeds in all that he lays his hand to, and to him is given the hope of immortality." "He who wishes to become an immortal of heaven must do a thousand and three hundred good works. He who wishes to become an immortal of earth must do three hundred good works." "Do not take advantage of the ignorance of men to deceive them by lying words." "Do not divulge the faults of your parents." "Do not buy groundless praise." "When you see others covered with glory and honor, do not desire to see them exiled from the country." "A handsome figure excites the admiration of the world, but it does not deceive heaven." "Do not laugh at the deformities of others." "Do not deceive the innocent and set snares for them." "Live in harmony with your wife." "Wives, respect your husbands." "Grieve not that men know you not, but grieve that you are ignorant of men." "Governing with equity resembles the north star, which is fixed, and all the stars surround it." "Learning without reflection will profit nothing; reflection without learning will leave the mind uneasy and miserable." "Knowledge produces pleasure clear as water; complete virtue brings happiness solid as a mountain; knowledge pervades all things; virtue is tranquil and happy; knowledge is delight; virtue is long life." "Without virtue, both riches and knowledge seem to me like the passing cloud; the sage's conduct is affection and benevolence in operation." "The man who possesses complete virtue wishes to fix his own mind therein, and also to fix the minds of others; he wishes to be wise himself, and would fain render

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others equally wise." "Those who searching for virtue refuse to stay among the virtuous, how can they obtain knowledge?" "I find no man who esteems virtue as men esteem pleasure." "The perfect man loves all men; he is not governed by private interest, but only regards the public good or right reason. The wicked man, on the contrary, loves if you give, and likes if you commend him." "The perfect man is never satisfied with himself. He that is satisfied with himself is not perfect. He that is sedulous and desirous to improve in his studies is not ashamed to stoop to ask of others."

### Before the Class.

*Introduction.* Begin the lesson with a few words about the Book of Proverbs, giving the class as clearly as possible a general idea of its varied authorship, composition, and value to the world to-day. As the lesson text is developed have parallel proverbs, or similar ones from other parts of the book, read by members of the class. Define a proverb. Why so helpful? Quote some of the choicest ones and ask the class to memorize them. Bring in other proverbs and compare them with those contained in the Book of Proverbs.

*Development of the text.* We see at least four parts to the verses selected as our lesson for the day: (a) The purpose of the book (verses 1-6); (b) What true wisdom is (verse 7); (c) A positive exhortation to obedience (verses 8, 9); (d) A warning against evil ways (verses 10-19).

The purpose of the book is to give guidance to the youth, that they may know wisdom and be so aided in their choices that these choices may be the right ones. In Solomon's time, as in our own time, there was great need of just such practical wisdom as is contained in this collection of proverbs.

The next verse—the 5th—shows how a wise man receives wisdom, and the result—an increase of learning. There are too many to-day who will neither profit by the wise advice of others nor by their own disastrous experiences. There are too many Solomons who know "wisdom's ways," but do not walk therein. Do not let us swell the number. Verse 7 gives us the beginning of the road of true wisdom—"the fear of the Lord." We should have constantly before us the guiding principles of God's word and seek to follow these principles, at the same time getting all the light upon our pathway which is possible from the wisdom and experience of others. The law of obedience to the instruction and law of the parents is then stated, and the result beautifully expressed. Instance cases, or have the class do so, of notable examples of filial obedience.

The last section (verses 10-19) is full of warning. The temptation here shown is the gain of sudden riches through open robbery. The remedy

is clearly stated. Impress upon the class that the only safe way in all cases of temptation to wrongdoing by others is to follow the advice as given in verse 15: "My son, walk not thou in the way with them; refrain thy foot from their path." In this connection quote Psalm 1, 1, 2. The sure result of such wickedness as spoken of is given in verse 18—the final destruction of the wicked themselves.

*Specific application.* Our lesson to-day gives us wise words and warning words. The wise words come first, where we are exhorted to heed the instruction of the father and mother. The need of this teaching to-day is apparent in our land. God honors those who honor him, was the thought in our last Sunday's Golden Text (1 Sam. 2, 30), and we honor him by keeping his commandments. The commandment to honor father and mother is the first commandment with promise. The enticements to evil are so numerous to-day that we must be constantly on our guard and strengthen ourselves against these temptations. They come in all sorts of forms, but perhaps one of the worst is the temptation to get rich quickly, even though it be done by questionable means. Let us beware of this temptation, and earnestly strive to render an honest equivalent, as far as we may, for what we gain.

Close the lesson with the thought that if we keep the purposes of our heart right before God we shall act right, and in a way which will meet his approval. Let us, then, watch the heart, for out of it are the issues of life.

### References.

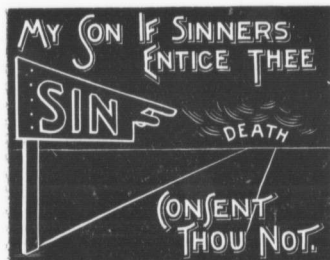
FREEMAN. Ver. 9: Jewels, necklaces, 476. Ver. 11: Waiting for booty, 428. Ver. 12: The "pit," 444.

### The Teachers' Meeting.

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. Call attention to these aims as the especial needs of youth. . . . Notice also the author, Solomon, his history, position, and character, and why his counsels are worthy of notice. One who has tried pleasure and found it vanity can well counsel others. . . . Show also the two foundation stones on which the Proverbs rest. (Verses 7, 8.) 1) The fear of the Lord; 2) obedience to parents. . . . Any philosophy of life which removes either of these sanctions will be sure to lead astray. . . . Take, lastly, the warnings of the lesson against evil companions, robbery, etc. . . . More needed now than ever, in the age of a literature which takes the robber as its hero; for example, Jesse James,

etc....The detective stories of to-day are tending to make criminals, and the warnings of our lesson are needed by the young.

Blackboard.



WARNING WORDS.

STRENGTHEN THY SOUL against the ENTICEMENT OF EVIL.  
ALL WISE MEN HEED.

"Take ye heed lest ye fall."

WISE WORDS.

INSTRUCTION | THE LAW

OF THY

CHRISTIAN

FATHER | MOTHER

HEARD AND FOLLOWED

BRING

BLESSING AND STRENGTH.

Fools despise wisdom and instruction.

BE NOT ONE OF THESE.

OPTIONAL HYMNS.

No. 1.

Lord, do not leave me.  
Holy Spirit, faithful guide.  
Saviour, like a shepherd lead us.  
Take my life.  
I need thee every hour.

No. 2.

Forth in Thy name.  
I want a heart to pray.  
All for Jesus.  
Happy the soul to Jesus joined.  
Jesus, in whom the Godhead's rays.

Palestine Before the Coming of the Hebrew.

BY REV. B. F. RAWLINS, D.D.

To our imaginations there is a vast prehistoric realm in Palestine before the date that records the moment when the feet of Abraham pressed its soil for the first time. It seems like as it is when one looks up to the height and vast sweep of a great mountain, or off over the expanse of the ocean—feeling that there are things beyond the view all real and full of life, though so far away and inaccessible.

