

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 27.]

MAY, 1893.

[No. 5.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXVII.]

MAY, 1893.

[No. 5.]

A Teacher's Reverie.

BY REV. K. WALTER WRIGHT, B.D.

TEACHER DIVINE! Can I teach souls of Thee?
No hand of clay can grasp th' ethereal truth,
Upon the swift and subtle spirit of youth
No mortal lips can breathe divinity.

A Spirit Thou, here spirits athirst for Thee,
And I between—the brimming chalice seize,
In my cold hands the living waters freeze;
May I, lifeless, inert, a medium be?

What earth-song teaches Christ, what formulas,
What keen analysis, what flowers of thought?
One touching Thee, O Lord, is truly taught;
One touching Thee, the teaching power has.

If Thou, O Christ, dost charge me with Thy
love,
Through me from Thee the Spirit processive
flow

To these, some hearts shall quiver, minds
shall glow,

With Thee contactual souls shall live and
move.

Plattsville, Ont.

Train the Children.

THE youngest young people of Methodism ought to receive benefit from the growing tide of interest in the Epworth movement. Let their little minds be refreshed by increased instruction in the facts and principles of Methodism, and let their tender hearts be moved by more earnest effort for their personal salvation. We believe in saving the children. Get them converted while young, before bad habits are formed, and before the world of secularity and

frivolity has engrossed their attention. Far better are the chances for faithful endurance to the end in those who seek religion young. Mr. Spurgeon said, "Among those I have had at any time to exclude from church fellowship, out of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child. Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it." So likewise should parents.

In those homes where the fathers and mothers are not only solicitous for the spiritual welfare of their children, but also personally attentive to this important matter, frankly and kindly counselling the little ones to be everyday Christians, and setting them practical examples, will you find the most youthful followers of Christ.

"We might," says Mr. Moody, "train the children that they shall be converted so early they can't tell when they were converted. I do not believe, as some people seem to think, that they have to wander off into sin first, so they may be brought back to Christ. Those who have been brought up in that way from their earliest childhood do not have to spend their whole life in forgetting some old habit." This is truth, and most important truth, too. The successful Christian workers of the future are to be men and women trained from childhood for efficiency in the service of Jesus. The greatest ministers of the world, men of the most enduring usefulness, are from this class. Men who had godly parents, and were trained in infancy to fear God and work righteousness. Pray for your boys. Counsel them most spiritually while they are young. Start them right, and when they have passed out of your hands, trust the Holy Spirit to keep them in the heavenward track.

LET others do their duty in the richer fields to whose tillage it has pleased God to call them; you, too, be faithful in yours.

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Sunday School Banner.

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

TORONTO, MAY, 1893.

After the Revival.

THE great work of the Church of God is the conversion of souls and training them for Christian service. Whatever else our schools and churches do, unless they do this they fail of their great object. We rejoice to know that in this object they do not fail—that year by year many thousands in our schools and in our churches are brought to God. The Metropolitan Church, Toronto, has been favoured under the blessing of God, and through the labours of those devoted evangelists, Messrs. Crossley and Hunter, with a blessed revival. Hundreds have been led to decide to be on the Lord's side, to become His faithful soldiers and servants. Among these were many veterans in sin, many victims of intemperance and those who had wandered far from God. Of these not a few were gray-headed men rescued like brands from the burning.

But the most numerous class, and the brightest and most beautiful conversions were the boys and girls and young men and young women brought up in our Sunday-schools. This is what we might expect and what we should desire. Faithful and loving teachers

brought their scholars to the feet of Jesus and counselled and prayed with them, and were rejoiced at their conversion to God. They had been instructed in the Scriptures, their hearts were like a garden in which the good seed had been sown, and under the influence of the Holy Spirit it took root and bore fruit.

These are the brightest auguries of the future of our churches—the boys and girls who have a long life before them which they may spend to the honour and glory of God as teachers in our Sunday-schools, as members of our churches, and not a few of them, we trust, as leaders and official members of the Church, and some of them as ministers and missionaries of the Cross. A great responsibility rests upon the churches and the Sunday-schools for the nurture and training of these young converts. We beg, therefore, in this connection to call attention to the following article which we have pleasure in reprinting from the *Bible Teacher*:

THE TRAINING OF THE CONVERTS.

The rich harvests of the winter's revivals are ever followed with duties as important as that of first winning men to Christ. The work of training them to a true, earnest, and steady religious life demands the intensest vigilance and constancy. When Jesus called His disciples, there were many to respond promptly to His voice and to join the company of His followers. But it required years of patient training before they could be left to assume the duties He was preparing for them. Very much of the fruit of revivals is often lost through the insufficiency or almost total lack of subsequent care.

And since a large proportion of the converts are the children of the Sunday-schools, it will not be at all amiss to teach them something of a warm and even admiring loyalty to their own church. There need be no fear of teaching a child narrow denominationalism or blind sectarianism. The following well spoken words of Bishop Phillips Brooks, quoted by the *Pilgrim Teacher*, are here just in point: "A child knows nothing of all that. His denomination is like his nation or his home. It is his because he was born there. It is dear to him with the unquestioning sense that he belongs to it and it to him. The child may freely glory in his own church, and yet be no sectarian; may accept his creed from the lips of others, and yet be no dogmatist. The true parent, the true teacher, will try not merely to make the child love God, but to make him love his own church as the place where he knows God and where he finds God always."

It is a great thing to love Christ so dearly as to be "Ready to be bound and to die" for Him; but it is often a thing not less great to be ready to take up our daily cross and to live for Him.

The International and World's S. S. Conventions.

THE Seventh International Sunday-school Convention will meet in the city of St. Louis, on Thursday, Friday, and Saturday morning, August 31st to September 2nd, 1893, and the World's Sunday-school Convention will be held at the same place, on Monday, Tuesday, and Wednesday, September 4th to 6th. The representation will be as before, four times the electoral votes of the States, with a proportionate representation (about one to 150,000) for the Territories and Provinces. The delegates to the International Convention will be the delegates to the World's Convention, and all foreign delegates to the World's Convention will be invited to seats in the International Convention.

A committee of five, consisting of the chairman and two members of the executive committee and two members of the World's Convention committee, are to prepare the programme for both conventions.

This is expected to be the grandest Sunday-school convention ever held.—*Bible Study.*

The S. S. Superintendent in Revival Times

- CAN make his life preach.
 - Can do much personal work.
 - Can arrange for special singing.
 - Can invite his business associates.
 - Can pray for pupils, name by name.
 - Can hold children's prayer-meetings.
 - Can invite the pupils to the revival services.
 - Can talk of the revival to teachers who are not interested.
 - Can turn his teachers' meeting into an upper room Pentecost.
 - Can be at the pastor's right hand each evening during the week.
 - Can shorten the lesson and turn the session into an inquiry meeting.
 - Can induce his teachers to do earnest personal work in the classes.
 - Can insist on the teachers coming to the meetings as often as possible.
 - Can drive home the truths of the lesson and make it the basis for earnest revival appeal.
- Epworth Herald.*

WHEN man's will allows a free passage of the will of God without resistance, as light travels through transparent glass; when his will responds to the touch of God's finger upon the keys like the telegraphic needle to the operator's hand, then man has attained all that God and religion can do for him, all that his nature is capable of.—*Anon.*

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

- I. Silence.
- II. Singing.
- III. The Apostles' Creed [all standing].
I believe in God the Father Almighty, Maker of heaven and earth;
And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*
- IV. The Lord's Prayer [all standing].
- V. Singing.
- VI. Prayer.
- VII. Responsive Reading of a Scripture Lesson [not the lesson of the day, but some other portion of the Scripture].

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep.
School. Through the blood of the everlasting covenant,
Supt. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.
School. To whom be glory forever and ever. *Amen.*
- III. Dismission.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: OLD TESTAMENT TEACHINGS.

About B. C. 1000.] **LESSON VI. THE VALUE OF WISDOM.** [May 7.
GOLDEN TEXT. Trust in the Lord with all thine heart; and lean not unto
 thine own understanding. Prov. 3. 5.

Authorized Version.

Prov. 3. 11-24. [Commit to memory verses
 13-17.]

11 My son, despise not the chastening of the
 Lord; neither be weary of his correction:

12 For whom the Lord loveth he correcteth;
 even as a father the son *in whom* he delighteth.

13 Happy *is* the man *that* findeth wisdom, and
 the man *that* getteth understanding:

14 For the merchandise of it *is* better than the
 merchandise of silver, and the gain thereof than
 fine gold.

15 She *is* more precious than rubies: and all the
 things thou canst desire are not to be compared
 unto her.

16 Length of days *is* in her right hand; *and* in
 her left hand riches and honor.

17 Her ways *are* ways of pleasantness, and all
 her paths *are* peace.

18 She *is* a tree of life to them that lay hold
 upon her: and happy *is everyone* that retaineth
 her.

19 The Lord by wisdom hath founded the
 earth; by understanding hath he established the
 heavens.

20 By his knowledge the depths are broken up,
 and the clouds drop down the dew.

21 My son, let not them depart from thine eyes:
 keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace
 to thy neck.

23 Then shalt thou walk in thy way safely, and
 thy foot shall not stumble.

24 When thou liest down, thou shalt not be
 afraid: yea, thou shalt lie down, and thy sleep
 shall be sweet.

Revised Version.

11 My son, despise not the chastening of the
 Lord;

Neither be weary of his reproof:

12 For whom the Lord loveth he reproveth;
 Even as a father the son in whom he de-
 lighteth.

13 Happy is the man that findeth wisdom,
 And the man that getteth understanding.

14 For the merchandise of it is better than the
 merchandise of silver,
 And the gain thereof than fine gold.

15 She is more precious than rubies;
 And none of the things thou canst desire are to
 be compared unto her.

16 Length of days is in her right hand;
 In her left hand are riches and honor.

17 Her ways are ways of pleasantness,
 And all her paths are peace.

18 She is a tree of life to them that lay hold upon
 her:
 And happy is everyone that retaineth her.

19 The Lord by wisdom founded the earth;
 By understanding he established the heavens.
 20 By his knowledge the depths were broken up,
 And the skies dropped down the dew.

21 My son, let not them depart from thine eyes;
 Keep sound wisdom and discretion;

22 So shall they be life unto thy soul,
 And grace to thy neck.

23 Then shalt thou walk in thy way securely,
 And thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid:
 Yea, thou shalt lie down, and thy sleep shall be
 sweet.

TIME.—About B. C. 1000. **ENVIRON-
 MENTS.**—Same as last lesson. **DOCTRINAL
 SUGGESTION.**—The love of God.

HOME READINGS.

M. Value of wisdom. Prov. 3. 11-18.

Tu. Value of wisdom. Prov. 3. 19-24.

W. The principal thing. Prov. 4. 1-9.

Th. Above rubies. Job 28. 12-19.

F. Fear of God is wisdom. Job 28. 20-28.

S. Wise through the word. Psalm 119. 97-104.

S. How to get wisdom. James 1. 1-7.

LESSON HYMNS.

No. 143, New Canadian Hymnal.

Oh, for a faith that will not shrink.

No. 155, New Canadian Hymnal.
 Oh, how happy are they.

No. 157, New Canadian Hymnal.
 Happy the man who finds the grace.

DOMINION HYMNAL

Hymns, Nos. 46, 49, 51.

QUESTIONS FOR SENIOR STUDENTS.

1. A. Precious Chastening, v. 11, 12.

What counsel is given in verse 11?

What is meant by "chastening?"

How does the Lord chasten us?

What reason for this counsel is given? (Verse 12.)
Read Heb. 12. 5-11.

2. A Precious Treasure, v. 13-16.

What man does verse 13 pronounce happy?

What four reasons for this are given in verses 14, 15?

Have you secured this treasure?

What have you chosen instead?

What rewards for men are in the hands of wisdom? (Verse 16.)

What does verse 5 of this chapter enjoin upon us? (See GOLDEN TEXT.)

3. A Pleasant Way, v. 17-24.

What are wisdom's ways and paths?

What makes them pleasant?

What makes them peaceful?

To what is wisdom likened in verse 18?

How does verse 19 show the sufficiency of wisdom?

What is the injunction of verse 21?

What characterizes the way of him who is guarded by wisdom?

Practical Teachings.

Explain how this lesson—

1. Points out a way for all to become rich.
2. Shows the way for all to be happy.
3. Shows how all can be safe in both worlds.

Hints for Home Study.

1. Note how this lesson illustrates the Title, GOLDEN TEXT, Special Doctrinal Suggestion, and Outline.

2. Learn what you can concerning the Hebrew "literature of wisdom," and select and carefully read that book of the New Testament which would most naturally take its place in this class of literature.

3. If you can secure a copy of the Apocrypha, read "The Wisdom of Solomon," and especially "The Wisdom of Jesus the Son of Sirach."

4. Note points of resemblance between the imaginary character of wisdom here presented and the actual character of Jesus of Nazareth.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Precious Chastening, v. 11, 12.

What are we bidden not to despise?

Of what should we not weary?

Of what is chastening a proof?

What is the fruit of divine chastening? (Heb. 12. 11.)

2. A Precious Treasure, v. 13-16.

What precious treasure is here named?

What is said of one who obtains it?

To what is this merchandise superior?

What is better than wisdom?

How are her hands filled?

Of what has righteousness the promise? (1 Tim. 4. 8.)

3. A Pleasant Way, v. 17-24.

To what does wisdom invite?

What is wisdom to those who accept it?

How was the earth founded?

What is said of God's knowledge?

What are we urged to hold fast?

What will they prove to be to us?

Of what safety are we assured?

How may we show that we have true wisdom? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. A proof of God's love?

2. A promise of God's favor?

3. A path of life to the wise?

Home Work for Young Bereans.

What is said about silver in Jerusalem while Solomon was king?

How does James say any man that lacks wisdom can get it?

What does Paul say about chastenings which, for the present, are grievous? What are afterward worked out by them?

QUESTIONS FOR YOUNGER SCHOLARS.

What sometimes comes upon the Lord's children? **Trouble and distress.**

What is this like? **A father's chastening.**

What does it show? **A father's love.**

Who is the happy man? **The man who finds wisdom.**

To what is wisdom compared? **To silver and fine gold.**

Than what is it more precious? **Than rubies.**

What is in her right hand? **Length of days.**

What are in her left hand? **Riches and honor.**

What are her ways? **Pleasant ways.**

What are all her paths? **Peace.**

What is wisdom like to those who lay hold upon her? **A tree of life.**

By what did the Lord found the earth? **By wisdom.**

What are wisdom and discretion when held fast? **Life to the soul.**

Who will walk without stumbling? **Those who have wisdom.**

Who will rest without fear? **Those who love wisdom.**

What sweet promise is given to such? **"Thy sleep shall be sweet."**

Words with Little People.

WISDOM GIVES . . . { Length of days.
Riches and honor.
Pleasant ways.
Peaceful paths.
Safe goings.

Whisper Precept.

Keep sound wisdom.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

The matchless teacher of practical wisdom from whose words our last lesson was quoted proceeds in this passage to describe some of the results of the life of wisdom. The chapter from which it is taken is one of the most beautiful in the word of God. The first two verses repeat in brief the lessons of reverent submission which we have already learned from Job, and are quoted by the author of the Epistle to the Hebrews (12. 5, 6). By carefully watching the various dispensations of divine Providence we are to learn how to set out on our search for truth. The description which follows is one of rare literary beauty. Worldly wealth—gold, silver, and rubies; length of days; all the innocent pleasantries of life; and a peaceful career, enriched by the honorable regard of one's peers—all these are the perquisites of "the man that getteth understanding." The deep reason for the happiness of "every one that retaineth her" is that the chief characteristic of Jehovah himself is wisdom. By it he "founded the earth" and "established the heavens." Therefore "the fear of the Lord is the beginning of wisdom." He whose entire inner and outer life is in harmony with the will of the Maker of all physical and moral law possesses the secrets of prosperity and peace. Our lesson closes with a tender fatherly injunction to the scholar to make "discretion" the very life of his soul; to make the attainment of sound wisdom the chief object of his life.

Verses 11, 12. My son, despise not the chastening of the Lord. A most solemn injunction, presented in fatherly tones. The man who recognizes God's severe dealings with him as chastenings has gone far past the danger of despising them. The first instinct of the unregenerate heart is to count all sorrow undeserved, and when a man has come so far in his approach to wisdom as to see that he deserves more afflictions than he gets, he is sometimes apt to swing to the other extreme and regard them as acts of vengeance. A proper conception of God's attributes will get rid of both these errors. It is true that we cannot well think of God except by the help of our thoughts of each other, and most of us think of him almost as an infinite man—infinite in goodness and in power. But let us beware lest we degrade him in our thoughts by conceiving him as an infinite Czar or Sultan, with knouts and bastinadoes and dungeons in waiting for those who offend him. The gradual scriptural revelation of God culminates in the announcement, "God is LOVE." Instead of "the chastening of the Lord," Delitzsch beautifully translates "the school of the Lord." **Neither be weary** might be translated "do not loath." They who regard God's chastenings as accidental or cruel "despise" them. They who recognize them as disciplinary, but turn from the lessons they are intended to teach, "loath them." **Whom the Lord loveth he correcteth.** Therefore suffering is no proof of the anger of God. (1) *Not a stroke of sorrow can fall upon us without God's permission.* (2) *If God did despise them he would not chasten them; if God were weary of them he would not correct them.*—*Jermin.*

13-16. Happy is the man. Blessed is the man, or "O, the blessedness of the man!" **That findeth wisdom,** Who secures it after

long search. Read Matt. 13. 44-46. **The man that getteth understanding.** A repetition, to intensify the force of the utterance. **Merchandise.** Trading. The interchange of wisdom between teacher and student is of infinitely more value than all the profit which might come from interchange of goods. About the time Solomon was writing these wise sentences his ships were bringing over remote seas gold from Ophir and rubies and pearls from other lands. Solomon highly prized these treasures, but, after all, counted them as mere sand and pebbles when compared with "understanding." (3) *The treasures of the heart are the only treasures worth having.* (4) *Financial wealth is very desirable, but cannot satisfy the deeper nature of man.* **All the things thou canst desire.** To print a catalogue of these would exhaust all the paper and type on the continent, and we could only read the list to be told at the end that we cannot get all we desire. "But here is a prize incomparably more precious than "all the things thou canst desire," which is yet within the reach of all. The very search for wisdom is invaluable, for by the means of it come most of the intellectual and moral developments which are the truest source of **length of days.** (5) *"A wise way of living conforms to the laws of health."* (6) *The truest "length of days" bridges death and endures to immortality.* **Riches.** All the treasures wealth can bring. **Honor.** Public esteem and office need not be sought by the wise man, for they seek him.

