

**PAGES**

**MISSING**

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

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## INTERNATIONAL BIBLE LESSONS. THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM. NOVEMBER, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [Æ] at the side.

B.C. 1005.]

[November 2.]

### LESSON V.—THE TEMPLE DEDICATED.

1 Kings 8. 22-36.



Æ 22 And Solomon stood before the *a* altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven :

*a* 2 Chron. 6. 12.

Æ 23 And he said, Lord God of Israel, *b* there is no God like thee, in heaven above or on earth beneath, *c* who keepest covenant and mercy with thy servants that walk *d* before thee with all their heart ;

*b* Exod. 15. 11. — *c* Deut. 7. 9 ; Neh. 1. 5 ; Dan. 9. 4. — *d* Gen. 17. 1 ; 2 Kings 20. 3.

Æ 24 Who hast kept with thy servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, *a* There shall not fail thee a man in my sight to sit on the throne of Israel ; *b* so that thy children take heed to their way, that they walk before me as thou hast walked before me.

*a* There shall not be cut off unto thee a man from my sight ; Psa. 12. 132. — *b* Only if.

26 And *e* Now, O God of Israel, let thy word, *f* I pray thee, be verified, which thou spakest unto thy servant David my father.

*e* 2 Sam. 7. 25.

27 But *f* will God indeed dwell on the earth ? Behold, the heaven, and *g* heaven of heavens, cannot contain thee ; how much less this house that I have builded !

*f* 2 Chron. 2. 6 ; Psa. 113. 4 ; Isa. 66. 1 ; Jer. 23. 24 ; Acts 7. 49 ; 17. 24. — *g* 2 Cor. 12. 2.

28 Yet have thou respect unto the *h* prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day.

*h* Phil. 4. 6.

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there ; that thou mayest hearken unto the prayer which thy servant shall *i* make *c* toward this place.

*i* Dan. 6. 10. — *c* Or, in this place.

30 And *j* hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray *d* toward this place ; and hear thou in heaven thy dwelling place ; and when thou hearest, *k* forgive.

*j* 2 Chron. 30. 9 ; Neh. 1. 6. — *d* Or, in this place. — *k* 2 Exod. 34. 6, 7 ; Psa. 85. 2 ; 103. 2, 3 ; 130. 4 ; Dan. 9. 9 ; Matt. 6. 12 ; 1 John 1. 9.

31 If any man trespass against his neighbour, *c* and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

*c* And he require an oath of him.

32 Then hear thou in heaven, and do, and judge thy servants, condemning *l* the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness.

*l* Deut. 25. 1.

33 When *m* thy people Israel be smitten down before the enemy, because they have sinned against thee, and *n* shall turn again to thee,

and confess thy name, and pray, and make supplication unto thee *f* in this house :

*m* Deut. 28. 25. — *n* Lev. 26. 39. — *f* Or, toward.  
34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach o them the *p* good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

*p* Psa. 5. 8 ; 25. 4, 5 ; 27. 11 ; 86. 11 ; 94. 12 ; 119. 133 ; 143. 8 ; Isa. 35. 8 ; Hos. 2. 21. — *p* 1 Sam. 12. 23 ; Jer. 6. 16.

#### GENERAL STATEMENT.

The most magnificent celebration in all Jewish history was that when the temple was consecrated to the worship of Jehovah. Upon that day Solomon stood, indeed, in all his glory, a glory too soon to be obscured. The outer court of the temple was thronged with representatives of the people from every part of the empire, from the borders of the Nile to those of the Euphrates. Within stood the robed priests and chanting choirs of Levites, upon the elevated square, from which rose on one side the smoking altar, and on the other the brazen sea, glittering in the sun. A procession came from the old tabernacle at Gibeon, and another from the new tent on Zion, bearing the sacred furniture and the holy ark, which was placed in its final resting-place within the holy of holies, from whence a dark cloud arose, overshadowing the house, and proclaiming that God had taken possession of his home. In front of the altar, and before the door of the house, stood a platform of brass, reserved for the king, who as a consecrated person stood within the court of priests. King Solomon rose, stretched out his arms, lifted up his hands, and fell upon his knees in prayer, while the vast congregation stood silent, joining in spirit with the offered supplication. In this prayer the king rose to the height of the old covenant conception of God, as a Being who was at once the Lord of all the universe, dwelling in the heavens, and yet manifesting his presence among men.

#### EXPLANATORY AND PRACTICAL NOTES.

Verse 22. **And Solomon stood.** Rather, "took his stand." It does not refer to his attitude, but to the place. He was in a kneeling posture during prayer. Ver 54, **Before the altar.** In the court of priests, which the king entered as a sacred personage, a platform of brass had been erected in front of the altar, and upon this Solomon knelt. Notice that the king, and not the high-priest, conducted the services, offered the prayer, and blessed the people. **All the congregation.**

The priests were in the inner court and the people filled the outer. **Spread forth his hands.** A posture appropriate for supplication. 1. God can hear our prayers, whatever may be our bodily attitude.