There is a similar interest belonging to some other localities, as, for instance, America before the coming of the Spaniard, or Mexico before the time of the Aztec. But the interest in Palestine is greater, because this land stands connected with so many events that have affected not only great nations, but the whole destiny of mankind. Even in the one side of the history open—the side this side of Abraham—attention becomes all the more rapt when we feel that we can see no farther, and the question, What of Palestine before the coming of the Hebrew? presses upon our historic curiosity with an interest that is all the greater.

The mystery is not altogether beyond solution. Science is making wonderful advances in the discovery of the oldest settlements of the human race. Archaeology, especially, is discovering not only the settlements, but the households, and the furniture, and domestic implements, and languages, and many of the everyday customs and manners of life belonging to the most ancient nations and peoples of the earth. With the exception of the Semitic people, the other branches of mankind have settled abodes and formed themselves at a very early period into settled governments, where they soon left their impress in

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# PRIMARY TEACHERS' DEPARTMENT.

## Primary Notes.

THE teacher of the little ones deals with the highest themes—God, Heaven, Eternal Life, The Soul, The Life of the Spirit—and “who is sufficient for these things?”

Surely none, save those who can pray from the heart,

“O teach me, Lord, that I may teach.”

The true primary teacher is ever on the lookout for new helps, new methods, new and better ways of working. It is an inspiration to see a company of these enthusiastic workers gathered in convention, or in one of their own Primary Unions. So ready to give, so ready to take, so full of questions, and so ardently progressive and sympathetic are they!

The spirit, too, which prevails among these workers is of the kindest and most helpful. Who can, indeed, be much with little children and not share in the “kingdom of heaven” spirit?

Primary work and workers received strong indorsement and encouragement at the International Sunday School Convention in Boston. The “State Primary Council,” so successfully inaugurated by New Jersey, was most cordially indorsed, and will doubtless be adopted in its essential features by other States. It is an admirable working plan, and means progress wherever found.

The Summer School of Primary Methods, held in three sections this year in the State of New Jersey, was a full year in advance of last summer's school. The quality of the instruction was high, and teachers and pupils alike—all learners, indeed—rejoiced together in opportunities to give and to take.

But what shall the teachers do to whom such privileges are not granted? All the more keep eyes and ears and heart open to receive the best ways of teaching little children from whatever source. Above all, study the word of God, and the little child! A sympathetic knowledge of the child is an essential to wise, right teaching. The child lives in a world of his own, and that world the teacher must patiently, prayerfully seek to enter. Faith, love, and study will work wonders!

## Birthday Services.

(A BIRTHDAY bank should be found in every primary class. The child who has had a birthday during the week may bring as many pennies as he is years old for the bank, and standing before the school all repeat together the following:)

### BIRTHDAY PRAYER.

Dear Father, let thy blessing rest  
Upon our little friend;  
Thy tender love hath followed (her),  
And shall unto the end.  
We pray thee that (her) life may be  
To loving service given;  
And that we all may dwell at last  
With her, at homes in heaven.

### BIBLE WORDS.

(To be given responsively, or by the superintendent and teachers alone:)

Ye are the children of the Lord.

Remember now thy Creator in the days of thy youth.

I love them that love me, and those that seek me early shall find me.

It is more blessed to give than to receive.

Thou art my portion, O Lord: I have said that I would keep thy word.

For length of days and long life and peace shall they add unto thee.

### BIRTHDAY SONG.

Tune—“Precious Jewels.”  
We praise thee, we praise thee,  
Our dear heavenly Father,  
For birthdays, for all days,  
The gifts of thy love.

### Chorus.

Teach us how to spend them.  
Begin them and end them,  
Thy blessing attend them,  
Dear Lord, from above.

We love thee, we love thee,  
Our dear heavenly Father,  
We lift up our voices  
Together in song.

### Chorus.

We know thou dost hear us,  
We know thou art near us,  
To comfort and cheer us,  
And keep us from wrong.

(After the dropping of the pennies, one by one, the children counting as they fall, the following may be said or sung by the class. If sung, let it be to the tune of “Jesus, tender Shepherd, hear me:”)

## A BIRTHDAY WISH.

Heavenly Father, let thy blessing  
Rest upon this child of thine;  
Thou hast led her, clothed her, fed her,  
Kept her by the power divine.

Through (six) happy years of childhood,  
(Mary) has been kept by thee;  
May thy love and wisdom guide her  
Through the years that are to be.

(Change name, age, etc., to suit the occasion.)

## Recruiting.

BY ALICE MAY DOUGLASS.

EVERY child should be in the primary department at as early an age as possible.

It should be the duty of every primary teacher to make a canvass of the church and community, and see how many of these tiny cherubs she can gather in. She should also be on the lookout for all the very little people who are occasionally brought to preaching service but not to Sabbath school. Every Children's Day should bring in quite a harvest of such pupils.

A method I have found successful in mustering in these little ones is to tell the present pupils to bring their babies to our class. Then comes a volume of information on the virtues of said infants while a blank look comes to the faces of those whose homes are babyless. On the following Sabbath they are brought to school and recorded as pupils. Each child will take great pride in exhibiting the younger brother or sister.

The little strangers are delighted with the cards and pictures and papers. I often think they enjoy everything in the room much more than do some of the older ones. Their parents tell me that they talk incessantly of what they hear, ask every day if it is not Sunday so they can go to the class, and sometimes sing over the primary songs after they have gone to bed.

Every school should have a kindergarten department for children of the kindergarten age, and even if the teacher at first feels that she cannot teach in accordance with the principles of Froebel she can interest the precious charges placed in her care as best she knows how. She can teach them songs and short Bible verses and tell them some of the simple stories of Scripture. If it is impossible to have such a department, let the babies come into the regular primary department. At all events do not neglect the little children. Go to their homes for them again and again, if necessary, but get them.

## Preview of the Fourth Quarter's Lessons.

BY MRS. J. S. OSTRANDER.

A REVIEW is the gathering up at the close of a quarter's lessons the entire teachings around one or more central points. The advantage is largely for the benefit of the scholar.

A preview is a forecasting of a quarter's lessons—intended for the teacher in the development of the lessons to be taught, and may serve also as a review, thus increasing her teaching power.

With this in view, we have prepared a preview of the fourth quarter's lessons. The central thought being Jesus, OUR GREAT KING.

## SHOW A CROWN OF PROMISE.

Lesson I. 1 Kings 1. 28-39.

Upon map or sand map, outline Jerusalem and locate Pool of Lower Gihon.

On Mount Zion mark throne with a block. Give lesson story. A king promised. A king opposed. A promise fulfilled. A king proclaimed. From these lead to Jesus, our great King. Teach Golden Text.

Call a little boy, and have a little girl place crown of flowers upon his head.

## CROWN OF HUMILITY.

Lesson II. 1 Kings 3. 5-15.

Locate Gibeon and Jerusalem upon map or sand map.