17, 18. Ways are highways; paths are by-ways. The public life of the wise man is pleasant, his private life is peaceful. (7) *Godliness is profitable to all things.* **Tree of life,** The tree was an ancient symbol of life-giving power. (8) *We should grow in grace; when growth ceases decay begins.*

19, 20. The Lord by wisdom hath founded the earth. Every new discovery in science exalts our conception of the wisdom of the Creator. **Established the heavens.** The heavens were supposed by the early Hebrews to be a "firmament," a substantial arch, established on strong foundations. **The depths are broken up.** Possibly this refers to the percolation of fountains underneath earth's surface; the tiny streams which worm their way through underground glooms, in a thousand varying directions, but steadily guided by his knowledge to an outlet in sunshine toward the ultimate sea. **The clouds drop down the dew.** "The atmosphere distills the dew." Verse 19 extols God's wisdom as manifested in creation; verse 20 his constant, wise management of the intricate uni-

verse which he has wisely made. (9) *Nature reveals the goodness of God.*

21-24. Let them not depart from thine eyes. Study closely and constantly the supernatural truth which God has directly committed to writing—the word of God; and reverently watch the object lessons of nature—the works of God. **Grace to thy neck.** Jewels of beauty. (10) *The rich qualities of divine grace shall ornament the life of the seeker of wisdom. Thy foot shall not stumble.* To prevent stumbling in the journey of life is the chief function of practical wisdom. (11) *He is the wisest man who makes the fewest blunders.* (12) *The Spirit of God is the surest guide in life. Thy sleep shall be sweet.* God never sleeps, and his children need not be afraid.

CRITICAL NOTES.

BY PROFESSOR MILTON S. TERRY, D.D.

Wisdom is presented in this book in divers aspects. In the last lesson attention was called to her divine call and admonitions. In these verses we have a statement of her intrinsic worth and eternal excellence.

Verse 11. Despise not. The word conveys the idea of rejecting something with a measure of contempt and scorn. **Chastening of the Lord.** This chastening may consist of instruction by severe methods, correction by means of sorrowful trial, and all such admonition, warning, and discipline as comes in the order of divine Providence. Jehovah's **reproof** is a more specific designation of some one or more of these forms of discipline, which may be recognized as a direct condemnation and rebuke of one's wrong judgment or misconduct. The word "loat" would better translate the Hebrew word here rendered **be weary**, and is a stronger expression than the word **despise**, to which it here corresponds.

12. Even as a father the son. The Septuagint Version here, without changing a letter of the Hebrew words, but by a different accentuation, reads what we find quoted in Heb. 12, "and scourgeth every son."

13. Findeth . . . getteth. In the Hebrew the first of these verbs is in the perfect, and the second in the imperfect tense. This suggests, first, the idea of "having found" wisdom as a permanent possession, and, second, the continual getting of more. The second word also suggests the idea of "producing new supplies," and is well rendered in the Revised margin, "draweth forth."

14. Merchandise of it. Rather, the "accumulation of it," the purchasing or gathering it up, as one would buy any valuable substance. **Fine gold.** Probably a poetical use of the word which is of doubtful etymology. According to some, it is to be traced to the root which means

"dig," and so means here gold dug out with much labor, and therefore of much value. Others derive it from a root which means to "glitter," to "shine," and understand it here of some brilliant, shining metal.

15. Rubies. This is also rendered as "red corals," "red gems," and "pearls." The last is, on the whole, to be preferred, and has the support of most authorities. In his travels Bruce tells us that he found on the Arabian Gulf a shell called *Penna* (the Hebrew word here is *peninim*), the inside lining of which was white, but tinged with an elegant blush of red. He says that the pearl found in this fish is of this delicate complexion. The Septuagint translation of verses 15 and 16 is sufficiently interesting, as varying from the Hebrew, to be cited here: "She is more valuable than precious stones; no evil thing shall resist her; she is well known to all that approach her; and no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory; out of her mouth proceedeth righteousness, and she carries law and mercy upon her tongue."

18. A tree of life. Undoubted allusion to the tradition of the Garden of Eden and the trees of life and knowledge. But this tree of life includes also the true wisdom of God, the only real knowledge that always leads to happiness.

19. By wisdom . . . founded the earth. Wisdom is here conceived as an attribute or quality of Jehovah by means of which he created the world. The **understanding** and **knowledge** mentioned immediately after are to be understood in the same way, and employed in synonymous poetic parallelism for the purpose of rhetorical diction. But each word, as Conant points out, has its distinctive and appropriate import. "**Wisdom** is the most comprehensive of them all, combining

the highest moral purpose with the intelligence and foresight requisite for carrying it into effect; **understanding**, which comprehends relations and adapts means to ends; **knowledge**, namely, of the natures and powers of all things, so as to be able to use them for his purpose."

20. Depths were broken . . . skies drop.

A manifest allusion to the creation as described in Gen. 1, 6, 7. The contrast between the perfect and imperfect tenses of the two verbs is the same as pointed out in the note on verse 13.

21. Sound wisdom and discretion. Two new words here introduced to furnish a still broader suggestion of the character of true wisdom. Zoekler renders: "Maintain thoughtfulness and circumspection;" Stuart: "Hold fast counsel and reflection;" Conant: "Keep true wisdom and reflection." The idea compassed is that of the discriminating thoughtfulness which underlies safe counsel and the practical sagacity which sees that truth and right are politic as well as grounded in holy principle.

23. Foot not stumble. Literally, as in the margin, "Thou shalt not dash thy foot." Comp. Psalm 91. 12.

The Lesson Council.

Question 1. *What is meant by "chastening" in this lesson?*

This word "chasten" comes down to us through the German *kasteien*, from the old Latin *castigare*, which is made up of *castus*, meaning pure, and *agere*, to lead. This gives us a hint of its true meaning. On the surface it seems to signify merely punishment, but there is a deeper significance. "To chasten" is to punish, but not merely to punish for the sake of inflicting penalty, but to lead out of the evil, the impure, into the good, the pure, by imposing suffering, either physical or mental. The chastening of the Lord is the educating process, the "drawing out" process of a faithful Father, a mercifully severe Teacher.—*Professor G. E. Ackerman, D.D.*

Question 2. *Should all trouble and affliction be regarded as "chastening," and as sent by the Lord? Should we regard trouble which is the result of our own folly or error or sin as a chastening from the Lord?*

The results of our "error and folly and sin" are not to be regarded by us as direct providential visitations, but are to be acted upon as though they were such. They are consequences which flow from the laws which God has established, and in this sense are from him. He has affixed penalties to all transgressions, whether of natural or moral law, and he who suffers afflictions growing out of

his own transgressions, whether of natural or moral law, should regard them as sent to turn him from the error of his ways. While we cannot consider all trouble as sent by the Lord, we may properly recognize all our suffering to be for our chastening and reformation.

Question 3. *Do long life, riches, honor, peace, etc., always come with "wisdom"?*

No, not always. But the thought of deeper significance is this: Our world is a rational system—truth, goodness, and order at the core. It is the thought of God constantly realized through his will. Man is a subject in this realm, and his well-being depends upon his finding his true place and staying there. The Lord by wisdom hath founded the earth, and all the real blessings of this life and the life to come flow from the harmonious adjustment of the individual life to the principles of this divine plan. This is the philosophy of the profitableness of godliness.

Analytical and Biblical Outline. Seven Blessings in Serving God.

I. DISCIPLINE.

The chastening of the Lord. v. 11, 12.

"Blessed . . . whom thou chastenest." Psalm 94. 12.

"Good for me . . . afflicted." Psalm 119. 67, 71.

II. WISDOM.

Happy . . . findeth wisdom. v. 13-15.

"Treasure hid in a field." Matt. 13. 44.

"Wisdom . . . above rubies." Job 28. 18.

III. LONG LIFE.

Length of days . . . right hand. v. 16.

"With long life . . . satisfy him." Psalm 91. 16.

"Length of days forever and ever." Psalm 21. 4.

IV. PROSPERITY.

Left hand . . . riches and honor. v. 16.

"Promise of this life." 1 Tim. 4. 8.

"These things shall be added." Matt. 6. 33.

V. PEACE.

All her paths are peace. v. 17.

"In me . . . peace." John 16. 33.

"We have peace with God." Rom. 5. 1.

VI. HAPPINESS.

Happy . . . retaineth her. v. 18.

"Rejoice in the Lord always." Phil. 4. 4.

"Be glad in the Lord." Psalm 32. 11.

VII. SAFETY.

Walk in thy way safely. v. 23, 24.

"He that keepeth . . . not slumber." Psalm 121. 3, 4.

"In the secret place." Psalm 91. 1, 2.

Thoughts for Young People.

The Getting of Wisdom.

1. *The roughest roads sometimes lead most directly to the treasures of wisdom.* It is astonishing how many of the great and good of earth have come up "out of great tribulation." He who has learned that the woes of life are chastisements of God sent to train him for heavenly endeavors has already begun to acquire wisdom.

2. *Silver, gold, and all earthly treasure are not to be compared with wisdom.* Not simply because treasures of a high type out-value those that are lower, but because the truest way to secure the lower treasures is to seek the higher ones.

3. *The wise man is the happy man.* Pleasantness and peace are found on the roads which he takes in his search for wisdom.

4. *The use of the name of the Lord* in this long passage concerning wisdom is proof of the high destiny which he has arranged for each of us. Even Jehovah needed this wisdom to enable him to do his great creative work.

Lesson Word-Pictures.

It is the hour of chastening of one of God's followers. His name is Trust-in-the-Lord. He lies upon a bed of agony. Each day is a succession of pain-throbs. At night sleep is driven from his eyes, and alone he confronts the darkness. But what unseen Friend sits by his bed and holds by the hand. Trust-in-the-Lord? Who in the darkness whispers peace and comforts him with a song in the night?

It is the Lord, one that sticketh closer than a brother.

Trust-in-the-Lord is well.

He takes up his daily duties at home. He goes back to his business in his shop. It is scantily stored, for sickness has invaded its resources. How slender the stock compared with that of Trust-in-Self over the way! What satisfaction Trust-in-Self takes as he contemplates merchandise of gold and silver and precious stones on the shelves!

Cross the street to the shop of Trust-in-the-Lord. The stock seems still smaller now. "How empty the place looks," you say. No glitter of gold, no luster of silver, no dazzle of diamonds. But look sharper if you would see all in his place. What presence is here, brighter than gold from the refiner? It is the Lord. What treasures are his! And he will give to his followers.

And now Trust-in-the-Lord is going out to work in the field. It is the month sweet with the breath of budding spring. It is May. The leaves are opening on the trees like wings. The winds convoy through the sky fleets of fair white clouds.

Trust-in-the-Lord takes a footpath winding through the fields. The birds of God sing in triumph around him. Field after field stretches out in its emerald beauty about him.

O, pleasant picture of Trust-in-the-Lord's life, restful with God's peace, tuneful with gratitude, budding and blossoming with the promises of Jehovah.

Come again in the time of fruitage. It is the same Trust-in-the-Lord walking amid the fields. He nears some thrifty tree, some stately, fruitful palm. He stands under its stretching boughs. He plucks its pulpy fruit. He rejoices in its beauty, its shade, its fruitage. It is an emblem of that Tree of Life, Wisdom.

It is now another hour in Trust-in-the-Lord's happy life. He looks out from his window. He lifts his eyes to the stretching heavens. The sky is blackening. The thunder is rumbling. He looks down and thinks of earth's deep foundations.

Wind and rain are making their assault. He sees the great depths broken up. The storm passes away. It is evening, the hour of stillness, of the distilling of the dew. All this is the manifestation of his Heavenly Father's greatness and goodness.

Trust-in-the-Lord is now taking to his heart the teachings of the divine wisdom. He wears them about his neck like jewels. They lead him ever as guides. How they hold him up in the way! He is now lying down, and like guards they surround him. How soft his rest! How peaceful his slumber!

Orientalisms of the Lesson.

Prov. 3. 14: The "merchandise of silver" is a common thing in all the oriental world. The most ancient gold and silver coinage was in the form of rings, which were not stamped with their value, and hence had to be weighed to find their worth. Each successive sovereign strikes coins of different value. Many, of the older ones in particular, are scraped or their value diminished by a strong solution of *aqua fortis*. The determination of their value is difficult; hence there has arisen a class of money dealers known as "sarafs," who are found at fairs and in the markets. There are merchants in silver and gold. Van Lennep illustrates their great wealth gained as lenders and dealers in money by one Armenian, whose wealth was represented by his sleeping on a bedstead that cost five thousand dollars, and who owned a country seat on the Bosphorus which cost fifteen million dollars, and hired the "customs" for two million five hundred thousand dollars, cash down.

Verse 23. "Thou shalt walk in thy way safely" indicates a security not often known in any oriental

country. One oriental book under our eye expresses the idea of a man walking on the highway in great security, and without being interfered with, by saying he shall go on tossing up corn, and nobody "shall ask him how many teeth he has in his mouth."

Verses 24. Lying down in safety is something to be valued in countries where one is subject to dangers from poisonous serpents, who make their way into the very bedchambers and coil themselves up in the very beds; where wild beasts, such as wolves, will enter houses necessarily left open to secure air on account of heat, or where they are built to the street to prevent the invasion of thieves, or because of danger from local and tribal insurrections. Then, too, all heathen peoples are in terror, more or less, of spirits, which they often fear much more than they do wild beasts.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 11 and 12. I was sailing down the St. John River, Canada, and while on the deck of the steamer a gentleman, pointing to a scene of beauty, said: "All this is interval land, and it is the richest land in all the provinces of New Brunswick and Nova Scotia." "What do you mean by interval land?" said I. "This land is submerged for a part of the year," he said. "Spring freshets come down, and all these plains are overflowed with the water, and the water leaves a rich deposit; and when the waters are gone the harvest springs up, and there is the grandest harvest that was ever reaped." And I instantly thought: "It is not the heights of the church, and it is not the heights of this world, that offer the scene of the greatest prosperity, but the soul over which the freshets of tribulation have torn their way, that yields the greatest fruits of righteousness, and the largest harvest for time, and the richest harvest for eternity. Bless God if your soul is interval land.—*Talmage.*"

"I argue that because sin, suffering, and death do not pass away, the religion of Jesus Christ will not pass away," says Canon Liddon. The wisdom which saves us from sin and death, and which gives us comfort and patience in suffering, must be the supreme thing, the only thing worth the seeking of an immortal soul.

"The hand that reaches out to grasp the tree will lose its hold on the little sapling," says Phillips Brooks. "So lesser things will drop from the grasp of that man who reaches out for Truth." Offer food to a hungry child playing with toys, and the toys will be hastily thrown aside in exchange for food.

"Seek ye first the kingdom of God and his righteousness." "The kingdom of God is righteousness, peace, joy." "Is there anything better to seek first than these—to do what is right, to live at peace, and be always making those about you happy? Seek first. Not many people do that. They put a little religion into their life—once a week, perhaps. It is not worth seeking the kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. If you do not put it in its place, you may just as well not have it.—*Diamond.*"

Verses 24. Do not perplex yourself by asking how Jesus will come to your aid. His resources are unlimited. "The chariots of God are twenty thousand."—*Parker.*

The Teachers' Meeting.

The value of wisdom may be considered climactically: (1) in the value of the search for it; (2) in the length of days which comes with it (*verse 16*); (3) in the riches and honor which it brings (*verse 16*); (4) in the pleasantness and peacefulness of surrounding which are sure to come with it (*verse 17*); (5) in safety amid danger (*verses 23, 24*); (6) in strength and beauty of character ("life to the soul" and "grace to the neck," *verse 22*); (7) in effectiveness and power so great as to be reverently comparable to the creative power of God (*verses 19, 20*); (8) in unbroken happiness of heart (*verse 18*); (9) in eternal life (*verse 18*), for to the spiritually wise only is given to "take of the tree of life and eat, and live forever.".... Consider the whole lesson as showing how the human heart may best keep God's law: (1) The value of chastening (*verses 11, 12*); (2) the worth of wisdom from a secular point of view (*verses 13-15*); (3) the deeper value of wisdom (*verses 16-18*); (4) the wisdom of the Lord (*verses 19, 20*); (5) some practical injunctions (*verses 21-24*).

References.

FREEMAN'S HANDBOOK. *Ver. 14:* "The merchandise of silver," 26.... FOSTER'S CYCLOPEDIA. *Prose, 8194, 12107, 12108, 8379, 9937, 12069, 12071-12073. Ver. 11:* *Prose, 5759-5774. Ver. 13:* *Prose, 2767-2797, 9315-9343. Vers. 13-17:* *Prose, 12167-12169, 12240, 10278; Poetical, 3000-3003. Ver. 14:* *Prose, 10930. Ver. 15:* *Prose, 3578, 7703. Ver. 16:* *Prose, 6057. Ver. 17:* *Prose, 4446.*



DIRECTION
chalk. The
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Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS.—Draw the stars with bright yellow chalk. The words may be all white, or interspersed with such colors as pink, light blue, and light green.