23. **And he said.** The prayer begins appropriately with praise. **There is no God like thee.** He meant that the God of Israel stands alone, as the only God in the universe. **Who keepest covenant and mercy.** Fulfilling his promises in keeping covenant, and doing more in showing mercy. **That walk before thee.** The covenant implies fidelity on the side of man as well as of God. 2. God has done great things for us and expects great things of us. **With all their heart.** That is, with all the power and fullness of the nature.

24. 25. **Who hast kept.** God had promised to David that his son should inherit his throne and should build the temple. This promise had now been fulfilled. **Therefore now . . . keep.** He now prays that the rest of the promise may be realized in the permanence of his family and his throne. **So that thy children take heed.** Here, again, is the condition of the promise, depending upon the fidelity of his descendants.

26. **And now.** This verse has been considered by some commentators as referring to the same subject as the preceding; by others as connected with the following verse, and a prayer that God will vary his promise to make the temple his dwelling-place. This promise is contained in Psa. 132. 13, 14.

27. **But will God indeed dwell.** Solomon holds the true conception of Deity, that he is no local being, confined to a land or a place, (as was the idea of the ancients,) but omnipresent and universal. **Heaven of heavens.** The most exalted and extended idea of infinity. **How much less this house.** He meant that God could not be shut up in a house ; yet that there was a manifestation of divine presence in the temple. 3. Though God is everywhere, yet he has his home in the hearts of his people.

28. **Yet have thou respect.** The especial petition of Solomon was, that God would hear his prayer *thou*, which was that he would always hear prayer directed towards his house. **Thy servant.** Solomon was a great king, but his highest title was "servant of Jehovah," and of it he was scarcely worthy. 4. Before God's altar all kings are servants, and even servants are princes.

29. **That thine eyes may be open towards this house.** Not to protect the building, but to look upon all who should pray there. **Of which thou hast said.** Not given in any recorded revelation, but indicated by the current of prophecy and history. **My name shall be there.** God's name means his presence, his glory, and his favor. **Toward this place.** Wherever the Israelite might dwell in the land or wander afar he turned his face toward the temple when he prayed,

as an expression of dependence upon the sacrifices there offered, and of faith in the God who had set his name there. So Daniel prayed "with his window open toward Jerusalem," even while the temple and the city lay in ruins.

**30. Harken thou.** Not only hear, but listen with favor and willingness to grant the petition. **In heaven thy dwelling-place.** This shows that Solomon had the true idea, that God was not an inmate of the temple, but dwelt in immensity as a spiritual being. **When thou hearest, forgive.** 5. The first prayer of a true heart is for pardon of sins, the universal need.

**31. If any man.** From this point the prayer contains seven distinct petitions. The first has reference to the sanctity of oaths taken before the altar in the temple. **An oath be laid upon him.** When a man was accused of fraud, he could purge himself by an oath before God that he was guiltless (Exod. 22. 7, 11) if there is no evidence to convict him.

**32. Hear thou . . . and do, and judge.** The petition was that God would intervene to vindicate the right in cases brought to the temple, and thus show his presence in his house. 6. Let us not forget those words of God—hear, and do, and judge. **Justifying the righteous.** Showing the innocence of one unjustly accused, or giving justice to the one who brings a righteous accusation. 7. We may be sure that in God's court justice will soon or later be done.

**33. When thy people.** The second petition has reference to Israelites taken captive by enemies. **Smitten . . . because they have sinned.** 8. Sin makes the arm weak, and a righteous cause gives strength. **Shall turn.** Notice in these verses the steps in reformation. 1. Turning to God; 2. Confessing sin; 3. Prayer for mercy; 4. Forgiveness; 5. Restoration. **In this house.** Rather, as in the margin, "toward this house;" for captives in a strange land could not pray in the temple.

**34. Hear thou.** Listen to their prayer and accept their confession. **Forgive the sin.** For even the blessings of earth are of little value without forgiveness. **Bring them again.** The greatest misfortune in an Israelite's eyes was to be taken away from the land of promise and separated from the fellowship of the covenant people. 9. What Israel was to them, the Church of Christ is to us.

**35, 36. When heaven.** The third petition is concerning the plague of drought, in which time the smitten people were to pray for mercy. **That thou teach.** Rather, "when thou art teaching," that is, by the national affliction; then give mercy in sending rain, so necessary in all lands, and especially in the hot countries of the East.