Tell of King Solomon's dream. Place on the blackboard a scroll, money bag, and sword, to represent his wise choice. Show his humility by honoring his father, confessing his ignorance, dependence on God, and seeking knowledge. Repeat the Golden Text, and make plain the humility of Jesus, our great King.

Call a little boy to the front to wear the crown of Humility, placed on his head by a little girl.

## CROWN OF WISDOM.

Lesson III. 1 Kings 4. 25-34.

Describe Solomon's wealth and wisdom. Have five gilt paper frames pinned on the blackboard. In the first draw tables of stone, emphasizing the thought of obedience to God. In the second, draw a heart. ["Seek ye first the kingdom," etc.] In the third, the book. ["Kingdom of heaven is not meat," etc.] In the fourth a scepter. ["Never man spake," etc.] In the fifth a cross. ["Behold a greater than Solomon," etc.]

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Have a little girl place the crown of Wisdom on the head of a boy. Teach Golden Text.

CROWN OF RIGHTEOUSNESS.

Lesson IV. Prov. 1. 1-19.

Out of various colored papers make seven large pearls. Pin to the blackboard. These are afterward to be hung upon the neck of a little girl. In the first pearl write "Knowledge" (fourth verse of lesson); second pearl, "Fear the Lord;" third, "Obedience;" fourth, "Say NO;" fifth, "Honesty;" sixth, "Industry;" seventh, "Good Company." Show these things to be righteousness which adorn our great King.

Have little girl place the crown upon a little boy classmate.

CROWN OF WORK.

Lesson V. 1 Kings 5. 1-12.

Locate on the map Jerusalem, Lebanon, and the sea. Show model or diagram of temple. Also show pieces of cedar, fir, and white marble. Describe gathering material.

Tell that the temple had a foundation, walls, gate; was built for worship; could be defiled. Draw large heart. Write within, "My heart is God's living temple." Who is our foundation? What is our material? Who helps us build? Answer. Our great King.

Have a little girl place the crown of Work on the head of a boy. Golden Text.

CROWN OF CONSECRATION.

Lesson VI. 1 Kings 8. 54-63.

Make the brazen altar, laver, table, and showbread, golden candlestick, altar of incense, and ark, from gilt paper; pin to the blackboard within diagram of temple. Teach from the symbols (in order) sacrifice, cleansing, knowledge of God, light of the Spirit, prayer, and peace. Place the crown of Consecration on the head of a little boy. Repeat Golden Text. Close with prayer of fifty-eighth verse.

CROWN OF FAITHFULNESS.

Lesson VII. 1 Kings 9. 1-9.

Show a picture of the temple. Place a heart on the blackboard. Repeat, "My heart," etc. Teacher. God told Solomon he would be with his people while they were faithful to him.

Place a red flag on the blackboard. Pin on the flag tables of stone and an idol. Show their danger in turning away from God by breaking his commandments and worshiping idols. As the

little girl crowns the little boy, she should repeat, "Be thou faithful unto death," etc.

CROWN OF BLESSING.

Lesson VIII. Prov. 3. 1-17.

Picture the king's garden, with paths through it. Make a gate at the beginning for childhood, and at the end a palace for heaven. Speak of fruits growing. In this lesson we have a garden. The fruit trees are (namely), "Trust in the Lord," "Acknowledge Him," "Depart from Evil," "Honor the Lord," "Despise not Chastening," "Find Wisdom" (Christ in his garden in Song of Solomon). Teacher may develop these topics from statements following in the lesson. Use crown as previously suggested.

CROWN OF GLORY.

Lesson IX. 1 Kings 10. 1-10.

This lesson is a word picture in itself. Locate Jerusalem on the map, and mark direction from the south. Draw upon or pin to the blackboard camels or other objects mentioned in the lesson, and graphically tell the story. Teach that all nations will come to acknowledge and worship our great King.

Question. Are we happy subjects? Select a little girl to place the crown of Glory upon a little boy's head. Golden Text.

CROWN OF OBEDIENCE.

Lesson X. 1 Kings 11. 4-13.

Draw upon or pin tables of stone to the blackboard. Show an idol, or a picture of one. Also some kind of a danger signal. Having described Solomon's sins, teach that bad associations lead to evil, and sinful acts make us forget God. Impress obedience to God's commands. He remembers his promises to keep them. Our great King was tempted in all points without sin. Golden Text. Place crown of Obedience upon a scholar's head.

CROWN OF TEMPERANCE.

Lesson XI. Prov. 23. 15-25.

Draw on the blackboard five hearts one above the other. Name them "father," "mother," "sister," "brother," and "baby." Describe them as a happy family, and give reasons why. In each heart write a letter spelling word "HAPPY." From each letter write "Honor to parents;" "Associate with wise people;" "Pure habits;" "Pledged to temperance;" "Young in God's service." Develop these teachings. Show how our great King overcame the world. Select a little girl and place crown of Temperance.

## CROWN OF SALVATION.

Lesson XII. Matt. 2. 1-12.

Show on the map or sand chart Bethlehem and Jerusalem, and mark direction from the East.

Pin to the blackboard a house, with a star above it, and three wise men. Tell the beautiful story of the lesson. God gives us light to lead us to our great King and a book that tells us about him. The truly wise seek him. We must worship him. Offer him our gifts, praise, prayer, service. He is King of kings, Lord of lords, and Saviour of the world. Place crown of Salvation on one. State that it is for all.

## REVIEW.

## LESSON XIII.

We suggest a Christmas exercise to be made with the crowns.

Write a brief statement for each crown, to be recited by twelve little girls who shall afterward crown the little boys chosen. The class to answer questions on the lessons, and sing an appropriate song,

"Crown Him, all ye little children."

The crowns to be made of stiff white paper, with three points on the front, and made narrow at the back. Get a set of Golden Text chains for the quarter [Nevins & Kane, 40 West Thirteenth Street, New York], and paste according to lesson, one on the front of each crown; then tie the crown at the back with ribbon of the same color. Name each crown with large letters over text band. Twelfth crown to be covered with gilt paper with star.

(This may be made a beautiful and most suggestive Christmas exercise if the teacher will carefully follow the directions given by Mrs. Ostrander.)

## INTERNATIONAL BIBLE LESSONS.

### FOURTH QUARTER.

## LESSON 1. (October 4.)

SOLOMON ANOINTED KING.—1 Kings 1. 28-39.

GOLDEN TEXT. "Keep the charge of the Lord thy God, to walk in his ways" (1 Kings 2. 3).

## Primary Notes.

BY MRS. J. H. POLHEMUS.



I know a young girl whose mother was to leave home for two or three weeks. Just before going, she said to her daughter: "I want you to take my place while I am gone; try to make the family happy, give up your own pleasure to make the home pleasant; be a comfort to your father and a good care-taker of your little sister." Now there is one word that tells what this talk was. [Print "Charge" on what will be the top of the roll.] It was a charge, and a charge is something that one person gives another to do. A master charges a servant to be faithful in his work; a teacher charges his scholars to be diligent and obedient; and I'm going to tell you to-day about a father who gave a charge to a son.