It is difficult to present a decided outline for lessons in Proverbs, but it is suggested that this illustration be placed on the board before the school assembles, and that the reviewer of the lesson direct the attention of the school to it. The quotation is from the twelfth chapter of the Book of Daniel, the third verse. Try and clothe in familiar words an explanation of the meaning of "Wisdom," as set forth in the lesson. It is the knowledge of those things that bring me nearer to God, and that make me better in this life and more fitted for the life to come. The wise are as shining lights, as stars in the firmament. We should not waste the time of life. No sentence can be more sad than "a wasted life."

Primary and Intermediate.

LESSON THOUGHT. *What Comes of Knowing God.*

Blackboard. [Make as beautiful a tree as you can make, or get made. Print on the trunk "Wisdom." Print above it "She is a tree of life."]



How many of you have seen trees growing? What parts of the tree can you see? [Trunk, branches, leaves, fruit.] What parts of the tree are hidden out of sight? Yes, the roots. [Talk about the importance of the roots

for feeding and supporting the tree.] Who makes the tree? Does God make the roots too? Yes, it is all his work, and the dark, ugly looking root is just as beautiful to him as the flowers and fruit.

We had a lesson last Sunday about wisdom. We have another to-day, and God tells us in this lesson that wisdom is a tree.

The tree of wisdom is unlike any tree that grows on earth, in one way. It is "a tree of life." That means, it will last forever. The kind of tree that we know dies after awhile. This can never die. If we get the wisdom that is like this tree, it will last forever and ever! How happy we shall be if we get this wisdom! Let us see what are some of the things that we shall have.

[Print on one of the branches of the tree "Long Life."] The people who love God and obey his laws are more likely to live long in this world, and they are sure to live forever in heaven. [Print on another branch "Riches."] We do not know that this will be earthly riches, but the one who has wisdom has God's kind of riches, which grows on some of these other branches. Here is a beautiful fruit. I will tell of a child I know who has this fruit, and maybe you can tell me its name. The child is poor, and often sick. She cannot walk at all. She was hurt when a baby, and never can be well again. She lies on her little bed, and never frets or complains. She speaks kind, cheery words when others are troubled, and tries to help make the world bright for all her friends. What do you think is growing in her heart? Yes, I think the tree of life which is called Wisdom is there, and now I think you can help me name this branch "L-O-V-E."

If Millie, poor and sick and suffering, can have this sweet fruit growing on her life tree, do you not think you may?

[Print "Pleasant Ways" on another branch, and "Paths of Peace" on yet another.]

Do you think poor Millie has pleasant ways? Yes, she has, for it is never the kind of things we have that makes us happy; it is the kind of fruit that grows in our heart. When the sun shines out, or a bird sings, or a flower blooms, Millie rejoices, for it tells her of God's love. And when the rain falls she is glad, for she thinks God sends it to help somewhere. Millie's ways are pleasant, and her paths peaceful, because they all lead to God, and she sees him in all.

[Print on some other branches other fruits of the Spirit, found in Gal. 5. 22, 23—Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. Use crayons of different colors, and in teaching the lesson dwell especially upon such fruits as may seem most needed in your particular class.]

Where is the root of a tree found? Yes, under the ground, out of sight. There is a root to this tree of life, but you cannot see it. It is in God! He is Wisdom. He is Love and Faith and Peace and Joy.

Millie is not Love; O, no. But God is. He has planted her little tree of life. He wants to plant one in the heart of every child. He wants to water it, and make it grow strong and beautiful. Do

you know that you may hinder the growth of wisdom in your heart? It is very easy. See what I have here—a little hand can pull up a plant like this. But if it is left to grow, a strong man cannot pull it up. [Speak of naughty ways, unlovely tempers, hasty words and acts, all helping to root up the tree of life planted in the soil of the heart. Sing one verse of "Come to Jesus, just now."]

This is the way to get the tree of life planted and growing in the heart—"Come to Jesus." Who will come now? No one but Jesus can plant this tree in your heart. Mamma or papa or teacher or the minister—none of them can do this for you! And it is so easy for Jesus to do it now while there is plenty of room in your heart! Come now, and ask him to do it.

OPTIONAL HYMNS.

Praise the Rock of our salvation.
Grace! 'tis a charming sound.
The Gospel bell is ringing.
Love divine, all love excelling.
In this thy time of trouble.

Praise the Lord! ye heavens, adore him.
Lift up your hearts to things above.

God loved the world of sinners lost.
Sweet are the promises.
Jesus all my grief is sharing.

The Lesson Catechism.

[For the entire school.]

1. What is said about those whom the Lord loveth? **Whom the Lord loveth, he correcteth.**
2. What is the value of wisdom? **It is better than silver, gold, or rubies.**
3. What is the result of wisdom? **Length of days, riches, honor, pleasantness, peace.**
4. What are wisdom and discretion found to be by those who keep them? **Life to the soul, and grace to the neck.**
5. What is the exhortation of the GOLDEN TEXT? **"Trust in the Lord with all thine heart,"** etc.

CATECHISM QUESTIONS.

23. What other proof is there that the Bible is inspired?
Its wonderful and heavenly power over the human heart.
24. How must we then esteem the Scriptures?
As the true word of God, the sure and sufficient rule of faith and practice.

About B. C. 1000.]

GOLDEN TEXT.

LESSON VII. FRUITS OF WISDOM.

[May 14.]

The fruit of the righteous is a tree of life; and he that winneth souls is wise. Prov. 11. 30.

Authorized Version.

Prov. 12. 1-15. [Commit to memory verses 10, 11.]

- 1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.
- 2 A good man obtaineth favor of the Lord: but a man of wicked devices will he condemn.
- 3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
- 4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.
- 5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.
- 6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.
- 7 The wicked are overthrown, and are not: but the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

Revised Version.

- 1 Whoso loveth correction loveth knowledge: But he that hateth reproof is brutish.
- 2 A good man shall obtain favor of the Lord: But a man of wicked devices will he condemn.
- 3 A man shall not be established by wickedness: But the root of the righteous shall never be moved.
- 4 A virtuous woman is a crown to her husband: But she that maketh ashamed is as rottenness in his bones.
- 5 The thoughts of the righteous are just: But the counsels of the wicked are deceit.
- 6 The words of the wicked are of lying in wait for blood: But the mouth of the upright shall deliver them.
- 7 The wicked are overthrown, and are not: But the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom: But he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoreth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

9 Better is he that is lightly esteemed, and hath a servant,
Than he that honoreth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast:

But the tender mercies of the wicked are cruel.

11 He that tilleth his land shall have plenty of bread:

But he that followeth after vain persons is void of understanding.

12 The wicked desireth the net of evil men:

But the root of the righteous yieldeth fruit.

13 In the transgression of the lips is a snare to the evil man:

But the righteous shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth:

And the doings of a man's hands shall be rendered unto him.

15 The way of the foolish is right in his own eyes: But he that is wise hearkeneth unto counsel.

TIME.—About B. C. 1000. **ENVIRONMENTS.**—Same as last lesson. **DOCTRINAL SUGGESTION.**—Discrimination of right and wrong.

HOME READINGS.

M. Fruits of wisdom. Prov. 12. 1-7.

Tu. Fruits of wisdom. Prov. 12. 8-15.

W. A way of life. Prov. 12. 16-28.

Th. Righteousness is safety. Prov. 11. 10-21.

F. Truth and uprightness. Prov. 14. 1-12.

S. Beginning of wisdom. Prov. 9. 1-10.

S. Wisdom from above. James 3. 11-18.

LESSON HYMNS.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God.

No. 126, New Canadian Hymnal.

Lord Jesus, I long to be perfectly whole.

No. 133, New Canadian Hymnal.

Now just a word for Jesus.

DOMINION HYMNAL

Hymns, Nos. 259, 41, 77.

QUESTIONS FOR SENIOR STUDENTS.

1. Good and Evil, v. 1-5.

What is said of the person who hates reproof?

How is love of knowledge shown?

Who is sure of the Lord's favor?

What is the source of permanency in public and private life?

Who is the crown of happiness to a man?

Has a husband any more right to expect his wife

to be virtuous and broad-minded than she has to expect him to become her "crown of happiness" because of similar virtues?

What sort of thoughts do righteous and wicked people respectively cherish?

2. Wisdom and Folly, v. 6-10.

What sort of words do wicked and upright people respectively speak?

Who shall and who shall not be overthrown?

What is the short way to win commendation and what to win contempt?

What is better than hungry pride?

How do the righteous and wicked treat brutes?

What man shows true wisdom? (GOLDEN TEXT.)

3. Virtue and Vice, v. 11-15.

Who is sure of daily food?

Who is the best person to attend to one's own business?

Can you quote any other text which teaches industry?

What conduct shows lack of sense?

How is the wicked man ensnared?

Who is promised deliverance from trouble?

What sort of a man always thinks his own way is right?

What is said of him or her who takes good advice?

Of whom should we all take advice? (Prov. 3. 6.)

Practical Teachings.

Where does this lesson teach that—

1. Wickedness results in woe?

2. A man cannot be good without being kind?

3. As a man thinketh in his heart, so is he?

Hints for Home Study.

1. Find in the Bible historical illustrations of verse 13.

2. Find a chapter which is, in large part, an amplification of verse 4.
3. Find a prophecy which furnishes a picturesque sidelight for verse 10.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Good and Evil**, v. 1-5.
How will one show love of knowledge?
Who will hate reproof?
Who is sure of the Lord's favor?
Whom will the Lord surely condemn?
Who only will be firm in his ways?
Who is a crown to a man?
What thoughts do the righteous cherish?
Whose thoughts are deceitful?
What ought we always to hate? (Psalm 97. 10.)
2. **Wisdom and Folly**, v. 6-10.
What is the counsel of the wicked?
Whose words bring deliverance?
Who shall, and who shall not, be overthrown?
Who shall win commendation?
Who shall be despised?
What is better than hungry pride?
How do the righteous and wicked treat brutes?
What man shows true wisdom? (GOLDEN TEXT.)
3. **Virtue and Vice**, v. 11-15.
Who is sure of daily food?
What conduct shows lack of sense?
What is the desire of the wicked?
How is he snared?
Who is promised deliverance from trouble?
Who always thinks his own way right?
What is said of him who takes good advice?
Of whom should we all take advice? (Prov. 3. 6.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That goodness is better than wickedness?
2. That wisdom is better than folly?
3. That virtue is better than vice?

Home Work for Young Bereans.

Find the story of a foolish young king whose "wicked devices" God condemned.

Find the story of a "virtuous woman" which fills one of the books of the Bible.

Give the name of a royal household the history of which illustrates verse 7.

QUESTIONS FOR YOUNGER SCHOLARS.

- How can a child show that he wants to be wise?
By being willing to be taught.
To whom does the Lord show favor? **To the good.**
What always leads to loss? **Wickedness.**
Who brings happiness to her husband? **A good woman.**
Who think right thoughts? **The righteous.**
What are the counsels of the wicked? **Deceit.**
What happens to the wicked? **They are overthrown.**
Whose house will stand? **The house of the righteous.**
How will a man be looked upon by his friends?
According to his wisdom.
Who shows kindness even to dumb creatures?
The good man.
What is said of the tender mercies of the wicked? **They are cruel.**
Who will be satisfied with bread? **He that tilleth his land.**
Who shows himself to be foolish? **One who chooses foolish friends.**
How do the wicked often get into trouble? **By speaking wrong words.**
Who thinks his own way must be right? **A fool.**
Who is willing to listen to advice? **A wise person.**

Words with Little People.

There are two ways—the way of the righteous, and the way of the wicked. Every child must choose in which way he will walk. One way is safe; the other ends in ruin. Which way will you choose?

Lesson Precept.
Choose ye this day.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

From the Value of Wisdom we now turn to the Fruits of Wisdom. As in most of Solomon's teachings, the results which are here considered are those which come in this life. This is a lesson of ethics rather than of religion; of good morals rather than of deep spirituality. Nevertheless, the truths here set forth are fundamental to all virtuous and successful living. The Teacher considers, in succession, the value of discipline; the secular results of moral goodness; the unrest and evanescence of a wicked course; the joy of companionship with a good and energetic woman; the human heart, as the fountain of all deeds and words—"out of it are the issues of life;" the power of the tongue; the emptiness of merely earthly honors; the value of the approval of virtuous neighbors; the prevention of cruelty to animals; industry contrasted with idleness; the fruitfulness of human life, whether good or bad; the historic fact that most men reap the fruit they sow—receive in general about the same treatment they give to others; and, finally, the teachable spirit contrasted with conceit.

Verse 1. Whoso loveth instruction loveth knowledge. The word "instruction" means discipline, and implies the hardships, pains, and possible punishments of severe schooling. The proverb is another way of saying, "There is no royal road to learning." "Knowledge" in all Solomon's discussions refers to the loftiest intellectual and moral requirements. **He that hateth reproof is brutish.** The deep difference between mankind and brutes is that we can receive discipline and make steady progress, and brutes cannot. (1) *Teachableness lies near the roots of power.* (2) *Thirst for knowledge will overcome difficulties.* (3) *The fool casts away the precious because it is unpalatable, and the wise man accepts the unpalatable because it is precious.*

2. A good man obtaineth favor of the Lord. Receives both secular and spiritual blessings. (4) *Rectitude is an element of success.* The word "good" here refers to benevolence as well as to righteousness. (5) *The God who is Love loves those who love others.*

3. A man shall not be established, etc. This truth often occurs in the Proverbs. There is a certain evanescence, a transitoriness, about the cherished schemes of an evil man, because the eternal God is against him.

4. A virtuous woman. A woman of gracious effectiveness. We are not to understand "virtuous" merely in its modern, restricted sense.

A crown. An evidence and cause of honor and happiness. On occasions of festal delight the Hebrews were wont to crown their guests. The well married man and woman enjoy a lifelong wedding feast, where each is the source of the other's truest pride and brightest joy. (6) *"A man cannot prosper till he gets his wife's leave."*—Spurgeon. (7) *Wives and husbands are moral equals, and this truth applies to all married people.* **Maketh ashamed.** Acts shamefully. **Rottenness in his bones.** An incurable evil. (8) *To marry a person who does not love God is to incur terrible risks.* And, on the other hand, many a couple of truly devout people might be brought together, who because of natural inharmony would be thorns in each other's sides. (9) *No Christian young person should enter matrimony without earnest prayer to God for direction in detail.*

5. The thoughts of the righteous are right. Or, just. This is another way of saying, "As a man thinketh in his heart, so is he."

6. The words of the wicked are to lie in wait for blood. Bad men plot bad deeds. This truth is as true to-day as ever, only that goodness has so far triumphed in the progress of the centuries that it is not as safe now as formerly to attack the lives and fortunes of others. **The mouth of the upright shall deliver them.** It is the tongue in both cases which is the sign of charac-

ter. (10) *Uprightness brings the blessing of a good reputation.*

7. Here is a repetition of the truth of verse 3. Goodness endures. Sin carries in itself the seeds of destruction.

"Truth, crushed to earth, shall rise again ;
The eternal years of God are hers ;
But Error, wounded, writhes in pain,
And dies among his worshippers."

8. In general, as intimated in commenting on verse 6, good character brings good reputation, for moral goodness is always popular until it attacks vice ; and even then it is apt to have the support of all whose special pet vices are not endangered by the onslaught. No one can live an evil life and retain general regard.

9. He that is lightly esteemed. He that has few possessions and fewer ambitions. **And hath a servant.** This is probably a generic phrase meaning, "Who is able to take care of himself." It would be equally true in practical life whether the "servant" were a Hebrew slave, or hired help, or the two stout hands of the man himself. **He that honoureth himself and lacketh bread.** The other side of the same truth. Hundreds of people are in this sad plight. (11) *Respectful mediocrity is better than boastful poverty.* (12) *Self praise is readily seen through.*

10. Regardeth the life of his beast. A good man is tender toward every living being that requires tenderness. Criminals in the clutches of the law ; overworked and underpaid men and women ; people who have had few chances in life ; people who have little tact or common sense ; even horses and dogs, and "green things growing," for that matter—all that has life—are made by the same creative Father, and his child cannot but be kind to his brothers and sisters. (13) *True religion makes men tender hearted ; sin hardens the feelings.*

11. Compare any diligent lad, in school or at work, with any loafer, and you have a good illustration of this verse ; all the better if your class know the diligent boy and the loafer.

12. Net . . . root. A most profound truth is contained in these two figures of speech. The bad man tries to capture what he can of the good things of life by adroitness and audacity. The life of the good man yieldeth fruit.

13, 14. These two verses repeat and expand the truth just given.

15. One of the most important problems of the whole series. A man is a fool who measures his conduct merely by his own opinion. Further, the man is not far from a fool who profits by his own experiences only. There is no advantage in being the "heirs of all the ages" except we enter into our inheritance, and make practical use of the experiences of all the ages ; **he that is wise hearkeneth unto every utterance of wisdom.**

CRITICAL NOTES.

Verse 1. Correction . . . reproof. The identical Hebrew words rendered "chastening" and "reproof" in chap. 3, 11, the first verse of the previous lesson. **He that hateth reproof** is so lost to all that is high and becoming a being possessed of a spiritual nature that he may well be pronounced **brutish**. The word so rendered is *ba'ar*, and, says Stuart, "might be rendered, in our vulgar tongue, 'a boor';" for this English word looks very much like a derivative from the Hebrew root."

4. Virtuous woman. Literally, "a woman of force," or "of power;" that is, distinguished for her moral power and excellence. **Rotteness in his bones.** An expression of remarkable strength, and most telling in its significance, as well as in its signification.

5. Thoughts . . . just. The word translated **just** is the common Hebrew word for "judgment," and is here placed in an antithetic parallelism as the opposite of **deceit**. The idea is that form of judgment which secures justice and aims at nothing else; especially as this idea contrasts with the **counsels** of those who would mislead and deceive to their great harm. The thoughts and counsels of the righteous are ever in the line of righteous judgment.

6. Lying in wait for blood. Or, "An ambush of blood;" that is, the **words** of ungodly men, like their "counsels" just noticed, are to be dreaded as one would shun an ambuscade of murderous robbers, for they not only deceive, but aim to ruin those who fall into their snare.

7. Overthrown. The Hebrew idiom and the form of expression here make this word most emphatic.

9. And hath a servant. This is the most simple and natural rendering of the Hebrew, which is, literally, "and a servant to him." But as it is put in contrast with one who "honors himself"—that is, affects to be a man of means—the sentiment of "having a servant" does not appear suitable. The man who is "lightly esteemed," or looked down upon as holding no honorable place in society, is not the sort of man to have a servant. Better, therefore, the translation adopted by many of the best critics, "and serveth himself." The entire proverb then is to the effect that the humble man, who makes no boast or show, as one who had a servant to wait on him, but does his own work, being his own servant, is better off than the man of honor and rank who is in a state of destitution.

11. Vain persons. The Hebrew has the plural form of the adjective for "vain," or "empty," and leaves us to supply in thought whatever noun will best fit the connection. This adjective is the Hebrew form of the Aramaic word *raka*, used

in Matt. 5, 22. Perhaps the word "vanities," or "vain things," as in the margin, would be better. Comp. on the whole verse chap. 28, 19.

12. Net of evil men. Some take this to mean the spoil or prey taken in the net of evil men. But there is no need of understanding such a metonymy here. The meaning is that the wicked take delight in such nets and traps as evil men are wont to set in order to secure the objects of their ambition or desire. **Root of the righteous yieldeth.** The transitive verb here has no object expressed, and we naturally supply in thought all outgrowths of a "root," not "fruit" only. Others supply "Jehovah" as subject of the verb, and take "root" as object: "Jehovah will give the root of the righteous." Others derive the verb from a root which means to be strong or firm, and render: "The root of the righteous shall be firm." The Septuagint version of verses 12 and 13 reads as follows: "The desires of the ungodly are evil; but the roots of the godly are firmly set. For the sin of the lips a sinner falls into snares; but a righteous man escapes from them. He whose looks are gentle shall be pitied; but he that contends in the gates will afflict souls."

The Lesson Council.

Question 1. *Are the Proverbs (as, for example, verses 9, 11) the fruit of human or divine wisdom?*

Primarily the latter, secondarily the former. The Book of Proverbs takes its place among the books of the Bible with full rank. To the reader who is a genuine searcher after truth the divine element never appears hidden, because the human element comes out conspicuously in many passages. It is the great biblical treatise on practical ethics. We go to the Pentateuch for theology, to the Psalms, and large portions of other books, for anthropology; to the prophetic books for soteriology, and to the Proverbs for the ethics of virtue and duty. The last is as unmistakably divine as the others, while of necessity it gives prominence to the human, being in some sense a "Book of Works."

Question 2. *What is meant by "the fool" in the Book of Proverbs?*

By the word "fool" in this place is not meant a person destitute of understanding, but one who makes no use of his understanding. He thoughtlessly pursues his course in spite of reason, advice, or consequences. He is not one who makes no mistakes, but one who makes no effort to correct them when made, and who does not learn from them. He is here contrasted with the wise man, who prizes good counsel and lives according to the dictates of prudence.

Question 3. *Is the range of the statements in these Proverbs limited to the present life, or does it include a future existence?*

These Proverbs are special applications of eternal principles—divine truths caught and presented in historic setting. The setting is particular, and hence transient; the principles are permanent and abiding. To truth and goodness there is no time nor place. To life beyond the grave they are just as fundamental and essential as to us in the life which now is—they are the foundations of God's moral and spiritual government for all time. And, consciously or unconsciously, the interests which give meaning and worth to life reach beyond the narrow circle of our individual existence, and find anchorage in these unshakable truths.

Analytical and Biblical Outline.

Seven Traits of the Godly Man.

- I. A SUBMISSIVE CHARACTER.
Loveth correction. v. 1 (Rev. Ver.)
"Humble yourselves." 1 Peter 5. 6.
"Despise not....chastening." Heb. 12. 5.
- II. AN UPRIGHT CHARACTER.
A good man obtaineth favor. v. 2.
"Will bless the righteous." Psalm 5. 12.
"To do justly." Micah 6. 8.
- III. A VIRTUOUS CHARACTER.
A virtuous woman....crown. v. 4.
"Keep thyself pure." 1 Tim. 5. 22.
"Pure in heart....see God." Matt. 5. 8.
- IV. A TRUTHFUL CHARACTER.
Counsels of the wicked....deceit. v. 5, 6.
"I speak the truth in Christ." 1 Tim. 2. 7.
"Speech....always with grace." Col. 4. 6.
- V. A THOUGHTFUL CHARACTER.
Commended according to his wisdom. v. 8.
"None so discreet and wise." Gen. 41. 39.
"Excellent spirit was in him." Dan. 6. 3.
- VI. A HUMANE CHARACTER.
Regardeth....his beast. v. 10.
"Will lead on softly." Gen. 33. 13, 14.
"Not muzzle the ox." Deut. 25. 4.
- VII. AN INDUSTRIOUS CHARACTER.
Tiltheth his land....satisfied. v. 11.
"Do your own business." 1 Thess. 4. 11, 12.
"With quickness....work." 2 Thess. 3. 10-12.

Thoughts for Young People.

A Few Words on Practical Wisdom.

1. *The fear of the Lord is the beginning of wisdom.* When one considers that the God who made spiritual law made physical law as well—that the God who guides all forces of punishment and reward in the invisible world, also controls the laws of social life and human endeavor—one

sees at once that it is the very kernel of wisdom to be on the side of God. "He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?"

2. *It is wise to store the mind with words of wisdom.* A man's uppermost thoughts are sure to guide him in an emergency. We talk about the advantages of "presence of mind," but the chief trouble in the exigencies of life is not that we have no presence of mind, but that the "mind," which is immediately present and dominant, is untrustworthy and misleading. It takes quite as much presence of mind to take to one's heels and run in the midst of panic as it does to stand calmly in one's place and by brave endurance to inspire other souls. The man who runs has simply a cowardly mind, while the man who stands has a brave mind. Now, if one's mind be stored with the richest and best thoughts of the wisest men of all the ages, one's conduct may be trusted in moments of emergency.

Lesson Word-Pictures.

John Godly-man loves instruction. For years there has been the daily teaching of God's Spirit, and what a tree of Life he sits under! How goodly its branches, how pulpy, rich, and abundant its fruit! He has obtained favor of God. Look over into the adjoining field and see the tree that Judas Ungodly-man has been cultivating. It may look well to-day, but is it established for the morrow? The roots run near the surface, and take hold of the things of self and time. John Godly-man's tree of blessing is deep-rooted. It reaches down to the deep things of God, even the low-lying springs of eternity, and its roots drink strength therefrom.

What if it be some godly woman—a Mary, Elizabeth, or Hannah—that thus lives upon God and is sustained by the riches of his grace? What strength she brings to her household! What a shining crown of honor she is to her husband! How all the fruit, though, turns to globes of ashes, how the trunk withers and the branches shrivel, when ungodliness fills a woman's heart!

But there is the unseen fruit of the tree, hidden under the boughs—fruit that the world knows not of. This is the inner life of thought. What happiness, what peace, what strength, if God be within!

But it is a tree of deceit and death that Judas Ungodly-man cultivates. What can you expect when the winds blow and the rains smite the hope of the sinner? It lies prostrate, this tree of shame and death. But let the tempests break upon the tree of life! It survives every assault, and stands erect, triumphant. The hope of the righteous has roots that take hold of the deep resources of Jehovah's power.

It is now not a day of storm, but of sunshine and calm. John Godly-man goes out among his flocks and herds. He has only kind words and acts for these patient servants. He feeds God's dumb creatures faithfully, leads them out to burdens they can comfortably carry, and brings them back to stalls at night that the cold wind cannot penetrate. What a picture of thoughtful care!

On the other side of the way, what scenes of neglect! How the flocks shiver in the cold at night, and bleat in their hunger by day! Hark! Hear the pitiless blows by the master, while one of God's dumb creation groans out its appeal to the sky.

And now look behind the barns and yards of John Godly-man. How the corn blades in his fields laughingly rustle as the wind goes by! What luscious fruit the sun is mellowing in the orchards! Is it any wonder? John Godly-man has been rising early. He has been out in his field singing away while sowing industry, and will he not harvest thrift?

Judas Ungodly-man spent his spring hours with the thoughtless and vain, and he goes in his rags to reap the weeds of autumn.

But come around to this side of John Godly-man's tree, and see the fruits of the wise and kindly speech of the righteous! What comfort it brings him! From how much trouble and harm it saves him—from fruit that is bitter in the mouth and that brings pain in after moments.

But Judas Ungodly-man, in his rough, careless, cruel speech, is ripening poison-apples that he must surely eat.

And now look at the two trees—of righteousness, of sin—and look at the two kinds of fruitage—of life, of death. And under each tree sits the cultivator, eating of the fruit his own hands have raised.

Orientalisms of the Lesson.

Verses 6. To "lie in wait for blood" can scarcely have the fullness of meaning with us that it has in some oriental countries. In India, for instance, there is a caste of Hindoos whose sole business is to rob, who on the highways join travelers as though they were travelers themselves, going with parties for days or even weeks, till they find what they possess, obtain their confidence, and then poison them or garrote them, strangling them that they may rob them. This is a caste, whose whole life is spent thus, and who first worship their goddess Kali, who is supposed to protect them in their bloody work. In the jail at Barcelona, in India, there were at one time many hundreds of these men who had been captured by the British Government. They are known as Thugs, or Dacoits. It is considered right for these men to pursue this work, as they were born

to it, their fathers and progenitors, for generations, having done nothing else. All crafts are hereditary, and this of highway robbing and murder for the purpose belongs to this caste, who inherit their occupation. The British Government has well-nigh exterminated these Thugs, whose object was death for the sake of hiding their robbery, and who plied their craft for twenty centuries; but dacoity, or gang-robbery, broke out with great violence in the southern part of India as late as 1879.

Verses 80-82. All intoxicating drinks are unclean to Mohammedans. But in India there are classes of the population who indulge in intoxicating drinks to excess. Yet for the most part this is confined to given festival occasions which occur but seldom. They make a fermented drink called Kallu, or "toddy," from the vinous sap of the palm or cocoanut tree; a pint or a pint and a half of it will intoxicate a man. Arrack is an ardent spirit distilled from palm sugar with acacia bark. It is like rum, and is very cheap. Other drinks are made in India, and each country of the East has a variety of beverages which intoxicate in a greater or less degree.

By Way of Illustration.

Verses 1. A man is lost in a dark mine. By the light of one candle he is groping his way to light and home. Without the candle he cannot perceive the right path or escape the deep pit. Should it go out, the mine will be his tomb. How carefully he shields it from dropping water, gusts of wind, and everything that might quench it! The case is our own.—*Newman Hall.*

The instruction and reproof of God's word is the lamp to our feet and the light to our path in this dark world.

Verses 2, 3, 5-9, 11-15. A striking illustration of the folly of counting God out of one's plans for life is given in the course of William M. Tweed. Here was a man who sought wealth and power, and who for a time seemed successful in their pursuit. What he wanted was worldly prosperity. He thought he had it. He went to Congress. He gathered his millions. He controlled the material interests of the metropolis of his country. He openly defied public sentiment and courts of justice in the prosecution of his plans. He was a briliant and therefore a dangerous example of successful villainy. But the prosperity for even the life that now is, is only to the godly. As William Tweed lay dying in a prison house in the city he once ruled, his confession of bitter disappointment was: "My life has been a failure in everything. There is nothing I am proud of."—*Sunday School*

Times.

There is an Australian missile called the boomerang, which is thrown so as to describe singular curves, and fall at last at the feet of the thrower. Sin is a boomerang, which goes off into space curiously, but turns again upon its author, and with tenfold force strikes the guilty soul that launched it.

An esteemed clerk in a New York bank was requested by the president one Saturday afternoon to come to the bank the next day, and help bring up the back work. To yield would be to violate his conscience, and he refused. The president insisted. Still he refused, and he was discharged with no prospect of further employment. Shortly afterward a new bank was organized, and a trusty man was wanted for cashier. The same bank president said, half jokingly: "I can name a man who will lose his position rather than disobey the Ten Commandments." The council responded: "He's the man we want." The nomination was at once accepted, and the upright clerk was given the higher position.

Verses 4. The late Robert Moffatt had a wife of rare excellence. For more than fifty years she shared his toils in South Africa. The secretary of the London Missionary Society says: "After their return from Africa, while talking over their labors at the Mission House, Mrs. Moffatt said, 'Robert affirms that I did not hinder him in his work.' 'No indeed,' replied Dr. Moffatt, 'but I can affirm that she has often sent me out to missionary work for months together, and in my absence has managed the station better than I could have done myself.' Her husband's first exclamation on finding her gone was, 'For forty-three years I have had her to pray for me.'"

Verses 10. Henry Bergh, of New York, gave his life to the Society for the Prevention of Cruelty to Animals, and George T. Angell, of Boston, is now giving his fortune to the organization of Bands of Mercy, the pledge of which is, "I will try to be kind to all harmless living creatures, and try to protect them from cruel usage." Both Bergh and Angell have been ridiculed unsparingly, and now public thought and conscience are slowly coming up to the Bible standard on this subject. Mr. Angell is publisher of *Black Beauty*, which has been called "the *Uncle Tom's Cabin* for the horse." A lady in Philadelphia presented a copy to every street-car driver in the city.

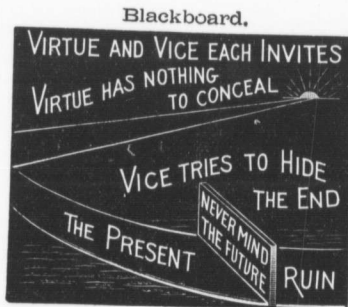
The Teachers' Meeting.

It is almost impossible to so analyze this lesson as to bring out of it any "skeleton," or outline, for it consists of detached proverbs. But it is not difficult to construct an outline for it that will prove picturesque and effective. It has been suggested that the central topic of these verses is "The Man of God," and the conduct that may be

expected from him in different phases of life. A parallel and contrast is run, verse by verse, with "The Wicked Man," and the two portraits may be readily drawn out and elaborately illustrated. . . . Or, one may make a series of contrasts, as follows: (1) Practical Wisdom contrasted with Practical Folly in the conduct of life; (2) Righteous Living contrasted with Heedlessness of God; (3) Living for Time contrasted with Living for Eternity; (4) Domestic Bliss and Domestic Wretchedness; (5) A Sanctified Tongue and a Wicked Tongue; (6) The good man's treatment of those about him, including animals, contrasted with the bad man's; (7) The Teachable Spirit contrasted with Self-Conceit, etc., etc.

References.

FOSTER'S CYCLOPEDIA. Prose, 5757, 5758, 12036-12038, 11774, 11796-11798, 11803, 11807, 5454-5458, 5462-5465. Ver. 1: Prose, 4989. Ver. 3: Prose, 10995. Ver. 4: Prose, 12253, 6021. Ver. 5: Prose, 3263.



EXPLANATION.—Wisdom invites us to walk in her way. Folly says, "Come with me." Virtue invites, and so does vice. The blackboard endeavors to show the difference between the two invitations. Virtue says, "Come with me. I have nothing to conceal; the way is open clear to the end of life: it will grow brighter and brighter, and the reward at the end of the road is everlasting happiness." Vice says, "Come with me; indulge yourself in folly and pleasure; live in the present, and never mind the future." Vice would have few followers if the end of the road could be seen; but vice only looks at the present. Vice fascinates, indulges, and destroys. Virtue leads, strengthens, beautifies, and goes onward and upward to the end. The path of vice leads to regrets, remorse, and ruin; that of virtue to happiness, to wisdom, to God. Vice avoids all thought of the future, but virtue sings and rejoices on the way, looking unto the reward at the end of the race.

Primary and Intermediate.

LESSON THOUGHT. *Running the Race.*

[Print "Wisdom" and "Folly" in large letters at the top of the board.]

Which of these was the lesson about last Sunday? Which is the one you would like to have in your heart? Did you ever see two boys run a race? This life is like a race, and I am going to tell you about two boys who lived in the same house, and started to run the race of life about the same time.

[Make a square for the house in which they lived. Tell that they were cousins; one was named Henry, the other John.]

Henry and John went to school together on week days, and to Sunday school on Sundays. They went by the same road and sat in the same room. They had the same teacher and studied out of the same books.

When they went home at night John complained about his teacher, and said he hated to go to school. Henry said he had a happy time in school, and could tell something that he had learned.

Which boy do you think loved wisdom?

John would not learn his Sunday school lesson. He would not sing, or say the Commandments, or the Golden Text when his teacher asked him. He said it was a bother to sit still so long, and he would rather stay out in the street and play. Henry loved the Sunday school and his teacher. He learned all that he could, and tried to remember the lessons when at his work or play. What was being planted in Henry's heart? Yes, a little tree of life, and he was doing all he could to help it grow. But John did not want the good fruits of this tree to grow and ripen in him! And so he was doing all he could to pull up and destroy this good young spring tree. Poor, foolish John!

By and by Henry and John were old enough to work and earn money. They both had places given them in stores where they could learn a good business. John did not do his work well. He did not always tell the truth. His master found he could not trust him, and so he sent him away. John complained, and said it was his bad luck. Do you think it was bad luck? O, no; it was the folly in John's heart. Now it had begun to bear fruit, and the fruit of folly is always bitter.

When John found a new place he began to do just as he had before. His lips spoke wrong words. He chose bad boys for his friends. He told lies, and was cruel and unkind. He thought that his way was a right way, and would not let anyone advise him. And so he went down and down in his way, which God calls the "fool's way."

Henry did not go in this way. He loved instruction, which means that he was glad to have wise, good people teach him the right and true way.