This father had been a king for many years. His life had been a hard one; he had fought many battles, and had many troubles, but through all he had loved and served God. What was his name? [Print "David" above "Charge."] We have come now in our story to the time when David was old: he did not know very well what was being done in his kingdom and things were going wrong; only think, one of his sons said, "I will be king." [Tell what he did to bring this about (1 Kings 1. 5-10).]

Nathan the prophet saw the wrong that was being done. He knew God had chosen the one who should be king in David's place. Who was it? [Print "Solomon" on the right side of the roll.] It was Nathan's work to set things right, and this is how he did it. [Give the events of 1 Kings 1. 11-37.] It did not take Nathan and Zadok long to find and tell Solomon the great news, and very quickly Zadok brought the horn of oil from the tabernacle and, pouring the oil on Solomon's head, anointed him king. Then the trumpets were blown and the people shouted, "God save King Solomon." What a day of rejoicing that was! the air was filled with the shouts of the people and the sound of music. [Now tell how these happy sounds reached Adonijah and what happened (verses 41-53).]

So Solomon was anointed king and David's life drew near its end, but before he should die he had some loving words to say to Solomon; he wanted to tell him how to be a good king; he had a charge to give him. I can imagine the old king, very weak and feeble, his hair white, and his eyes dim; I can see the strong, handsome, young king standing before his father. Hark! the father says, "I go the way of all the earth" [that meant he was soon to die]; "be strong therefore and show thyself a man." Let us write these two things on the board. [Print "Be strong" and "a man."] But David has

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more to say. [Print and read "Keep the — of the Lord" on the left and right of "Charge," and "Walk in God's ways" and "Keep his commandments" below "man."] Do you suppose Solomon knew what charge the Lord had given? I think so, but David tells him again; this was it. [Repeat the Golden Text.] With the charge, God had given a beautiful promise which David repeats to Solomon. [Read 1 Kings 2. 4.]

This charge which David gave to Solomon was kept and written in the Jew's Bible. Their Bible was not like ours, but was in the shape of a roll, and so let us draw one around these words David spoke so long ago.

Do you think this charge is a good one for any besides Solomon? For whom? Yes, it is a good one for each of us, and do you know I find that many years later Jesus gave a charge like it to his disciples—I find it in our Bible. It was long after David died, Jesus and his disciples were sitting together in an upper room. He, like David, was soon to die and leave these men he loved so dearly. He talked much with them that night; he told them he was going away and gave a charge, something they were to be sure to do and why they should do it; this is the charge: "If ye love me keep my commandments."

The disciples who heard Jesus speak kept his charge. They have died and gone to the home he went to prepare; but there are still many disciples in the world—to them he says through the Bible. [Read John 14. 15.]

I give you his charge to-day—you know his commandments—will you keep them? If you love him you will. [Have printed beforehand the following verse—read, learn, and sing:]

"A charge to keep I have,  
Which God to me has given—  
To walk his way, his words obey,  
Till I am called to heaven."

[Tune, Laban.]

BLACKBOARD COLORING. Roll, white; title, orange; Golden Text, green; "Charge," orange outlined with green; rest of lettering, white.



## Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Solomon Anointed King. 1 Kings 1. 32-39.

GOLDEN TEXT. "Keep the charge of the Lord thy God, to walk in his ways" (1 Kings 2. 3).

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Kings 3. 5-15; *Jewish History* (Stanley); *Daily Bible Illustrations* (Kittó); *Solomon: His Life and Times* (F. W. Farrar); *The First Three Kings of Israel* (Tuck); *Illustrative Notes* (Mrs. Huribut and Doherty); *The Child's Dream of a Star* (Dickens); *Oratorio of the Creation* (Hayden), "The heavens are telling the glory of God."

### ATTENTION STORY.

As David, the king, had become old, he knew that another king could do more for the people than he could. There must be some one to rule after him, so he decided that his son Solomon should be king. He sent for the mother of Solomon to come, and they talked about it, and then sent for the ministers and some of their friends to come to the king's palace and make the young man, Solomon, king. They all came, and David made a speech, and said what should be done. Then the ministers and some friends went to where Solomon was and they brought him home. He came riding on a mule. The ministers went to the tabernacle, where the holy things were kept, and got a horn of oil and anointed Solomon king. That was as the good minister Samuel had done for David years before. Do you remember about it? This minister's name was Zadok. Then the people blew the trumpet, and everyone was joyful, and said, "God save King Solomon!" We will read about it now. [Read 1 Kings 1. 32-39.]

Explain unusual words: "Prophet," "anoint," "throne," "appointed."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the story.

*Monday.* David sent for his son, just as years before his father had sent for him, and Solomon came. David knew that some time he was going to his heavenly home, and he wanted a good king to rule over the people.

*Tuesday.* David thought that he could trust Solomon because he had been a good and obedient boy, and he was to build the church. You remember that David had everything ready for the church, and had told Solomon about it.

*Wednesday.* Talk of David's love for God, love for the people of the kingdom, and love for his son, reviewing some events of his life.

*Thursday.* Talk of the accord of spirit between the king, the priests, and the people; the harmony between the nation and the church, and the expressions of joy voiced by the trumpets.

*Friday.* David said to his son, "Now show thyself a man," and then he told him the words we have in our Golden Text. Let us say it: "Keep the charge of the Lord thy God, to walk in his ways." This means, obey God's word and walk in right paths, doing good and being good.

**NATURE WORK.** The children may be told of what David once said about stars, and talk about his enjoyment in studying them. This month is one when the stars are to be clear and bright. We may talk of them every day this week. David wondered that God could care for us when he has to care for so many stars. But he knows all the stars, and he knows all the little children. Study Froebel's song and picture of "The Little Maiden and the Stars." She talks of the father and mother stars. [Study this picture.]

**ART WORK.** Show some pictures of autumn night scenes with starlight.

**HAND WORK.** The Kindergarten children may make stars in their paper cutlery, and may form them with sticks and with interlacing slats, also draw them upon their slates and on the blackboard.

**THE TRANSITION CLASS** may make the picture of a star with yellow crayon under the picture which is upon the lesson card.

**SCIENCE AT HOME WITH MOTHER.** Talk of family life, and of the fact that, whether in the family of a king or in the small family living away in the country, some experiences are alike. The physical life needs care, food, clothing, and sleep. The mind must have care, and must develop for usefulness. The heart-life must be warm and true. All people everywhere need to get strength for the good life to be lived each day whoever we are. So we all come to one Father every day. Talk of God's care also. Though he tells the paths of the stars, he guides the little feet of the children and keeps them from harm all the night while his stars are shining in the sky.

"Do you know how many children  
Go to little beds at night?  
And without a care or sorrow  
Wake up in the morning light?  
God in heaven each name can tell,  
Knows you too, and knows you well."