When he made mistakes he was sorry and tried to do better. He did his work just as well as he knew how, and was always kind and pleasant. He chose good company, and always told the truth. His master trusted him, and soon gave him a higher place and higher wages.

"Just his luck!" John said. No; it was just as God says—"The house of the righteous shall stand."



Henry's house stood because he was righteous, or right. John's house was thrown down because he loved folly. Which do you want for your master—Wisdom or Folly?

[Print above "Wisdom"

"God," and above "Folly" "Satan."]

What! Can it be that Satan comes to the hearts of children and tries to get them to serve him? Yes, he comes right into the Sunday school, and tells boys and girls not to pay attention to what teacher says. He goes home with them and makes them cross and fretful and disobedient. You see, he takes such pains with the little folks because he wants by and by to become their master and overthrow them!

You can choose now which you will have for your Master, God or Satan. You are not too young. God will help you, and if you want him to do it he will send Satan away. Will you not ask him now to give you his Holy Spirit, so that you may always see which is the right path? And then be sure that you walk in it!

OPTIONAL HYMNS.

Heavenly Father, we adore thee.
The Lord's my Shepherd, I'll not want.
Saviour, let me still abide.
Take the name of Jesus with you.
My Jesus, as thou wilt.

Awake, my soul, in joyful lays.
Sweet is the work, O Lord.
A mighty fortress is our God.
Hark, my soul! it is the Lord.
Jesus all my grief is sharing.

The Lesson Catechism.

[For the entire school.]

1. What is said of the good man? **A good man obtaineth favor with the Lord.**
2. What is said of the wicked? **The wicked are overthrown.**
3. What is said of the way of a fool? **It is right in his own eyes.**

4. What does a righteous man regard? **He regardeth the life of his beast.**

5. What is said of the GOLDEN TEXT? "**The fruit of the righteous is a tree of life,**" etc.

CATECHISM QUESTION.

25. If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known.

But when that which is perfect is come, then that which is in part shall be done away.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. [1 Cor. xiii. 10, 12.]

About B. C. 1000.] **LESSON VIII. AGAINST INTEMPERANCE.** [May 21.
GOLDEN TEXT. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20. 1.

Authorized Version.

Prov. 23. 29-35. [*Commit to memory verses 29-32.*]

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say,* and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

Revised Version.

29 Who hath woe? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?

30 They that tarry long at the wine;

They that go to seek out mixed wine.

31 Look not thou upon the wine when it is red,

When it giveth its color in the cup,

When it goeth down smoothly:

32 At the last it biteth like a serpent,

And stingeth like an adder.

33 Thine eyes shall behold strange things,

And thine heart shall utter froward things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea,

Or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say,* and I was not hurt;

They have beaten me, and I felt it not:

When shall I awake? I will seek it yet again.

TIME.—About B. C. 1000. **ENVIRONMENTS.**—Same as last lesson. **DOCTRINAL SUGGESTION.**—The power of evil habit.

HOME READINGS.

M. Against intemperance. Prov. 23. 29-35.

Tu. The mocker. Prov. 20. 1-7.

W. Priest and prophet. Isa. 28. 1-7.

Th. Judgment on revelers. Dan. 5. 1-9.

F. Retribution. Dan. 5. 24-31.

S. Loving counsel. Rom. 13. 10-14.

S. Take heed. Luke 21. 29-36.

LESSON HYMNS.

No. 332, New Canadian Hymnal.

There's a demon in the glass—dash it down.

No. 336, New Canadian Hymnal.

You're starting, my boy, on life's journey.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises.

DOMINION HYMNAL.

Hymns, Nos. 239, 242, 243.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Woes of Wine**, v. 29, 30.

What answer will you make to the questions of verse 29?

What answer does the author make to the same questions?

What is the "woe" which this verse suggests? (Isa. 5. 11; Joel 1. 5.)

These verses were written three thousand years ago; has the effect of intoxicants changed in three thousand years?

Do the Scriptures pronounce woe upon any but the drunkard? (Hab. 2. 15.)

What is meant by "mixed wine"?

What is the best way to avoid the evils mentioned in verse 29?

Is there any hint here of success in drinking moderately, or of escape from these woes by moderate drinking?

2. The Warning Against Wine, v. 31-35.

What is the warning of the wise man?

Why is the sting of strong drink compared to that of a serpent?

To what other sins does intemperance lead?

What is the singular thing about this habit?

What is Paul's advice in Eph. 5. 18?

What instance of heed to this warning can be found in the Scripture history? (Dan. 1. 8, 12, 15.)

When should a man begin to practice the advice given here?

What does the GOLDEN TEXT say?

Practical Teachings.

What are here shown—

1. As the danger from strong drink?
2. As the safety from strong drink?
3. As the evidence of the power of habit?

Hints for Home Study.

1. Study some of the evil results of intemperate use of intoxicating drink in the Scriptures (1 Kings 16. 9, 10; Gen. 9. 20-25; Dan. 5. 1-4; 1 Cor. 6. 10).
2. Study the following references: Isa. 5. 11, 22; Prov. 23. 20, 21; 20. 1; Eph. 5. 18; Psalm 75. 8.
3. Read the story of the Rechabites (Jer. 35. 1-10). Also the true law of Christian living (Gal. 5. 14-20).

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Woes of Wine, v. 29, 30.

What six questions are asked in verse 29?

What answer is given?

Who pronounces a woe on the wine-drinker? (Isa. 5. 11, 22.)

Against what deceiver are we warned in the GOLDEN TEXT?

Wherein is wine any less a foe to-day?

2. The Warning Against Wine, v. 31-35.

What counsel is given about wine?

Why is this the safest course?

What is the final effect of wine-drinking?

How does it affect the passions?

To whom is a drunken man likened?

What complaint will the drunkard make?

What will he do when he recovers?

What says Solomon about such folly? (Prov. 26. 11.)

From what blessedness will all drunkards be excluded? (1 Cor. 6. 10.)

What is said of him who makes drunkards? (Hab. 2. 15.)

What is the wise course about wine and strong drink? (Col. 2. 21.)

Teachings of the Lesson.

How in this lesson are we taught—

1. That drunkenness brings misery?
2. That drunkenness shortens life?
3. That total abstinence is the way of safety?

Home Work for Young Bereans.

Write out all the passages of the Bible which condemn wine-drinking.

Find any which condemn giving liquors to others.

QUESTIONS FOR YOUNGER SCHOLARS.

What often causes great trouble? **Wine.**

What do those have who tarry long at the wine?

Woe and sorrow.

What besides this? **Quarrels and foolish talk.**

What else? **Wounds without cause, and redness of eyes.**

What is the only safe way? **Not to look upon the wine.**

When does it bite like a serpent? **At the last.**

Like what does it sting? **Like an adder.**

Does it look as though it would harm? **No; it looks innocent.**

What does wine make a person see? **Strange sights.**

What does it make him speak? **Bad words.**

How does it make one feel? **Sick and strange.**

What does he not know? **Where he is.**

What does he ask? **"When shall I awake?"**

What does he say he will do? **Seek it again.**

Why is he so foolish? **He is deceived.**

What does God say about wine? **"Wine is a mocker."**

Words with Little People.

The beautiful wine is the juice of the grape. How can it harm us? God made the delicious fruit to do us good. But man lets an evil spirit—alcohol—into the grape juice, and it is this that works the ruin!

Whisper Precept.

Be not among winebibbers.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Most of the injunctions of Solomon are addressed to "My son." The wise old king rises over the mists of the ages and, bending down with fatherly tenderness to each of us, accosts us as sons and

daughters, and, entering into many of the details of human life, shows us the folly of sin and the wisdom of virtue. Surely if any vice advertises its own folly, it is the vice of drunkenness. If a man commit almost any other sin in the list, he has injured merely himself, his victims, and his relatives; bad enough surely; but when a man, by drinking rotten and distilled sugar, turns himself first into a simpleton, then into an idiot, and then into a lunatic, he prepares himself to commit every possible sin, and he carries iniquity as infectious through the streets of his town as a smallpox patient could carry and disseminate disease. This lesson refers rather more to the personal experiences of the drunkard than to his baleful and far-reaching influence. It is well, as we study and teach it, to reflect that all the misery that Solomon here describes as the doom of the drunkard came before the aggregated evil of distillation had been discovered. Before the world knew anything of brandy or whisky or gin or rum, drunkards had woe and sorrow and contentions and complaining and wounds without cause. What misery have they now! And what misery have their wives and children! And what awful evils do they bring on the community in which they live! And to what an awful degree does that community too often share in the responsibility of their guilt!

Verse 29. Who hath woe? who hath sorrow? Literally, "Who hath Oh? Who hath Ah!" Who is he whose life is made up of unremitting exclamations of distress? The "Ohs" and "Ahs" of wretchedness are interjections with most of us; they are sudden outcries of pain which interrupt the peaceful flow of life. But who is the man whose life is one prolonged outcry? **Who hath contentions? who hath babbling?** The liquor shop is the headquarters of fools and fighters. If a man is determined to fight with another, he must get rid of his humanity and kindness; so he takes an intoxicant, and becomes a brute. If a man wants to learn a fool's secrets, he must first get rid of the fool's little lingering shrewdness; so he gives him an intoxicant, and the secret is divulged. **Wounds without cause.** Without reason; without adequate cause. A large proportion of the diseases which scourge us, a larger proportion of fatal accidents, and nearly all the causeless and unprofitable disputes of life, arise from intoxication. **Who hath redness of eyes?** Perhaps "dimming of eyes" would be a better translation, but bloodshot and bleared eyes are marks of a drunkard. This is an awful arraignment of wine. But we have even more facts on which to base such an arraignment than had Solomon; for in his day nothing was known stronger than wine, while in ours distilled liquor and the adulteration of popular drinks bring ruin and death much nearer our household. Robert Hall, the famous Baptist preacher, called brandy "liquid fire and distilled damnation." The fabled Circe invited men to lovely banquets, but when they partook of them they were transformed into beasts. Such is the liquor habit. It hurts the body by overworking the heart, poisoning the blood, diseasing the lungs, paralyzing the nerves, and congesting the brain. It destroys the mind and destroys the soul. In our day, as in Solomon's, the twenty-ninth verse can be truthfully answered only by the thirtieth.

30. They that tarry long at the wine.

There are in every community drunkards whose "sprees" are protracted through days and even weeks. But there is a malicious charm in all liquor-drinking which makes it difficult to break up a carousal once begun. **They that go to seek mixed wine.** In their physical natures has already been implanted the baneful desire for intoxication. "Mixed wine" is drugged wine.

31. Look not thou upon. If Circe is charming, turn thine eyes away from her. Moderate drinking never yet made a sober man. Total abstinence is the only safeguard. **When it is red.** The best Eastern wine was red, or golden. **Its color.** Its "eye," the bead on its surface. **Moeth itself aright.** The Revised Version has "goeth down smoothly." Whichever of these phrases is preferred, the meaning is the same, the attractiveness of wine; it glows and sparkles in the glass. It is delightful to the sense of taste.

32. At the last it biteth like a serpent. It is brilliant and fascinating like a snake, and like a snake it stings. **An adder.** Probably, according to Dr. Plumptre, this is the *Cerastes*, or horned snake, which coils itself up in the sands of the East and darts out unexpectedly at wayfarers.

33. Thine eyes shall behold strange women. The effect of intoxicating wine is inflaming and defiling. But the Revised Version translates, "Thine eyes shall behold strange things," and suggests delirium tremens. **Thine heart shall utter perverse things.** The Hebrew word, says Dr. Taylor Lewis, "denotes topsy-turviness, utter contradictoriness, absurdity, and wild confusion." The simple fact is, that the intoxicated man has stupefied his moral purpose, depraved his senses, and his lawless imaginations are free.

34. As he that lieth down in the midst of the sea. Very giddy and very sick; and very much in danger, also. **Is he that lieth upon the top of a mast.** A climactic restatement. So reckless and wretched a bed as the masthead

of a vessel plunging in the trough of the open sea it would not be easy to duplicate, and it is a comfortable, safe place of repose compared with that of a drunkard.

35. They have stricken me, . . . and I was not sick. Rather, "I was not hurt." The drunkard is contemptuous; when his friends ex-

postulate with him, he says, "It does me no harm. You say that bad habit has beaten me, but I felt it not." **When shall I awake?** should not be cut off from what follows. It is a statement of the behavior of every man who has given himself over to this fatal fault. When I shall awake **I will seek it yet again.**

CRITICAL NOTES.

Verse 29. Who hath woe? Literally, "To whom is Oh? To whom is Alas?" That is, to whom do we naturally look for examples of those who might be continually uttering exclamations of agony and grief? **Complaining.** The Hebrew word so rendered sometimes means "meditation," and might be here construed to mean "anxious thought;" but the more common signification is that of "complaint" (not "babbling," as the common version). The Septuagint here reads: "Who has vexations and disputes?" **Redness of eyes.** Nearly the same expression is used in Gen. 49. 12, to denote the effect of excessive wine-drinking on the eyes. Here the probable idea is that of the dark frown or the angry darkening of the eye of a drunken man. We may also think of the blurred and bloodshot eye darkening into passion.

30. Render. "To them who tarry long over the wine." Here we have a vivid word-picture. **Go to seek.** Rather, "go in to test;" that is, go into the house of wine, or the place where drinks are kept, to make a trial of the various intoxicants, especially the **mixed wine**, thoroughly spiced and drugged.

31. When it is red. Or, "when it grows red," gathers redness. **Giveth its color in the cup.** Literally, "gives its eye in the cup." Whether the metaphorical allusion is to the roundness of the eye, as some think; or the twinkling brightness of the eye, as others explain, the main thought seems to be that of the sparkles which appear in the winecup of foaming liquid, each one of which resembles the brilliant pupil of the eye. **Goeth down smoothly.** This translation makes the reference to the smooth and pleasant flow of the wine down the throat. The ordinary usage of the word translated "goeth down" gives it the meaning of "walking to and fro," or moving here and there, and, perhaps, justifies the common version, "moveth itself aright;" that is, foams and moves itself in the goblet. The Septuagint renders verses 31 and 32 as follows: "For if to bowls and cups thou givest thine eyes, afterward thou shalt walk about more naked than a pestle. But at last, as if smitten by a serpent, he stretches himself out, and venom is diffused through him as by a horned serpent."

33. Strange things. The Hebrew word is the feminine plural form of the participle, and may mean here, as in chap. 22. 14, "strange women." But the immediate context does not require this

meaning, and the corresponding word, **froward things**, in the next member of the parallelism, favors the rendering of the Revised Version. The reference, in this case, is to be understood of the dazed and wandering vision of the drunkard, before whose unsteady eyes many **strange sights** appear.

34. In the midst of the sea. Or, "in the heart of the sea." This may refer either to one lying down like a dead man in the bottom of the sea, or to one lying in unconscious sleep in a ship tossed about in mid-ocean. This latter view is the more natural, and accords best with the next member of the parallelism.

35. They have stricken me. Subject of the verb indefinite; equivalent to, "I have been stricken." The entire verse is to be understood as characteristic language of the man drunken with wine.

The Lesson Council.

Question 1. *Is the general tendency of the Bible, as fairly interpreted, in favor of moderate drinking or of total abstinence?*

The Bible teaches total abstinence with great emphasis, when its precepts on the subjects are taken as a whole. The only possible method of making the Scriptures favor moderate drinking is to separate certain passages from the context, and clothe them with a meaning quite foreign to the writer's intent. This calls for a vicious exegesis, supported by a perverted interpretation, and violates the very alphabet of just criticism. Even then these passages do not sanction what, in modern parlance, is called "moderate drinking." Against this the Bible, as a whole, pronounces the unmistakable anathemas of God and the sure vengeance of outraged nature.

Question 2. *What is the conclusion of scholarship concerning the use of the word "wine" in the Bible? Are two kinds of wine—one intoxicating, the other non-intoxicating—referred to, or is only one?*

It is clear that different Hebrew words are employed in the Old Testament for wine. They cannot be the same in meaning because they are employed in different relations. In the warnings of the Old Testament the same word is generally used, while another word is employed in con-

nection with wine as a blessing. The employment of different words in the same connection, as in Hosea 4. 11, also shows a difference in meaning. That they all have the meaning of fermented wine is not sustained by a comparison of passages. A single reference to a well-known Hebrew lexicon will confirm this view. Fuerst gives as the first meaning of תירוש, "what is got from grapes or fruits," hence, "mead;" second meaning, "un-fermented wine" (Micah 6. 15), different from יין (Hosea 4. 11); third meaning, "sweet mead" (Zech. 9. 17); fourth meaning, "juice of the grape" (Isa. 65. 8)

Question 3. *Would the general use of wine do away with or diminish drunkenness?*

I think not. Those who think so are generally over-hasty in drawing their conclusions from the well-known fact that drunkenness does not curse wine-drinking lands as it does our own. But let not the item of climate be overlooked, nor race and individual peculiarities, nor national customs and habits of drinking—all significant factors. And let it be remembered that the *vins ordinaire* of wine-drinking countries are relatively poor in alcoholic properties, and hence in power to produce drunkenness. The result of wine-drinking is not a matter of numbers, but depends upon what is drunk, where and in what manner it is drunk, and who drinks it:

Analytical and Biblical Outline.

Woes in the Winecup.

- I. REMORSE.
Who hath sorrow? v. 29.
"Sorrow of the world....death." 2 Cor. 7. 10.
- II. QUARRELS.
Who hath contentions? v. 29.
"Leave off contention." Prov. 17. 14.
- III. WOUNDS.
Who hath wounds without cause? v. 29.
"Whence come....fightings?" James 4. 1.
- IV. BLEARED EYES.
Who hath redness of eyes? v. 29.
"Of the flesh....corruption." Gal. 6. 8.
- V. LUSTFUL PASSIONS.
Shall behold strange women. v. 33.
"Whosoever looketh....to lust." Matt. 5. 28.
- VI. EVIL IMAGINATIONS.
Heart....utter perverse things. v. 33.
"Out of the heart....evil." Matt. 15. 19.
- VII. REELING GAIT.
Lieth down in....sea. v. 34.
"Reel....like a drunkard." Isa. 24. 20.
- VIII. EVIL HABIT.
Will seek it yet again. v. 35.
"Turned to his own vomit." 2 Peter 2. 22.

Thoughts for Young People.

The Evil of Intoxicants.

1. The depraved heart is the same in all ages, and drunkards now are like drunkards of ancient times. (Verse 29.)
2. The use of liquor brings men into misery of every kind, into poverty and injury and disease. (Verse 29.)
3. Those who begin by tasting are in danger of tarrying long at the wine. (Verse 30.)
4. There is a vast difference between the glow of the first glass and the final agony of the serpent's tooth. (Verses 31, 32.)
5. The greatest danger in strong drink is its tendency to create an appetite which overmasters the will. (Verse 35.)
6. The only safeguard against the habit of drinking is total abstinence. (Verse 31.)
7. The only safeguard of universal total abstinence is total prohibition.

Lesson Word-Pictures.

It all began in a drop. It started in a sip. It was a series of sips, larger, longer. It became a habit. The links in the chain grew heavier. They bound more closely. How hard it has been to break the chain and cast it away!

See! The lights burn bright in yonder clubhouse. Frivolity and fashion are there. How the crystal flashes up and down the line of the lengthening tables! How the wine burns in the goblets, and these are emptied repeatedly! The mad merriment of the midnight hour goes on. The revelry eddies about the tables, rises higher, runs in waves of unhallowed mirth. The lights are out at last, and there starts for home a group of the revellers. Home? What shame and misery they are carrying there! Will they ever reach it? How uncertain are their steps! How muddy are their brains, how confused their thoughts, how thick their speech, how contentious their mood! They halt in the light of the street lamp. Hark! You hear angry charges flaming from one to the other. Blows are given. They are repeated. It is an ugly brawl. They separate to the rioter's sleep and the rioter's shame. It is morning. The sun is up. His rosy face looks in at yonder window, but what is that form prostrate on the bed? How bloodshot the eyes, what pains shoot through the head! O shame and sorrow!

Will the inebriate ever touch the poison again? Will he not learn wisdom from his folly?

But look at this after-scene of temptation! The wineglass is before him once more. Down in the depths of the cup glitters the eye of a serpent. O tempted one, look away! Look away! It may be thy saving.

No; he is fascinated by that snake's eye. One

moment he fights against the temptation. He reaches out his hand—no, he shakes his head and withdraws his hand. Look away! Ah, the fascination of the evil eye is upon him! He moves toward it, touches the glass, lifts it, drinks it, drains it. He has taken to his heart the serpent with a poison tongue, and how it stings him! He drinks again, again.

He has a dream.

What a frightful dream!

He is out in a storm at sea. How the billows heave! And how that ship is driven from wave crest to wave crest! And he, the bewildered dreamer, is at the masthead. O, the qualms of soul and body! One moment, and he sinks into a deep abyss, and then the ship rides giddily the crest of a mountain billow. O, what hideous fright! How uneasily upon his bed tosses this victim of the poison drink! But he awakes. Does his soul revolt at the thought of the cup? Does he rise up and break these chains of hell? No; he mutters, "I will seek it yet again."

By Way of Illustration.

Verses 29-35. In the speech with which he received the freedom of the city of Liverpool, Mr. Gladstone, referring to the liquor traffic, exclaimed: "This great plague and curse, let us all remember, is a national curse, calamity, and scandal." His utterance was received with prolonged cheers.

By due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults and other enormities that have happened the last twenty years, were divided into five parts, four of them would be found the product of excessive drinking.—*Sir Matthew Hale, Chief Justice of England.*

Investigation by the Swiss Federal Council proved that the Swiss consumed twenty-seven million liters of brandy yearly, and that in consequence the number of men fit for military service is decreasing. Forty-four per cent of their lunatics lost their reason through intemperance, and of their six hundred suicides a large majority are attributed to the same vice.

An English chemist suggesting that in addition to the word poison, a list of antidotes be printed on the labels of bottles containing poisons, the *Boston Traveler* suggests the following inscription to be printed on the labels of bottles containing alcoholic poison:

"It biteth like a serpent,
It stingeth like an adder,
Death is in it!
Touch not! Taste not!"

A converted anarchist's confession is as follows:
"I was an anarchist because I loved beer. I

loved beer because I was an anarchist. My wife had to support me and ours, and the anarchy and beer. I abused the capitalists for making me poor. Finally I abused my wife. I was saved through the Salvation Army, and stopped abusing my wife and the capitalists, and stopped drinking beer." Many other anarchists might tell the same experience.

It is a truth universally known and accepted that intemperance destroys character. The brightest minds and most brilliant endowments have become imbecility and stupidity through indulgence of appetite. The famous House of Clovis, in France, became a family of babbling idiots, dying of decrepitude in the prime of life, because of intemperance. The family name became a by-word of contempt. They and they appear in history with the title, "*Rois fainéants*," "do-nothing kings."

A temperance lecturer was once asked: "What shall we do with the grain now required for distilling?" The prompt reply was: "Feed the drunkards' wives and children with it; they have gone hungry long enough."

Verses 35. A man, seeing a wasp creeping into a bottle filled with honey that was hanging on a fruit tree, said, "Why, you sottish insect, you are mad to go into that vial, when you can see many of your kind there dying in it before you." "The reproach is just," answered the wasp, "but not from you men, who are so far from taking example from other people's follies that you will not take warning from your own. If after falling several times into this vial, and escaping by chance, I should fall in again, I should then but resemble you."—*Dean Swift.*

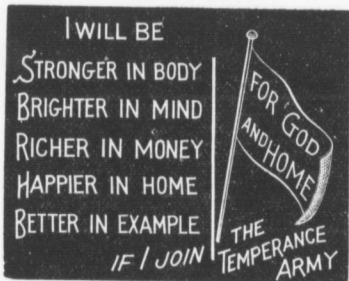
The Teachers' Meeting.

This is a lesson which suggests its own plan of teaching. Let the teacher take it up clause by clause, illustrating its statements by facts which are known to all.... A good plan would be to draw on blackboard or slate the picture of a wineglass with a serpent coiling around it. Write between the folds of the serpent the nine woes—general misery; "woe;" remorse; passion; babbling; wounds; disease; lust; crime; giddiness; increased abnormal appetite—and show their application to drunkards of to-day.... The safeguard against intemperance, as stated in verse 31, should be impressed upon the scholars—"look not thou," etc. Show that the only way of safety is total abstinence.... A man said, "I am worth seventy-five thousand dollars, and I will give half of it to anyone who will help me to get past that tavern without going in." A good way to help him safely past would be to shut up the bar.

References.

FREEMAN'S HANDBOOK. Ver. 20: "Mixed wine," 460.... FOSTER'S CYCLOPEDIA. Prose, 1651-1654, 1669, 9950-9958, 6435, 6436, 6544, 7625, 8103, 8104, 8168-8181. Ver. 29: Prose, 11540, 11541; Poetical, 2002, 2994. Ver. 31: Prose, 6039. Ver. 35: Prose, 1665.

Blackboard.



This is a temperance lesson that explains itself. You may draw the flag and write the words under it, and then write the rest of the exercise in answer to your questions; or the whole diagram may be placed on the board before the school assemblies. If this is done, use different colors for each sentence, commencing with "Stronger in body." Draw the flag with white chalk.

Primary and Intermediate.

LESSON THOUGHT. *The Hidden Enemy.*

Blackboard. A wineglass and a serpent.

Objects. Some fresh fruit—grapes, if possible—and some decaying fruit.

I will tell you a story about a good man who had an enemy. Do you know what an enemy is? It is one who wants to do harm to another. This man's enemy hid behind a tree one dark night and watched for a chance to do harm. When the good man came along he sprang out, caught him, and gave him such a cruel beating that he left him more dead than alive!

Our lesson to-day tells about an enemy who hides and watches a chance to beat and destroy anyone whom he can catch! Do you not want to know the name of such a cruel enemy, and learn how you may keep out of his hands?

Let us all say the GOLDEN TEXT together. There! we have said his name. I will print it on the board. [Print "Strong Drink" in large letters.]

[Show the grapes, and talk about the dainty little wine bottles. If the class is small you may be able to give one of the grapes to each child.]

You do not think an enemy could hide in these lovely little bottles, do you? No; God made these to do us good, but men have learned how to make God's good gifts do harm. They take the grapes and press the sweet juice out; then they let it stand and decay. You have seen decayed fruit. [Show some.] You say it is spoiled. You know it is not fit to eat. But have you ever seen decayed fruit juice? Maybe you do not know that wine is decayed grape juice and cider is decayed apple juice. Think of it! And there are people who think wine and cider are good to drink!

But I have not told you what the decay causes in these good, sweet juices. When the sugar begins to go to pieces, or decay, something new and different is made. Some of the bits of sugar get together and make a kind of gas. If you could see the grape juice decaying, or "working," as we call it, you would see little bubbles coming to the top. These are full of gas.

Other bits of sugar come together in still another form, which is called "alcohol," and this is the enemy which we want you to learn to be afraid of. The wine would be a good, healthful drink if the evil spirit of alcohol did not get into it. Now we have found what it is that makes wine a mocker and strong drink raging.



God told the wise man Solomon to tell us to not even to look at wine! Do you know why? Because it is our enemy. [Show the serpent's head.] He says it will bite like a serpent and sting like an adder.

God tells us, too, what some of the evil things are that are found in a glass of wine. [Print in the wineglass on the board Woe, Sorrow, Quarrels, Silly Talk, Wounds, Red Eyes.] I am sure you do not want these! The poor drinkard who has them all was once a child as you are. Perhaps he learned to pray to God and meant to grow up to be a good man.

But it may be he never learned how deceitful and evil a thing is wine. Or, if he did learn it, he let himself be deceived by it, because he did not obey God and refuse even to look at it. Of course he never meant to be harmed by it! He thought he could drink just a little. Maybe he learned to like it by eating the pretty candy bottles filled with wine or brandy. But look at him now! [Make word-picture of a drunkard and his wretched home.]

What is it now in the wine that makes woe and sorrow and quarrels and wounds? It is not the grape juice. No; God made that to do us good. It is the alcohol, and that comes from the decay, or death, of the grape juice.

Yet people think it makes them feel better. This is why God calls it a mocker. It does not tell

the truth. At first one feels bright and strong, because the alcohol has set the heart to beating fast; but in a little while he begins to feel sick and weak, and wants another drink. This is the way the drunkard is deceived, and it proves the truth of our GOLDEN TEXT.

Remember the serpent Alcohol is looking for a chance to bite the children! How can they escape the danger? There is but one way—obey God when he says, "Look not thou upon the wine."

OPTIONAL HYMNS.

Tell it out among the nations.
Lead me, lead me, precious Saviour.
Come with rejoicing, come with delight.
Lo! a mighty host is rising.
Now to heaven our prayer ascending.

The Lord of Sabbath let us praise.
Jesus, only Jesus.
Soldiers of the cross, arise.
Forward! be our watchword.
Rally for the cause of temperance.

The Lesson Catechism.

[For the entire school.]

1. Who hath woe, sorrow, and contentions?
"They that tarry long at the wine."
2. Against what are we cautioned? Looking upon wine to drink it.
3. What does wine do in the end? "Biteth like a serpent."
4. What do men do when filled with wine?
"Utter perverse things."
5. What is the natural result of once drinking?
A desire to drink again.
6. What does the GOLDEN TEXT say? "Wine is a mocker," etc.

CATECHISM QUESTIONS.

26. What is the Catechism?
A book which teaches by question and answer according to the ancient method of the Christian Church. [Luke i. 4; Proverbs xxii. 6, 21.]
27. What does the Catechism teach?
The main doctrines and duties of religion, set in order and proved by texts of Scripture.

About B. C. 1015.] **LESSON IX. THE EXCELLENT WOMAN.** [May 28.]
GOLDEN TEXT. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Prov. 31. 30.

Authorized Version.

- Prov. 31. 10-31.** [Commit to memory verses 26-29.]
- 10 Who can find a virtuous woman? for her price is far above rubies.
 - 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
 - 12 She will do him good and not evil all the days of her life.
 - 13 She seeketh wool, and flax, and worketh willingly with her hands.
 - 14 She is like the merchants' ships; she bringeth her food from afar.
 - 15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
 - 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
 - 17 She girdeth her loins with strength, and strengtheneth her arms.
 - 18 She perceiveth that her merchandise is good: her candle goeth not out by night.
 - 19 She layeth her hands to the spindle, and her hands hold the distaff.
 - 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
 - 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

Revised Version.

- 10 A virtuous woman who can find?
For her price is far above rubies.
- 11 The heart of her husband trusteth in her,
And he shall have no lack of gain.
- 12 She doeth him good and not evil
All the days of her life.
- 13 She seeketh wool and flax,
And worketh willingly with her hands.
- 14 She is like the merchant ships;
She bringeth her food from afar.
- 15 She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
- 16 She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
- 17 She girdeth her loins with strength,
And maketh strong her arms.
- 18 She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
- 19 She layeth her hands to the distaff,
And her hands hold the spindle.
- 20 She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
- 21 She is not afraid of the snow for her household:
For all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honor *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favor *is* deceitful, and beauty *is* vain: *but* a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

22 She maketh for herself carpets of tapestry; Her clothing is fine linen and purple.

23 Her husband is known in the gates, When he sitteth among the elders of the land.

24 She maketh linen garments and selleth them; And delivereth girdles unto the merchant.

25 Strength and dignity are her clothing; And she laugheth at the time to come.

26 She openeth her mouth with wisdom; And the law of kindness is on her tongue.

27 She looketh well to the ways of her household, And eateth not the bread of idleness.

28 Her children rise up, and call her blessed; Her husband *also*, and he praiseth her, *saying*:

29 Many daughters have done virtuously, But thou excellest them all.

30 Favor is deceitful, and beauty is vain:

But a woman that feareth the LORD, shall be praised.

31 Give her of the fruit of her hands; And let her works praise her in the gates.

TIME OF WRITING.—Possibly about B. C. 1015. **DOCTRINAL SUGGESTION.**—The foundation of character.

HOME READINGS.

M. The excellent woman. Prov. 31. 10-22.

Tv. The excellent woman. Prov. 31. 23-31.

W. Ruth's fidelity. Ruth 1. 16-22.

Th. The good Shunammite. 2 Kings 4. 8-13.

F. Dorcas. Acts 9. 36-43.

S. Laborers in the Gospel. Phil. 4. 1-7.

Sa. The elect lady. 2 John.

LESSON HYMNS.

No. 165, New Canadian Hymnal.

Work, for the night is coming.

No. 167, New Canadian Hymnal.

To the work! to the work! we are servants of God.

No. 172, New Canadian Hymnal.

Sowing in the morning, sowing seeds of kindness.

DOMINION HYMNAL

Hymns, Nos. 89, 96, 94.

QUESTIONS FOR SENIOR STUDENTS.

I. Her Virtue, v. 10-12.

What is the meaning of "virtue" as used in verse 10?

What is said to be the price of a "virtuous woman?"

What does this mean?

What advantages is her husband said to possess, in verses 11 and 12?

What says the GOLDEN TEXT about beauty?

What should a husband and wife be to each other?

2. Her Industry, v. 13-27.

What is said of the industry of the excellent woman?

What is said elsewhere in Proverbs concerning the sluggard?

What are spindles and distaffs?

What ideal of womanhood is most in harmony with this description?

Is the excellent woman dependent and doll-like, or self-reliant and strong?

What is said of her kindness?

What is meant by its being "in her tongue?"

3. Her Piety, v. 28-31.

What does verse 30 say of a pious woman?

What does verse 31 direct concerning her?

Why is piety a woman's greatest honor?

How may piety be had?

How promoted?

Why should all women try to deserve the high praise of verse 29?

What sort of men are worthy to associate with this sort of women?

Practical Teachings.

What practical lessons are here taught—

1. For every sister, wife, or mother?

2. For every brother, husband, or son?

Hints for Home Study.

1. Contrast the large sphere of feminine activity here described with the degradation to which woman has fallen in the later East.

2. Outline, so far as you can, the character of the laws which would be necessary to enable a

woman to thus manufacture, buy, sell, and bestow.

3. Jot down three advantages Christendom has given to womanhood.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Her Virtue, v. 10-12.

What is the value of a good woman?
Who trusts her fully?
How will she serve her husband?

2. Her Industry, v. 13-27.

In what pursuit is her industry shown?
How is she like a ship?
What is said of her household management?
What has she to do with fields and vineyards?
What is said of her physical vigor?
What of her business prudence?
What does she do to provide clothing?
To whom does she show mercy?
Why does she not fear the cold?
Of what kind is her own clothing?
Where is her husband well known?
What traffic does she carry on?
With what virtues is she clothed?
What is said of her speech?
To what does she give careful heed?

3. Her Piety, v. 28-31.

Who praise her for her virtues?
Whom does she excel?
What is the true glory of a woman? (GOLDEN

TEXT.)

What will be her truest praise?

Teachings of the Lesson.

Where in this lesson are we taught—

1. A lesson of service to others?
2. A lesson of industry?
3. A lesson of true piety?

Home Work for Young Bereans.

Can you tell what took the place of the spindle and the distaff?

Find a passage that shows that the fear of the Lord which is spoken of as the crowning blessing of womanhood is just as necessary to men.

Explain the phrase "in the gates."
Find verses in the lesson that show that this woman is strong, prudent, kind, generous, industrious, gentle.

QUESTIONS FOR YOUNGER SCHOLARS.