## LESSON II. (October 11.)

**SOLOMON'S WISE CHOICE.** 1 Kings 3. 5-15.

**GOLDEN TEXT.** "The fear of the Lord is the beginning of wisdom" (Psalm 111. 10).

### Primary Notes.



There was once a gentleman who had a friend whom he dearly loved; this friend died, and soon after the gentleman was sent for by his friend's wife; going to the house, she led the way into a room in which there was a table, and on the table a great many beautiful

things—rings, scarf pins, canes, and other things, too many for me to tell you—they had belonged to the friend who had died. Can you think why the gentleman had been taken to see them? The lady said to him, "I want you to have something that belonged to my husband, look at the table, and—" what did she tell him to do? He was not to take all, he was to make a "choice."

Suppose you had a rich friend who should ask you to choose something for him to give you; I wonder what you would choose. [Let the children suggest what they would like.] There is a great difference in the way people choose; some make a wise and some a foolish choice. Suppose two boys were allowed to choose what presents they would have for Christmas. Suppose one should ask for a drum, and the other for a book of beautiful pictures and nice stories, which would be the wise choice? I think the book would be, because it would last longer, would teach something, and be a pleasure, long after the drum would be broken or the boy had grown tired of it.

When we have a chance to choose something, it is wise to take what will last the longest and help us the most. Who is it, who is rich enough and able to give his children anything that he knows will be good for them? God has power to give more wonderful gifts than we can think; the Bible says, "Every good gift cometh down from the Father of lights" (James 1. 17).

This rich and loving Father once asked a king what he should give him. I want to tell you all about it to-day, who the king was, what he asked for, and what God gave him. The king's name was Solomon. Who was Solomon? What charge had David given Solomon before he died? David was now dead, and— [Read 1 Chron. 29. 22; 2 Chron. 1. 1.]

What was the church called that the Israelites had made in the wilderness? The tabernacle had been taken and set up in Gibeon, and there Solomon went to offer sacrifices to God (2 Chron. 1. 3-6).

That night God appeared to him and said, "Ask what I shall give thee." Let us try to think what he would say. What would a king need a great deal of, that he might have all that kings gather about them? How many think Solomon asked for money? [Print "Gold" and "Silver" at the bottom of the board.] A king would want all the people to look up to him and treat him like a king. Honor would be a great thing for Solomon; how many think that is what he asked for? [Print "Honor."]

If Solomon should die while he was young, then he could only be king for a short time—it would be nice to live to be what? Then he might have asked for? [Print "Long Life."] Now perhaps you will be surprised to hear what Solomon chose; it was not any of these things, it was? [Print "Wisdom" in what will be the center of the star.] I guess

some of you choose; let ask for wisdom's rep (1 Kings 3.

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**A** Solomon being the crown and the

some of you think that was a strange thing to choose; let me tell you why Solomon said he would ask for wisdom. [Tell in simple language Solomon's reply, and then read the Lord's answer (1 Kings 3, 6-14).]

Next Sunday I am going to tell you about these gifts that were given to Solomon; how wise he was, and how he showed his wisdom; of his riches and the wonderful things his "gold" and "silver" bought; it will seem like a fairy story, and yet it will all be true.

God knows that it is not best to give every one great riches and honor and long life; but in this other gift of wisdom we may all have a share. Solomon, who surely knew, tells how we can have this precious gift. He says. [Repeat and print the Golden Text, and explain that fearing God means not to be afraid of God, but to be afraid of doing wrong and displeasing him—when we walk in his ways he makes us wise to know what to do and where to go.]

I think "Solomon's Wise Choice" shines like a star from the leaves of the Bible. [Make a star around the word "wisdom."] Won't you fear the Lord and so be wise?

SUGGESTIONS FOR BLACKBOARD COLORING. Star, yellow; Golden Text, white; "is better than," white; "Gold," yellow; "Silver," white; "Honor," red; "Long Life," green.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Solomon's Wise Choice. 1 Kings 3, 5-15.

GOLDEN TEXT. "I am but a little child" (1 Kings 3, 7). "Teach me thy paths" (Psalm 25, 4).

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Kings 3, 4-15; 2 Chron. 1, 3-13. Books—reference to last week.

### ATTENTION STORY.

Solomon being king instead of David, he wore the crown and he sat upon the throne. He loved

God and obeyed his word. He prayed many times and asked God to help him in his work. He had not any church yet, so sometimes he went away to a place called Gibeon to pray. This place was about six miles from the city, and was a high hill, where Solomon's grandfather had often prayed. Once when he was there he had a dream—just let me tell you what it was: He thought that God asked him, "What shall I give thee?" He said, "God has been good to my father David, and kept him in great kindness, and let me, his son, sit on the throne; now I am but a little child;" and then he asked God to give him an understanding heart so he could tell the difference between good and bad. The Lord was glad that he had asked for this instead of asking for riches and other things; so he said that Solomon should be wiser and know more than the other kings if he would only keep the commandments of God's word, and then Solomon awoke. Was it not a nice dream? Then he went back to Jerusalem and stood beside that little golden box which had God's words (the Bible) in it, and he prayed. We may read all about it here. [Read 1 Kings 3, 3-15.]

Explain unusual words: "Sacrificed," "incense," "appeared," "according," "multitude," "discern," "judgment," "statutes," "covenant."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the story.

*Monday.* Solomon remembered to pray; he knew that all strength comes from God; his father, David, had taught him so. Are you not glad that he did not forget this, even though he had gold and a palace, a crown and a throne?

*Tuesday.* He remembered that his grandfathers had prayed to God upon a certain hill, so he went there, far from the city, out into God's beautiful country to pray.

*Wednesday.* Talk about the dream, and of the choice which Solomon made. Though he was a man and a king, he felt that he needed a heavenly Father to show him what to do and where to go.

*Thursday.* God's promise was to make him wise, and to give him a long life if he would walk in his ways. That is like the promise given to those who love and obey their parents—repeat fifth commandment.

*Friday.* Talk of the Golden Text. It has the saying of the son and the prayer of the father. David had asked that God would teach him where to go and how to be good. That is the way it is now, the same loving heavenly Father leads the boys and the girls, and also their fathers and mothers; and all may pray to him and trust him.

NATURE WORK. Have a season topic of harvest; talk of the seed-sowing time which was long ago in the warm spring days, and now God's promise of harvest is true once more. Read Gen. 8, 22, to the children. Let them name some grains, and

talk of the ways of reaping and gleaning. Sometimes little children help in this.

**ART WORK.** Have color lessons and talk of the colors of grains and pumpkins. The children may find these same colors in their balls and color paper.

**HAND WORK.** The small children may lay out harvest fields in the sand table; they may also inclose imaginary fields with their sticks and slats upon the table. They may sew pictures of sickles and wheat-heads upon their cards; and with paper folds may make large and small barns, with single or double doors. The grain is carried to barns and corn houses for safe keeping. What kind of animals eat oats, and corn, and rye, and barley?

The **TRANSITION CLASS** may color the picture upon the lesson card in whichever colors they choose. This is a lesson in taste and judgment in the use of colors. Would you have green leaves upon those trees in the distance? What colors are upon the trees now?

**SCIENCE AT HOME WITH MOTHER.** Talk of the fathers setting examples for the sons now, just as David taught Solomon by his life. The father was prayerful, and so also was the son. The father loved God's word and wanted a church for worship, and the son had a love and desire like this. Talk of the value of influence and example in the home.