Whom does Solomon describe in this lesson? **A wise woman.**

How highly is she prized? **Far above rubies.**
Who can safely rest his heart in her? **Her husband.**

What does she willingly do? **Work with her hands.**

What does she buy and plant? **A field.**
Whom does she love to help? **The poor and needy.**

How does she clothe her household? **In clean, bright garments.**

What is her own clothing? **Silk and purple.**
How does the wise woman speak? **With wisdom.**

What law is upon her tongue? **The law of kindness.**

How does she look after her home? **Carefully.**
What will she not eat? **The bread of idleness.**

Who love and praise her? **Her husband and children.**

Who deserves to be praised? **A woman who fears the Lord.**

What shall be given to her? **The fruit of her hands.**

What will praise her in the gates? **Her own works.**

Words with Little People.

There is something much better than a beautiful face and form. It is a beautiful heart. Every little girl may become a woman with such a heart, because it is the "new heart" which the Lord loves to give to his children.

Whisper Promise.

A new heart will I give thee.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The last chapter of the Book of Proverbs portrays the character of the model woman. The first part of the chapter, and possibly the whole of it, is the production of the mother of King Lenuel. Who she was, and who he was, are not known; but it is guessed that he was the ruler of some neighboring nation, and his mother may have been a Hebrew. The portraiture of this lesson is ideal; that is, it is not supposed to be taken from life, but to combine the leading traits of noble womanhood. A rapid analysis of the lesson will show that these traits are virtue, aggressive force, industry, affection, benevolence, and piety. It is well to remember, as we read and study, that all the virtues that are required of womanhood are required of manhood as well, and that our young women have as much right to expect the counterpart of the virtues here described in the young men of their acquaintance, as the young men have to expect to find "the excellent woman" living within neighborly distance of themselves. It is well also, in studying this lesson, to remember that while its principles are everlasting, its details belong to the race and the age of the writer; that is to say, while the same virtues are to be expected in

modern life, they will show themselves in modern guise. The mode of industry which was becoming to the mother of Lemuel, and to the young woman she sought for to be his wife, would be as unbecoming to the young women of our towns and villages as would be her dress or her "table manners."

Verse 10. Who can find a virtuous woman? The question implies a scarcity. But "virtuous" does not here mean "chaste," for purity of character is quietly assumed as a matter of course. "Virtue" here carries its old meaning of strength: Who can find a woman who is strong in every noble quality of womanhood? Beyond the borders of ancient Israel women lived amid low moral conditions, with small respect and few opportunities for a higher life; and even among the Hebrews woman did not stand in that personal dignity and equality with man with which Christianity is endowing her as fast as the prejudices of the ages permit. **Her price.** "Price" of course means value; but in a country where it was the custom for the groom to pay handsomely for his bride, the use of such a phrase as "price" was natural. **Far above rubies.** Rubies were the costliest of gems in ancient times, because of their extreme rarity; rarer still, and therefore more valuable, is the "virtuous woman."

11. The heart of her husband doth safely trust in her. "If she be married, she is the natural confidante and counselor of her husband. In any case, the advice of a thoroughly good woman is often more valuable than that of much cleverer people, because of its absolute disinterestedness."—*Horton*. **No need of spoil.** Or, as the Revised Version gives it, "No lack of gain." Like instantaneous photography, the sacred writings reproduce for us the exact conditions of ancient life, even in such incidental passages as this. And what an awful social condition must that have been, when "spoil" and "gain" were interchangeable terms, and when it was regarded a rare blessing to live unafraid under one's own vine and fig tree, and to come down to the grave in peace!

12. She doeth him good and not evil all the days of her life. Dr. Adam Clarke says that marriage is such a blessing that a man should thank God every morning for even a bad wife! Without going so far, we may readily observe that many married people minister good and evil to the partners of their lives in alternating moods. By genuine affection and personal charm they make themselves indispensable to the heart, even while by selfishness and lack of sense they become constant thorns and scourges. This is as true of husbands as of wives, and as true of wives as of husbands. But he or she who is absolutely true to marriage vows is a ministrant of good, of good only, of good as long as life lasts.

13, 14, 15. These verses are a marvelous picture of enterprising industry: a revelation of

the strange secular opportunities which were open to women in the ancient East. Intellectually and morally she was despised, as we have seen; but in manufacture and trade she certainly had a royal chance. The woman, married or single, who could nowadays do as this one did—invest largely in real estate out of the profits of the manufacture and sale of dry goods—would be talked about as a rare exception, even in New York or Chicago. When the excellent woman **seeketh flax**, it is to make "fine linen" from it, for which there was great demand. The day when mills and factories were invented had not yet dawned, and so (verse 19) **she layeth her hand to the spindle** [distaff], **and her hands hold the distaff** [spindle]. The "spindle" is the staff to which is tied the bunch of flax from which the wheel draws the thread; and the "distaff" is the wood on which the thread twists as it is spun. These things are the "setting" of the picture; but the moral qualities portrayed may be as fully exhibited amid our surroundings as amid those of Lemuel. **She is like the merchants' ships.** She is as enterprising and venturesome as a trading vessel. This was written in days of hazard and adventure, when a merchant had to be ready to fight and explore as well as to bargain. **She riseth also while it is yet night.** It is not unusual in the East to rise very early, for everybody there dozes at midday. But this woman is beforehand with all her duties. Her untiring promptitude is one secret of her success. No merchant ever amassed a fortune who did not work harder than his employees; no military commander achieved victory who did not endure more than his common soldiers.

16, 17, 18. These verses show the excellent woman's first-rate business qualities. It would be hard to find in literature a phrase which expresses noble decision of character better than the first half of verse 16. **The fruit of her hands is the money she has earned.** **She girdeth her loins with strength.** A phrase repeatedly used in describing the hardihood of warriors. The sacred writer applies it to woman to teach us that strength and force add charm and effectiveness to the beauty of womanhood. Our girls should be trained to masculine vigor, and our boys to feminine tenderness and tact. **She perceiveth that her merchandise is good.** She minds her business. **Her lamp goeth not out by night.** Not that she does not rest at nighttime, but that her vigorous activity is so constant one can scarcely think of sleep and of her in the same hour.

20. She stretcheth out her hand to the poor, etc. She is generous and charitable as well

as industrious, giving with one hand to the common poor, but with both hands to the really needy.

21-25. She is not afraid of the snow for her household. Because she has provided suitable apparel beforehand. **Clothed with scarlet.** Better, perhaps, as in the margin, "with double garments," which would certainly afford more protection against the cold than color would; albeit scarlet absorbs and retains heat better than lighter colors. It is not unlikely, however, that the phrase "scarlet," first applied to color, was afterward appropriated to a special texture of warm, soft goods. Verse 21 would seem to point to a wintrier country than Palestine. **Coverings** [better, "carpets"] **of tapestry . . . silk** [better, "fine linen"] **and purple.** A beautiful glimpse of oriental luxury. The happy home of the excellent woman, in its rich rugs, embroidered hangings, and lovely garments, evidences the wealth and good taste of her who is its ruling spirit. The "fine linen" of Egypt, here called "silk," was marvelously fine—almost transparent. **Purple,** like "scarlet" in the preceding verse, refers to texture rather than to color. **Her husband is known in the gates.** Just as many a woman is raised by the ability of her husband above the highest social station she could otherwise have reached, so many a man, inspired and fortified by his wife, has accomplished immeasurably more than he could have done without a fond, wise woman's assistance. **Girdles,** to bind the flowing robes of orientals, are often elaborately ornamented. Verse 25 has singular beauty. The Revised Version is better than the Authorized: "Strength and dignity are to her clothing, and she laugheth at the time to come." Here is a woman who makes costly, beau-

tiful garments for sale, and who robes herself and children in soft-spun scarlet, whose character so far exceeds her performance that when one would speak of her apparel he never thinks of fine linen or Tyrian purple, but naturally refers to her garments as made of moral strength and gracious dignity. Such a woman may well laugh at the fears of the future, for she is in league with the forces that make for success.

26-29. Wisdom . . . law of kindness. She is an ambitious "managing" woman, but discreet, tactful, loving, and gentle-tongued. **Her children . . . her husband.** No wonder that they bless and praise her, for she has made them what they are. And yet some of us have known women who in the fear of God humbly and through long lives sought to realize this ideal, though often repeated that the praise of this chapter is offered to EXCELLENCE OF CHARACTER, and that excellence of character is entirely independent of social position; so that old and young, married and single, prominent people and folks unknown, should alike seek to model their lives after this example. The lesson is, of set purpose, a lesson on womanhood, but the virtues it extols are virtues for all. **Favor.** Graceful appearance and gracious manner. **Is deceitful.** We all know that. **Beauty.** Of form and feature. **Is vain.** Short-lived. **Give her of the fruit of her hands.** Let womanhood have the amplest opportunities to reap the fruit her hands have sown. Man's right to receive what he earns is unchallenged; let a woman have as much. Twenty-nine hundred years have passed since this text was written, yet there are some people who grumble when they have to obey it to-day.

CRITICAL NOTES.

Verse 10. A virtuous woman. Here, as in chap. 12, 4, the literal translation of the Hebrew is "a woman of power;" that is, distinguished for her moral power and excellence, and gifted with ability to manage well all the matters that come under her care. **Far above rubies.** Or, "Far removed from pearls;" an idiomatic way of saying that her worth could not be brought into reasonable comparison with pearls or gems.

11. No lack of gain. Thus the Revised Version expresses the general sense, but is less literal than the common version: "Shall have no need of spoil." The author of this proverb here uses a strong metaphor, and conceives the gain that comes to him by means of his energetic wife as so much "spoil, which he is permitted to appropriate for their common good.

13. Worketh willingly with her hands. Literally, "With the delight of her hands."

Her very hands seem to have joy in the act of labor.

15. Their task to her maidens. That is, the allotted work of the day. She not only prepares the food for the household, but forecasts the entire work of the day, and assigns to her sewing maids their several apportionments of labor.

16. She planteth. More accurately the whole verse is translated: "From the fruit of her hands is the planting of a vineyard."

18. Her merchandise. The word here rendered "merchandise" means rather the "gains," or profitable results, of her business transactions.

19. Verses 19 and 20 beautifully coordinate with each other in suggesting how her skillful use of **distaff** and **spindle** enable her to extend a helping hand to the "poor" and "needy."

21. Not afraid of the snow. The whole verse may be more clearly apprehended by rendering:

"As for her household, she has no fear because of snow." **Clothed in crimson.** Provided with the most valuable and useful winter clothing. There is a designed contrast between the idea of cold white snow and the warm woolen garment of crimson color. The Septuagint of this verse has the following interesting reading: "Her husband is not concerned about those at home when he prolongs his stay anywhere, for all who are with her are clothed."

22. Carpets of tapestry. The Hebrew word so rendered occurs elsewhere only at chap. 7. 16, of this book, and there seems most clearly to mean some sort of a bed covering, or an ornamented drapery for the bed. The margin of the Revised Version reads "cushions;" better is the common version, "coverings of tapestry;" and better still "coverlets," which most authorities adopt.

24. The merchant. Hebrew, "the Canaanite." The Canaanites, especially the Phœnicians, were so addicted to commerce that the name came to be used as a synonym for "trader," or "merchant."

25. Laugheth at the time to come. Not, "shall rejoice in time to come," as the common version. The idea intended is not that of haughty or presumptuous self-confidence, but the sense of ample provision for the wants of the future.

30. Favor is deceitful. There is a peculiar force in the Hebrew idiom of the first line of this verse: "A falsehood is the gracefulness, and a breath the beauty." The article before "gracefulness" and "beauty," unnatural in our language, may, however, be represented by "that which passes for grace; that which is known as beauty." A good translation would be: "Gracefulness is a deception; beauty a breath."

The Lesson Council.

Question 1. *What does this lesson suggest as to the sphere and vocation of woman?*

To take in its full significance we need to view the chapter as a whole. There is set before us, first, the sort of administration a king should furnish for the state; and, second, the sort of administration a woman should maintain in the family; and it is decidedly suggestive that while his sphere is limited to a single domain, her's takes on a twofold character. There is no question but that in the days of King Lemuel woman was ordinarily regarded as belonging to her husband, and her sphere was considered as limited to the home; but under the power of inspiration we see coming out, even here, suggestions full of prophetic eloquence, pointing to that brighter day when questions concerning any worker for any field will relate to ability and fitness rather than to sex.

Question 2. *Are we to consider this as a complete statement of woman's character? What traits or qualities should be added, if any, in the conception of womanhood?*

It is difficult to add to this portrait of a perfect woman. It includes fidelity and devotion to her husband, industry and wise foresight in business, kindness to the poor, recognition of the public position of her husband and her part in making him respected, wisdom, care of her children and husband, and piety. The New Testament intensifies all these traits with the spirit and blessing of Christ, and broadens the field of her activities. Modesty and gentleness are comprehended in the above enumerations. Her relation to social life and to the broader activities of benevolence are only possible to woman in the relations growing out of Christianity.

Question 3. *What was the position of woman among the Israelites, as compared with that of woman in the rest of the ancient world?*

A relatively higher one. This is undoubtedly a legitimate inference from the moral character of the Jehovah worship. Sexual impurity was a part of the religious rites of surrounding peoples, notably of the Phœnicians and the Assyrians. With the Israelites monogamy was the rule, not the exception. Their conception of woman was that of companion and helper to her husband (Gen. 2. 18, 24), and yet she was subject to him (Gen. 3. 16). Still, though dependent, she was not degraded. That she was permitted to come to distinction in matters of religion and state, the names of Miriam, Deborah, Hannah, Huldah, Ruth, Esther, Elizabeth, Mary, and many others will prove.

Analytical and Biblical Outline.

Traits of a Noble Womanhood.

I. TRUETHWORTHINESS.

Husband doth safely trust. v. 11.

"An helpmeet for him." Gen. 2. 18.

"Love your wives." Eph. 5. 25.

II. INDUSTRY.

Riseth...yet night. v. 15.

"Do it with thy might." Eccles. 9. 10.

"Diligent in his business." Pr v. 22. 29.

III. FORESIGHT.

Considereth a field. v. 16.

"Wisdom of the prudent." Prov. 14. 8.

"Bread upon the waters." Eccles. 11. 1.

IV. GENEROSITY.

Stretcheth out...to the poor. v. 20.

"To do good...forget not." Heb. 13. 16.

"Give a portion." Eccles. 11. 1.

V. GENTLENESS.

In her tongue...kindness. v. 26.

"Kind one to another." Eph. 4. 32.

"Forbearing one another." Col. 3. 13.

VI. GODLINESS.

Fearth the Lord. v. 30.

"Keep his commandments." Eccles. 12. 13.

"Fear the Lord thy God." Deut. 10. 12, 13.

Thoughts for Young People. About Womanhood and Other Topics.

1. *Woman's true sphere.* It would be more sensible to talk about woman's true orbit than woman's true sphere. She is herself the sphere, and the orbits of women vary as widely as do the orbits of heavenly bodies. It is worse than nonsense to say that "woman's true sphere and mission are in the home" and stop there, without recognizing that the forces of modern society have, without any option of theirs, set thousands of the worthiest women apart from the special privileges and duties of home. A woman's duty, like the duty of a man, is to do whatever she has the capacity, training, and ability to do. Men might as well make a law that no canary shall ever trill a certain note, as to make a law forbidding any human being to do any worthy deed for which he has the ability, and God's providence opens the way.

2. *The loneliness of the excellent woman.* This title is written without sarcasm or humor. What sort of a mate can be found for the character portrayed in our lesson? It is our custom, when we read exhortations to young men from the wisest of earth, to turn to our young women and say, "These truths apply to you as well." Let us take a similar course to-day. The noble characteristics here described we should all seek to realize in our daily lives.

3. *The secret of success is intelligent energy.* This excellent woman works on the same general principles by means of which Joshua conquered Palestine, and David secured his throne, and Paul converted the world to Christianity. Lofy purpose, decision of character, faith in God, and tireless endeavor will achieve the noblest results.

Lesson Word-Pictures.

Her life is a gallery hung all over with beautiful pictures. How much her husband thinks of her! He comes with a wrinkled brow from the market place, where his business ventures have been unsuccessful, or from the fields he brings a sigh and a doleful story about withering crops, or from the temple courts, where he has heard of backsliding Israelites, he takes home a heavy heart.

He tells all to his large-minded, wise-hearted, trusty wife, his confidante, his counselor, his comforter. What a change she works in his face and his feelings. She smoothes away those wrinkles. A sigh over what he has lost she turns into a psalm over what has been saved. That depressed heart she lifts up with faith's assurance that the sheep astray

will come back to their own pastures. If he will but go and look them up, she will help.

He turns away, only to pause a moment and look back upon a scene of domestic activity. He smiles as he sees his wife bending over her spinning task, hears the cheery whirr of the wheel, and notices how the yarn steadily lengthens. He walks away, only to pause again, but now at a window from which he looks upon the blue sea rippling in the freshening breeze. There are the ships with wings shining white against the azure around them. How they fly toward the land! Under that spreading, swelling canvas what cargoes from lands afar, pulpy fruit, rich spices, costly silks, gold from Ophir, grain from the Nile valley, cedar from Lebanon! His wife is like those ships, bringing from afar treasured resources.

It is now early in the day. The morning star is milk-white above the eastern hills, and day is not far away. Soon there are banners of flame set up in the east. Out in the yard you hear the shrill cry of the cock proclaiming that the sun will soon be here. You hear another sound, a footstep, quick, alert. It is the housewife stirring. And soon you hear her clear, pleasant voice echoing amid her housemaids as she leads them to their tasks. When the sun is fairly up, and the birds are breaking their throats in their ecstasy at seeing its honest face, she steps out into the fields with her husband. The dew beads the grass with jewels. The wind shakes out of the "censers of the flowers" fragrance that is waited heavenward. You can see the two, husband and wife, going down some rose-lined walk, and her voice is heard counseling her husband to buy the thrifty field at the right, and at the left some southern slope, so choice a place for purpling vines. In later days the husband smiles to think the field is his, while on the southern slope his wife's tender plants are bursting into leaf.