### LESSON III. (October 18.)

#### SOLOMON'S WEALTH AND WISDOM. 1 Kings 4. 25-34.

**GOLDEN TEXT.** "Them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Sam. 2. 30).

#### Primary Notes.



[Make on the board a ladder resting on a large rock and reaching into clouds.]

[Hold up some money, and have the class tell you some of the things money will buy.] What do you say a person is who has a great

deal of money? The money and the things money buys we call wealth. I know of a gentleman who has great wealth. I have seen the beautiful house, the handsome horses and carriages, the lovely gardens and fine lands his money has bought for him; he is very rich, and yet his wealth is nothing to that of the man of whom we were talking last Sunday. What was his name? [Print "Solomon" at the left of the ladder.] What was Solomon? Who loved him? [Print "God" above the ladder.] God loved him not only for his own sake, but for his father David's sake. Do you think Solomon loved

God? Yes, I am sure he did, because the Bible says (1 Kings 3. 3; 2 Chron. 1. 1). When he was first made king he honored God; he showed that that night when God asked him what he should give him. Solomon's answer showed how he knew that it was God who had made him king, and that it was only God who could help and teach him how to reign. He put God first in his heart and in his words; he honored God.

Many years before Solomon and David were born a "man of God" was sent to Eli, the priest, with a message; in that message he repeated one of God's promises; this was it. [Recite the Golden Text, printing the first part of it so that the word "Honor" will come on the rock.] It was because Solomon honored God that God was able to honor him before all people; because of it he trusted him with some precious gifts; let us try to remember what God gave Solomon. [Print "Gave" above "Solomon."] I have made a ladder on the board, resting on the strong rock "Honor," and reaching up to where we have written God's name; we will print one gift against each round of the ladder.

What were we talking about first to-day? [Show the piece of money again, to remind the children.] What was one thing God gave Solomon? [Print "Wealth;" now gather the proofs of true wealth from 1 Kings 4. 22, 23; 26-28; 7. 1-9; 2 Chron. 1. 14-17; 9. 13-22; Eccles. 2. 4-9, and tell the children in simple words what he gathered about him.]

Besides the wealth, God gave him great power. [Print "Power" on second round.] He ruled over much land and many people who served and obeyed him (1 Kings 4. 21-24).

David, you remember, had many wars and fought many battles, but God gave Solomon [print "Peace"]. The Lord made the land quiet and safe (1 Kings 4. 25).

Another beautiful gift was [print "Knowledge"]. God gave him a mind to learn and understand many wonderful things (1 Kings 4. 32-37; 2 Chron. 1. 12).

But of all that God gave him, the best was what Solomon asked him for that night in Gibeon. What was it? [Print "wisdom," and read 1 Kings 3. 12.] God made him so wise that he was able to understand all kinds of hard matters, so that he could decide rightly and know what to do and say. [If there is time give an outline of the story in 1 Kings 3. 16-28; then read 1 Kings 4. 29, 30.]

Why could God give so much? Because he is the great God; he is called the "King of kings" (1 Tim. 6. 15), and David writing about him in one of his psalms says (Psalm 24. 8, 9). There never has or can be so great a King; all the silver and gold are his; all power belongs to him; there is nothing he does not understand, and O! how wise he is! Let us draw a crown around his name to make us think that it was the "King of kings" who made Solomon so great.

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Perhaps you are wondering if God ever gives to others such gifts as he gave to Solomon. Yes, I think he does. Perhaps very few are trusted with so many; but I am sure of this, that those who "honor him" he "will honor," and that he will gladly give to even a little child a wise and understanding heart—a heart to understand what is right and what is wrong; a heart to love and honor him—then he will be very likely to trust such a one with other gifts, perhaps even gold and silver.

How can you honor God? By always obeying his commands, by always speaking and thinking of him reverently, by loving him first and best, by letting other boys and girls see that you belong to him and are trying to serve him every day. Will you try in these ways to honor Christ!

**SUGGESTIONS FOR COLORING.** Ladder, brown; clouds and rock, white; crown, yellow; "God gave Solomon," blue; "Wealth," yellow; "Power," red; "Peace," white; "Knowledge," orange; "Wisdom," green; "Them that honor me I will honor," white.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Solomon's Riches and Wisdom. 1 Kings 4, 25-30, 32-34.

**GOLDEN TEXT.** "And God gave wisdom and understanding" (1 Kings 4, 29).

**ADS TO THE KINDERGARTEN.** Holy Bible, Prov. 1; *Hours with the Bible* (Geikie); *Solomon: His Life and Times* (F. W. Farrar); *Illustrative Notes* (Mrs. Harbut and Doherty); *Handbook of Bible Geography* (Whitney); *Old Testament History* (Smith).

### ATTENTION STORY.

Solomon had a loving heart; sometimes this is called a "large heart," and many small boys and girls have large hearts because they are so loving and they reach a great many people. Solomon's heart had love for many, many people, and he wanted to see all the people of his kingdom happy. He told some men that they might bring food to the palace each day, and they brought meal and flour and meat and fruits. Other men were to take care of the horses and the carriages, which were called chariots, and there were thousands of horses,

and each one had his stall. There were camels, too; O, how fast they could run! All the horses and camels and sheep had plenty to eat, for men brought barley and straw to them. Everybody was happy, and trying to be good and to be helpful. The king wrote many short sayings called Proverbs—how can I tell you of them, for there were three thousand; that is more than we can count. We could count the sons of Jesse, who were Solomon's uncles, and we could count the first five disciples, a one-finger exercise on one hand; but the proverbs we cannot count, nor the thousand songs which the king made. Then he talked of trees and of beasts and of birds and of fishes! And all people came to hear the good and wise things which he said. Is not this a beautiful lesson? We will read all about these very things in this wonderful book. [Read 1 Kings 4, 25-30, 32-34.]

Explain unusual words: "Victuals," "dromedaries," "exceeding," "excelled," "hyssop."

### OUTLINE.

**Sunday.** Attention Story, Bible lesson, and Golden Text.

**Monday.** Talk of abundance. For this large kingdom God gave enough for all the people and all the beasts and all the birds. He does just so now, and he is as careful of each one of us as he was of Solomon. We have all we need, and *some more, too*. That is really so. A poor little beggar girl had a banana given to her, and a little ragged friend asked her for a piece. She said, "I have plenty for us both, 'cause your father died yesterday."

**Tuesday.** Love and sympathy will always be thankful and helpful in thought, and also in expression. Teach a lesson of practical ethics.

**Wednesday.** Solomon liked to read and study and find out things. He liked to do things, too, and he was glad to help. All this was because he loved God and wanted most of all to please him by using the mind and the hands and the senses which God had given.

**Thursday.** He liked to sing, and here he was like his father; he made many songs, because his heart was glad. When we try to be good our hearts are glad and our lips sing songs.

**Friday.** The Golden Text says that God gave wisdom and understanding to the king. In our last lesson we saw that God promised to give this, and his word never fails. It was God who helped Solomon to understand nature, and he talked about trees and animals. What kind of animals does this book say? I will read a verse and then you tell me. [Read verse 33.]