But who are these straggling to her doors? Do they wear finespun clothes? Do they own fields of grain and rows of vines? O, the rags and hunger and weariness that piteously beg at her doors! And how her kindly gifts come down in shower-like abundance upon these children of want, her brothers and sisters! What a picture, those outstretched hands, and that noble almoner before them!

Kindly without, she is faithful within. Does the chilling north wind bring a cloud of white snowflakes? Look at the warm, scarlet robes of her household.

But where will you find her husband, a man associated with such a helpmeet? Come to the gates of the city where sit the honored of the land, and is not he among them? She helps her husband sit there. Hark! Whose name is sounded in praise there at the oft-envious gates? Is it not the husband of this woman? But look again! Do you

not see those goodly piles of linen in the market place, the heaped up "girdles," too? Her asses brought them. But, better than silver and gold, spinning wheel and emerald vine, a girdle or a stack of linen, is some frequent scene of counsel and activity where woman's wisdom speaks and her love lavishes.

And now old age adds its beautiful picture: the white-haired wife and mother in the midst of a loving household. They do not wait until she is dead to bring forward their tributes, but children now rise up to call her blessed, and her husband praiseth her. When she is gone a slab of marble will not be the first herald to tell the world her great worth, but far back into life reach the memorials wrought by her goodness and her power, and in the gates will silently bear testimony.

Orientalisms of the Lesson.

The comparison of virtue with precious stones means much to all Orientals. Rubies were among the most costly of the ancient oriental gems. They were more than merely ornamental. In parts of the East the maxim obtains that a man should invest his property in three divisions—one part in merchandise, one part in real estate, and one part in jewels. The special object of the last is to have valuables which can be readily gathered up in the event of insurrection or riotous attack, which are very common, and in consequence of which the people often have to flee to remote sections of the country and remain in hiding for months, or even years. Besides this, however, these precious stones are of rare beauty and value. The writer of these lines has seen diamonds offered by the merchants worth twenty-five thousand dollars each, and a string of pearls, on one occasion, graded from the size of a pea to that of a very large hickory nut, for which the price was seven hundred and fifty dollars gold per bead. The great Taj Mahal in Agra has tons on tons of precious stones mosaiced in forms of vines and flowers. Every Eastern woman laid special emphasis on her jewels. It was the most fitting poetry possible, therefore, to say that a virtuous woman was like the most costly precious stones.

By Way of Illustration.

Verses 11-27. Ofttimes I have seen a tall ship glide by against the tide, as if drawn by some invisible towline with a hundred strong arms pulling it. Her sails were unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately in serene triumph. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little, toilsome steam tug, with a heart of fire and arms of iron, that was tug-

ging it bravely on; and I knew if the little steam tug untwined her arm and left the ship it would roll and drift and go off with the tide, no man knows whither. And so I have known more than one man, genuine, high-decked, full-freighted, gay-pennoned, who but for the toiling arms and brave, warm-beating heart of the faithful wife that nestles close to him, would have gone down with the stream and been heard of no more.—*O. W. Holmes.*

When it was announced that Professor Palmer, of Harvard College, was about to marry President Alice Freeman, of Wellesley College, there were those who said: "Shall this rare woman, fitted by nature and culture to guide and uplift the many, step down to the seclusion and monopoly of a single fireside?" It was then that Thomas Wentworth Higginson arose for her defense, saying: "A woman can never be said to 'step down' when she passes to the head of a fireside."

Christian womanhood and philanthropy were forever joined in holy bonds in that Bethany home where Mary and Martha ministered to the Christ. Performing service for him, in the person of his little ones, his forsaken, suffering, dying ones, has been by far the larger part of woman's public work. The list of women prominent in this department is very long.

Verses 30. Catherine Booth, wife of General Booth, of the Salvation Army, comes strangely near to our ideal of the universal mother-heart that holds and heals the world. Fifteen degraded women gathered weeping around one of their number in a low lodging house to hear the account of her last hours. "Let others move on," said a tottering old woman, who had stood long looking into the face of dead Mrs. Booth, as they gently asked her to pass; "let others move on; I have a right to stop; she saved my boys." Beside her coffin knelt three rough drinking men, and gave their hearts to God. A poor tattered drunkard, for whom she had long labored, cried out through sobs, as he stood beside her coffin, "That woman lived for me."

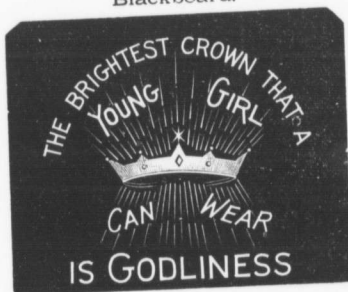
The Teachers' Meeting.

This lesson is regarded by one authority as a poem descriptive of the model wife: (1) She is a woman of strong character (*verses 10-12*); (2) Industrious (*verses 13-19*); (3) Generous (*verse 20*); (4) Prudent (*verses 21-25*); (5) Gentle (*verse 26*); (6) Beloved (*verses 28, 29*); (7) Godly (*verse 30*). . . . Another divides it thus: (1) The homemaker (*verses 1-12*); (2) Her daily duties and cares (*verses 13-15, 19*); (3) Her business qualities (*verses 16-18*); (4) Her benevolence (*verse 20*); (5) Her ministrations of comfort and beauty (*verses 21-25*); (6) Her teaching and training (*verses 26, 27*); (7) Her rewards (*verses 28-31*).

References.

FREEMAN. Ver. 18: The oriental lamp, 638.
 Ver. 22: "Coverings of tapestry," 459. Ver. 23:
 The gate, 199. Ver. 24: "Fine linen," 488; gir-
 dles, 314. . . . FOSTER'S CYCLOPEDIA. Ver. 10: Poet-
 ical, 2245. Ver. 11: Poetical, 2241; Prose, 6020-
 6028. Vers. 13, 19: Prose, 183. Ver. 15: Prose,
 1787. Ver. 21: Prose, 2222. Ver. 31: Prose, 275,
 3319, 5910, 6022, 11029, 11030; Poetical, 1303, 1304.

Blackboard.



It is pleasant to be able to place an illustration on the board that directly applies to the girls of the school. This is their lesson, and it is one wherein the teacher may make prominent the great influence for good that rests with every girl as she grows into Christian womanhood. The crowning glory of womanhood is godliness, and her influence in the home and in her circle of acquaintances is greater than she may think.

Primary and Intermediate.

LESSON THOUGHT. *Working and Winning.*
 [This lesson may be introduced by the concert exercise:

"Two little eyes to look to God,
 Two little ears to hear his word,
 Two little feet to walk in his ways,
 Two hands to work for him all my days;
 One little tongue to speak his truth,
 One little heart for him now in my youth—
 Take them, dear Jesus, and let them be
 Always obedient and true to thee."

The teacher who has a "cabinet" will find in it many objects to use in a little talk about work, something after this manner:]

I am going to show you a beautiful little home. Whose home was it? Yes, it is the house in which some birds lived. They made it for themselves. They carried the little twigs and hairs and bits of cotton and moss, and wove them all together into this dainty little home. [Let the children help to talk about the raising of the young birds, the carry-

ing food to them, the teaching them to fly, etc.] You see that the birds have something more to do than to sing. They have their work to do, and they are happy in doing it.

What is this you see? Yes, a piece of honey-comb. Who are the little workers that made this? Let us say together,

"How doth the little busy bee
 Improve each shining hour."

There are some bees that will not work. They are called drones. The working bees show what they think of them by putting them out of the hive and killing them.

What is this, and where does it grow? Yes, the playful little lamb, who does not seem to work at all, is all the time making the wool that we need to keep us warm. [The talk may be extended almost at will, but when we have made our point—that God has given all creatures some work to do—we need pursue it no farther. A work song that will be effective just here is, "Something for the Lord," No. 105, in *Melodies for Little People*, published by Hunt & Eaton, New York. If not familiar, teach the first verse at this point in the lesson.]

Whom is our lesson about to-day? In what book of the Bible do we find it? [Let some child come forward and find the Book of Proverbs; another may find the chapter in which the lesson is found.]

This good woman was once a little girl. Do you think she worked then? I think she did, or she would not have grown to be such a wise and good woman. She learned how to work. Children have many things to learn. They must use their time, both at home and at school, in getting ready to be men and women.

This woman knew how to do the work of a house, and she also knew how to buy and sell. If she had not learned to count money when she went to school, she could not have bought a field and sold her goods. She studied to get ready for work when she should be grown up.

She was a kind woman. She spoke kind, wise words. She learned to do this while young. If she had spoken silly, sharp words when young, she would have found it very hard to stop it when she was a woman. She knew that God heard her speak, and so she tried to speak in such a way as to please him.

[Sing second verse of "Something for the Lord."] Do you like to give to the poor? There is a cross old man who has a great deal of money. But he will not give any of it away. He turns the beggar from his door, and says, "My money is my own." Poor man! He did not learn when a little boy to pity the poor. But this good woman did, and so when she was a rich, honored woman she loved to help the poor and needy ones. [Sing fourth verse of "Something for the Lord."]



[Use lesson symbol.] Do you think it is a happy home where such a woman lives? O, yes; her children call her blessed, and her husband praises her. You may be sure the poor speak well of her, and all who have heard her kind, wise words have something good to say of her.

Do you know why this woman's life was such a pleasant song of praise? I will tell you; no, you may tell me. The GOLDEN TEXT has the beautiful secret. It was not riches or beauty, but "the fear of the Lord." And every child may have that.

Who wants to grow up in the fear of the Lord? And who will begin now?

[Sing the third verse of "Something for the Lord."]

OPTIONAL HYMNS.

Come, thou almighty King.
The Gospel bell is ringing.
So near to the kingdom.
Saviour, let me still abide.
Just as I am, thine own to be.

Heavenly Father, send thy blessing.
Yes, I will bless thee.
When in the tempest he'll hide me.
Teach me, O Lord, by faith alone.
One more day is dying.

The Lesson Catechism.

[For the entire school.]

1. Whose character is here described? **The virtuous or excellent woman.**
2. What sort of a woman is she? **Self-reliant, industrious, generous, gentle.**
3. What is the foundation of her character? **She feareth the Lord.**
4. What is the result of such a character? **Her own works praise her, and everyone loves her.**
5. What does the GOLDEN TEXT teach? "Friendship is deceitful," etc.

CATECHISM QUESTION.

28. What do the Scriptures teach you concerning God?

That God is an eternal Spirit, infinite and unchangeable in his nature and attributes, who alone exists of himself.

John iv. 24. God is a Spirit.

Isaiah xlvi. 9. I am God, and there is none else; I am God and there is none like Me.

A Young Worker.

A GOOD many years ago, before young people's societies and work had come to the front as now, a young man appeared in a country district who, for a few months, was the wonder of all the country-side. He was a young collegian, of gentle blood and manners, who had come to spend his vacation with relatives living on a farm which lay on the outskirts of a most unchristian neighborhood. The two or three church-going families in the neighborhood quite excused themselves from any responsibility for the existing state of affairs, and went on their way, presumably, in peace.

Our young college friend, however, could not and did not excuse himself. It was summer, and vacation time, but as a servant of the One who went about doing good Mr. L. felt that he must work then and there while the day lasted. He took counsel with a few Christian people whom he met. They said with one accord that these people did not want the Gospel. Mr. L. said, "My Lord did not wait to be asked for the water of life. He just gave it."

They said the busy summer was not the time of year in which to hold meetings in a country school-house.

The young man said, "My Lord says: 'Now is the accepted time.' I do not expect to 'hold meetings,' but I thought a Sunday-school might be opened."

The week preceding its opening the young man called upon many families in the neighborhood, and so won hearts by his simple kindness that when he entered the school-house on Sunday afternoon he found every seat filled.

After the opening exercises the young stranger told the people frankly that he hoped and believed souls would be won to Jesus during the summer; that he had never conducted a Sunday-school or religious meeting, but that he loved his Lord, and wanted others to love Him too, and therefore he was with them to help them if he could, certainly to be helped by the honest attempt to do what he could to bring on the coming of the kingdom.

It was not long until a request was made for evening meetings; and so the young man became an evangelist perforce, knowing actually nothing of evangelistic work and methods!

That was a summer long remembered in the neighborhood! Souls were born in that humble little school-house, and within a year at least two of them went singing home to heaven! Christian hearts were stirred to a realization of duty and privilege, and neglected duties were taken up, not again to be easily dropped.

And all this because one young Christian let his light shine!

FOLKS never understand the folks they hate.

Book Notices.

The Credibility of the Christian Religion; or, Thoughts on Modern Rationalism. By SAMUEL SMITH, M.P. Boston: H. L. Hastings. Toronto: William Briggs.

This is the reprint of an English book which has attracted much attention and has had a very wide sale. It grapples with many of the difficulties which are presented to the acceptance of the Bible. It vindicates its miracles and doctrines and discusses the inexactness, or, as the term now is, the "errancy" of the Bible, and establishes, we judge, for the satisfaction of every candid reader, the indubitable veracity and authenticity of the Word of God, or, as Mr. Gladstone well calls it, "of the impregnable rock of Holy Scripture."

Revised Norma! Lessons. By JESSE LYMAN HURLBUT. New York: Hunt & Eaton. Toronto: William Briggs.

Dr. Hurlbut, the veteran Sunday-school editor of the Methodist Episcopal Church, re issues in this book a new Edition of his excellent Normal Lessons, designed for the better instruction of readers in the books of the Bible. In a series of progressive lessons he sets forth the framework of these books, gives an outline of Bible geography with numerous maps and sections of the Holy Land, treats also of the organization of the Sunday-school and Home Department, and special sections for the Sunday-school teacher.

The Columbian Edition of the Methodist Year Book. New York: Hunt & Eaton. Toronto: William Briggs.

The Columbian Edition of the Methodist Year Book for 1893 is full of information, not only on almost every topic connected with Methodism, its institutions, charities, publishing interests, deaconesses, Epworth League, etc., but also that of other churches and other countries, a wonderful ten cents' worth.

Minutes of the Annual Conferences of the Methodist Episcopal Church. New York: Hunt & Eaton. Toronto: William Briggs.

This is a closely-printed octavo volume of 361 pages. It embraces the condensed minutes of eight-six conferences, including Central China, Germany, Denmark, Finland, Italy, Japan, New Mexico, Norway, Sweden. This will give some idea of the vast range and variety of the work carried on by this great Church.

The Deaconess and her Vocation. By BISHOP TROBURN. New York: Hunt & Eaton. Toronto: William Briggs.

The Missionary Bishop of India is an enthusiastic admirer of the deaconess system, which he has largely introduced in connection with his work in British India. In this little volume he treats of the deaconess and her work from a historical point of view, and treats of the early

and modern deaconesses, and of the remarkable recent growth of the deaconess movement. He thinks that the native deaconess, in large part recruited from the ranks of Indian widows, will be the solution of the question which has given much trouble in India, that it will contribute to the emancipation of women from their wrongs.

The following is a series of admirable little booklets in the interests of the Sunday-school movement in the United States. They are called "The Ten-Minute Series," are neatly printed, lucid in style and arrangement, and exceedingly cheap, namely, five or six cents apiece. They are as follows: "Life of Jesus," "History of the Christian Church," "Jewish History and the Bible," "Christian Evidences," "Supplementary Lessons for the Sunday-school," "Bible Geography" and "Studies about the Bible."

The Privilege of Help.

Do not speak of help in God's work as a duty only. It is a glorious privilege. Would it not be an honour to make a star? to gather it up out of the great mass of shining nebulae drifting overhead, to shape it, and then launch it for its golden journey upon the great, shoreless, bottomless ocean of space? And yet to make a soul, in the sense that you shape its character and determine its destiny, is your privilege, and a glory outranking any work on sun or star. Don't call it, then, just a duty to teach in Sunday-school, to come in contact with soul matter, to mould a boy or girl, to give shape and set to their future. Angels might well covet such a crown as you wear, and what others may despise as an incumbance. It is a privilege of such grand dimensions that all measurement is useless. In heaven do you suppose the angels harp upon the idea of "duty?"

To help one another or any cause, or fill any place in God's household, is a favour received more than a favour bestowed. If you are parents in a home, do not let your children grow up with the idea that service there is simply an obligation. Teach them that it is a privilege to do anything for the home, for father or mother, for brother or sister. Home? It is a noble vessel freighted by the divine Hand with a rare cargo of blessing, and to pull the humblest rope or do any seemingly menial the needed service, is a privilege. Educate young people to the idea also that in society it is a privilege to be a help. Do not train them to be grumblers when any burden may be imposed upon them by the community of the country. Impress them profoundly, lastingly, with the idea that to help another is a privilege to the helper.

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AYER'S Sarsaparilla

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Your blood is impure and moves sluggishly. **That Tired Feeling** and **General Debility** manifest themselves in every movement you make. **A SPRING MEDICINE** is needed. Don't fancy that these feelings will pass off in a few days. Don't wait for your nervous system to become disordered, your heart to lose force, or your stomach, liver, kidneys, and bowels to fail in properly performing their duty, but take **AYER'S** Sarsaparilla and take it **NOW**. It is the best of all medicines for purifying, vitalizing, and enriching the blood. It restores the bloom of youth to cheeks which have become pallid and thin, and it vitalizes and invigorates every organ of the body. **AYER'S** Sarsaparilla does more than give temporary relief, it strikes at the root of the trouble, removing the conditions which make disease possible, and thus enables nature to speedily repair her losses. **AYER'S** Sarsaparilla is composed of the best, most expensive, and highest grade alterative and tonic ingredients known to the medical fraternity and to pharmacy. The method employed for extracting and concentrating the full medicinal power and curative value of each ingredient, is the best, most scientific, and comprehensive which human ingenuity and skill ever devised, and is more expensive than other manufacturers find it profitable to adopt. **AYER'S** Sarsaparilla is always the same in strength, in appearance, in flavor, and in the effect produced. It is the medicine for **MARCH, APRIL, MAY.**
It Cures Others, and Will Cure You.