**NATURE WORK.** Barley is the point of connection between last week's nature work of the season and to-day's Bible nature work. Barley is a grain, but what is straw? What are its uses? Do not forget that the straw which is now left upon the harvest fields will blow about next spring and the little birds will use it in nest building. Talk of

horses and camels. In God's word is a promise that he will give something else besides food to people and to animals. What is it that he gives freely? On your handwork card the promise is written, and it is found in Num. 21. 16.

**ART WORK.** Have the children bring pictures of the animals mentioned in verse 3, and each child tell something about the picture which he brings.

**HAND WORK.** Stalls for horses may be made by dictation from *Kraus's Guide* (p.119), and inventive work suggested by the talks may be done in the sand table when a plain or desert may be made with mountains in the distance. Pictures of trees and fishes may be made with the sticks also.

**THE TRANSITION CLASS** may sew the words upon the lesson card, and show their "color feeling" by choosing the colors they would paint, or crayon the many objects shown in this picture. (Sew the words under the picture, "I will give them water.")

**SCIENCE AT HOME WITH MOTHER.** Talk of the thoughtfulness which provides food for all the family and all the animals every day. On a large farm the father and mother have to see that all are fed every day, and clothed and sheltered every night. The love that provides for these in the home is a part of the great love of our Father who provides for all his world of people, and for animals upon the land and in the sea.

#### LESSON IV. (October 25.)

#### THE PROVERBS OF SOLOMON. Prov. 1. 1-19.

**GOLDEN TEXT.** "My son, if sinners entice thee, consent thou not" (Prov. 1. 10).

#### Primary Notes.



[Show the class a mouse trap set with cheese.] Who ever saw something like this before? What is it for? How can it catch mice? [Describe how this is done.] I feel sure a mouse would never walk into a trap if it

were not for the cheese. We say the cheese *entices* him to go into the trap. He wants the cheese so much it draws or entices him into a very bad place.

One day I saw in a window corner what looked something like this. [Draw a spider's web.] The web was very beautiful; the threads were like silk, they were so fine and soft. Who had made it? A spider, and there he sat on one side of it, a big, handsome fellow. [Make a spider.] Why had he spun the web? While I stood watching, a fly came that way; nearer and nearer to the web he came, till in a moment he was caught in those gray threads. [Make a fly.] The very instant he touched the web, Mr. Spider darted across, and be-

fore he could get loose, he was caught and held fast; he never came out of that web. Those beautiful threads did not look as if they could do any harm, and yet the spider had spun them on purpose to entice flies. [Print "Entice" over the web.]

There are many kinds of traps set to entice different animals, and you cannot wonder that they are caught; but you will be surprised to know that men and women, boys and girls, are often enticed into as dangerous places as traps and webs are for mice and flies.

There are hundreds and hundreds of places I know about that are set on purpose to entice those who pass by; the doors open very easily, through the windows bright lights shine, and gay music is heard; everything entices or draws those who are near to enter. See! there comes a man! Ragged, hungry, and tired, he sees the lights, he hears the music, and he stops; he reaches out his hand to open the door, you feel like calling out, "Don't go in, that is only a trap," but very likely he wouldn't believe you if you did, and in he goes. Ah! it is not so easy to get out.

What is the name of such a place? Have you seen any? What happens to those who are enticed to enter? Is there any way to keep from being enticed? Solomon in one of his proverbs or wise sayings tells us the way. He tells us of three things we must not do. First [print "Consent not"], that means say "no" when the lights and the pleasant room and the music invite or entice you to enter. Second, he says, Listen not [print "Listen"]; run away or stop your ears so you may not hear either the music or any voice inviting you to come in. The third thing is, Walk not [print "Walk"], do not let your feet carry you inside this trap.

There are other places into which people are enticed, and where they lose their money and come out sad and wretched. O! there are many traps for men and women in the land! I hope they'll never entice you.

But there are other ways by which children, and grown people, too, may be enticed from the safe way. Solomon, whom God made wise, said *sinn*ers could entice others to do wrong or to go into wrong places.

There was once a party of boys going to the woods; passing a house they saw a boy they knew. One said, "Hello! George, come with us to the woods." "I will," said George, "if mother is willing. I'll ask her." Tell how the others tried to persuade him to go without asking leave. They made fun of him, they did all they could to entice him to disobey. Now listen to George's answer. He said, "Boys, you may laugh all you please, but I promised my mother that I would not go anywhere without asking her first, and I won't." Wasn't that a brave boy? He fol-

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lowed Solomon's rule. [Repeat and finish printing the Golden Text.]

Dear children, you can't get away from sinners—that is, those who are disobeying God; they are all around you; they will try again and again to entice you to go with them. When you are enticed learn to say "No." "Consent not, listen not, walk not" with them. If you keep company with them you will go farther and farther from God. We know that in their way is death, but Solomon says, "Whoso hearkeneth unto me" (that means God) "shall dwell safely" (Prov. 1. 33). To which will you listen, to sinners or to God?

BLACKBOARD COLORING.—Web, white, drawn lightly; spider, dark brown with orange spots; fly, light brown; Golden Text, dark red; "Listen," white.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Proverbs of Solomon. Prov. 1. 8-10, 15.

GOLDEN TEXT. "If sinners entice thee, consent thou not" (Prov. 1. 10).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 10; *Whedon's Commentary*, pp. 318-325; *Illustrative Notes* (Drs. Hurlbut and Doherty); *Pleasures of Life* (Lubbock), pp. 102-117.

### ATTENTION STORY.

In our last lesson we spoke of Solomon writing three thousand proverbs—does anyone know what a "proverb" is? It is a great truth told in a few words and easily repeated. People can say a proverb very easily to each other, and Solomon must have been very busy (industrious) all his life. One of the very first proverbs he wrote was about father and mother, asking boys to listen to the teachings of the father and not forget the rules the mother makes. All the great men and women who have lived have spoken and written to children about obedience to parents. You remember that we read in our last lesson that Solomon had a large heart. He was a kind and loving man, and he calls the boys his sons when he writes to them. He says "My son" in two of our verses of to-day's lessons. It seems as if it might be very easy for boys to be good when so many people love them and are trying to help them. Though Solomon

was a king he remembered his dear father's words and tried to do what would please both his father and God. Let us read some of his proverbs. [Read Prov. 1. 8-10, 15.]

Explain unusual words: "Instruction," "for-sake," "ornament," "grace," "entice," "consent," "refrain."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation.

*Monday.* Talk of family life and family love being at the beginning of every blessing and of all prosperity. The father is the head of the household and a family is like a little kingdom, or a little world where the father is king and rules. Pretty stories of Greek and Roman family life may be told.

*Tuesday.* The father and mother are mentioned together in the Bible. If the father is king of the little realm, the mother is certainly the queen. How careful of each other's feelings all the little princes and princesses should be, and how helpful in loving service to each other! Each is interested in all the others, and when a prince has a new tooth all in the kingdom look at it and talk about it, and when a little princess takes her first steps in this wide, beautiful world, how careful everybody is to have a clear, smooth path for her little feet!

*Wednesday.* Talk of verse 9. One "ornament of grace" was a garland of flowers worn around the neck, and the chains meant beautiful gold chains, such as kings wore. Once King Pharaoh put one of them round the neck of a good boy (Joseph). Solomon said that the teachings and rules of the father and mother were as beautiful as these.

*Thursday.* The next verse is our Golden Text. We will repeat it together. A "sinner" means some one who chooses to be naughty, and if any such person should ask one of the family to choose to be naughty he is not to say yes; he should not "consent." How sorry all in the house feel if one of their little family is naughty!

*Friday.* "My son," the king says again, do not walk with those who may choose naughty ways, and keep away from their path. Just as you would clear the path for the feet of the little princess, so choose a clean, straight path for your own feet to walk in. Your feet never go off by themselves; you are master of them. See that they always obey your will, which should choose where your feet should go, and what your hands should do, and what your lips should speak.

NATURE WORK. A lesson on roads and paths may be made most interesting. Tell who made the first roads, and how the Romans tried to have them good and firm. Now people are interested in having good bicycle roads. Talk of soil, and of the painstaking care of the city commissioners, and

of the village postmasters, that the paths should be just as they should be for the good of the people. This will lead easily to talks about moral paths and highways.

**ART WORK.** Study some ornaments which are precious. The children will readily see that a clean face and a cheerful countenance are more beautiful to look upon than is a gold chain or even flowers.

**HAND WORK.** The small children may make paths and roads, guarded by pictures of stone walls made with blocks, with fences of the sticks, and with gates of slats.

The **TRANSITION CLASS** may sew the words upon the card. These four words bring a new thought to us, like this: Over all the families and kingdoms of the world is One who cares for all as tenderly as a shepherd cares for his sheep. He is our Good Shepherd.

**SCIENCE AT HOME WITH MOTHER.** Talk of the love and interest being shown first in each other; but afterward the world grows larger, and even the children are interested in others outside the family: first in the neighbors, and kind thoughts are given to them; then the church and the Sunday school friends; then the day school; and by and by the great world with its many, many paths. The fact that learned when they were little to walk in right paths—"in wisdom's ways," Solomon called them—will find it easy when the feet are large and the path is wide. They will find it easy to walk over even the hard paths, if trusting in the guidance of the Good Shepherd.

### Whisper Songs for October.

#### FIRST LESSON.

God chooses me his child to be;  
Shall I not choose him, too,  
To be my King, his praise to sing,  
And all his will to do?

#### SECOND LESSON.

Come, hear his call; the Lord of all  
Speaks soft and low to-day:  
"Ask and receive, my grace I give  
To all who will obey."

#### THIRD LESSON.

Fresh gifts of love from God above,  
Each morn and evening new,  
He gives to those who freely choose  
His perfect will to do.

#### FOURTH LESSON.

O, little child, now undefiled,  
Come, in your happy youth  
Give God your heart, nor e'er depart  
From ways of peace and truth.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Fourth Quarter.

#### GREETING.

**OUR SUNDAY SONG.** (From *Song and Study for God's Little Ones*. Page 12.)

**Teacher.** Who loves little children?  
**Class.** Jesus Christ, the same yesterday, to-day, and forever.

**Teacher.** What did Jesus say about children?

**Class.** Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

**Teacher.** When should children come to Jesus?

**Class.** Behold, now is the day of salvation.

**SINGING.** "Come to Jesus."

**Teacher.** What is it to pray?

**Class.** To ask God for what we want, and to thank him for what he has sent to us.

**Teacher.** Why may we pray to God?

**Class.** He is our Father in heaven.

**Teacher.** How should we pray?

**Class.** With earnest, believing hearts.

[Prayer by teacher, followed by Lord's Prayer, all joining.]

#### A CHILD'S CREED.

I believe in God above,  
I believe in Jesus' love;  
I believe his Spirit, too,  
Comes to teach me what to do;  
I believe that I must be  
True and good, dear Lord, like thee.

#### BIRTHDAY SERVICE.

#### OFFERINGS.

**PRAYER HYMN** from *Song and Study*, page 37.

**REVIEW FROM THE BOARD.**

**GOLDEN TEXT** taught and explained.

#### SUPPLEMENTAL LESSON.

**MOTION PRAISE SONG.** From *Special Songs and Services*, by Mrs. Kennedy.

#### THE LESSON TAUGHT.

#### ECHO PRAYER.

[While heads are still bowed teacher repeats:]

"Remember God is watching you;  
For whether wrong or right,  
No child in all this busy world  
Is ever out of sight.  
Yes, he who blessed the little ones  
Is marking all you do,  
Then let each word and thought and deed  
Be honest, brave, and true."

**PARTING SONG.** "God be with you"

**Teacher.** The Lord bless thee and keep thee.

**Class.** The Lord watch between thee and me when we are absent one from another.

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2. **MODERN MISSIONS: Their History, Progress and Prospects.** (\$1.00.)

The Committee not being able to select any one book that fully met their needs, decided to prepare one for the Course. The result of their efforts cannot fail to be satisfactory. The volume contains striking chapters from some of the best missionary books known, together with original matter.

3. **LIFE AND CONDUCT.** By Rev. J. Cameron Lees, D.D., Edinburgh. (65c.)

This is a book on character building, and one of the best that has ever been published. It was written for young people and published in Scotland as one of the famous "Guild Series," and is now republished in Canada by permission.

Dr. Steele, Secretary of the Epworth League in the M. E. Church South, says of "Life and Conduct": "We had this book in our Course last year. It is one of the best volumes I know of to put into the hands of young people. *It is pure gold*, and I am glad that you have adopted it."

4. **BARBARA HECK: A Tale of Early Methodism.** By Rev. W. H. Withrow, D.D. (75c.)

The introduction of a story into a Reading Course is not altogether a new feature. The C. L. S. C. has had in its course Kingsley's "Hypatia" and other stories, and the Epworth League of the M. E. Church in the United States has an interesting tale in this year's bill of fare.

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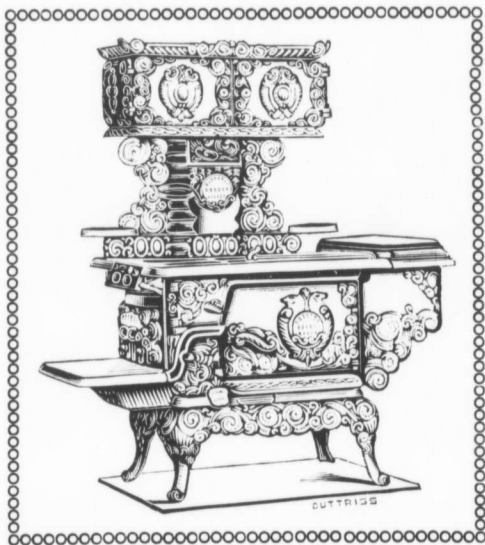
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