#### GOLDEN TEXT.

**Behold, the heaven, and heaven of heavens, cannot contain thee.** 1 Kings 8. 27.

#### OUTLINE.

1. God's Promise, v. 22-26.
2. God's Presence, v. 27-29.
3. God's Pardon, v. 30-36.

#### LESSON HYMNS.

No. 662, Methodist Hymn Book.

Great is the Lord our God,  
And let his praise be great;  
He makes his churches his abode,  
His most delightful seat.

These temples of his grace,  
How beautiful they stand!  
The honours of our native place,  
And bulwarks of our land.

In Zion God is known  
A refuge in distress;  
How bright has his salvation shone  
Through all her palaces!

In every new distress  
We'll to his house repair;  
We'll think upon his wondrous grace  
And seek deliverance there.

No. 664, Methodist Hymn Book.

Glorious things of thee are spoken,  
Zion, city of our God;  
He, whose word cannot be broken,  
Formed thee for his own abode;  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

Round each habitation hovering,  
See the cloud and fire appear,  
For a glory and a covering,  
Showing that the Lord is near:  
He who gives us daily manna,  
He who listens when we cry,  
Let him hear the loud hosanna  
Rising to his throne on high.

TIME.—B. C. 1005.

PLACE.—The Temple on Mount Moriah.

CONNECTING LINKS.—1. Description of the Temple and the ornaments. 1 Kings 6. 15-38; 7. 1-51. 2. The men of Israel assemble at Jerusalem, and the priests take up the Ark. 1 Kings 8. 1-21.

EXPLANATIONS.—*Before the altar*—On a brazen platform built for the purpose. *Spread forth his hands*—In prayer to God. *No God like thee*—For there is no other God save the Lord. *Hast fulfilled it*—The promise of a son on his throne and of a house for the Lord. *Be verified*—The word of promise that David's throne should endure. *Heavens, cannot contain thee*—Because God is a Spirit, everywhere, yet unseen. *How much less this house*—God dwelt in the temple by showing his glory there, and accepting his people's worship. *Eyes may be opened toward this house*—That God will hold in regard those who pray with his house and his



name in their thoughts, because such would be believers in God, and seekers after him. *Oath be laid upon him*—When a man charged with a crime took an oath that he had not committed it. *To bring his way upon his head*—By punishing sin. *In this house*—Rather, toward this house, when people are in captivity, as David prayed. *Heaven is shut up*—The failure of rain as the result of sin among the people.

#### HOME READINGS.

- M.* The temple dedicated. 1 Kings 8. 22-36.  
*Tu.* Solomon's prayer. 1 Kings 8. 44-54.  
*W.* The blessing and sacrifice. 1 Kings 8. 55-66.  
*Th.* The dwelling-place of God. Isa. 66. 1-8.  
*F.* The humble prayer. Matt. 26. 36-46.  
*S.* The prayer for all. Matt. 6. 1-15.  
*S.* Confidence in prayer. Psa. 25. 1-12.

#### QUESTIONS FOR HOME STUDY.

1. **God's Promise**, v. 22-26. Where did Solomon place himself? What was his purpose there? In what attitude did he pray? How did he confess the greatness of God? His goodness? What faithfulness did he acknowledge? Of what promise to his father did he remind the Lord?

2. **God's Presence**, v. 27-29. What doubt is expressed in this prayer? What thought suggested the doubt? What does the psalmist say of God's presence? Psa. 139. 7-10. What plea does the king urge? For what did he especially pray? When may men expect answer to prayer? Jer. 29. 13. What title does the psalmist give to God in Psa. 65. 2?

3. **God's Pardon**, v. 30-36. What does Solomon for his people in answer to prayer? Whom does he ask to be justified before the altar? What is asked for Israel when repentant of sin? What promise has God given to the truly penitent? Isa. 55. 7.

#### TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. That men should remember God's past mercies?
2. That confession of sin must come before pardon?
3. That God will judge between right and wrong?

**THE LESSON CATECHISM.**—(For the entire school.) 1. How long had the temple been in building? "Seven years." 2. Where did Solomon stand when the temple was dedicated? "Before the altar of the Lord." 3. Who were in attendance at the dedication? "All the congregation of Israel." 4. What did Solomon ask of God? "To hearken unto Israel's supplications." 5. In continuation of his prayer what further did Solomon say? "And when thou hearest, forgive."

**DOCTRINAL SUGGESTION.**—The omnipresence of God.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **God's promise**, v. 22-26. Where did Solomon stand at the dedication? 2 Chron. 6.

13. In what attitude did he pray? For what did he praise God? To what special promise did he refer? For what did he pray?

2. **God's Presence**, v. 27-29. In what sense was it impossible for God to dwell in the temple? Why, then, was the temple called "the house of the Lord?" Where is God's earthly dwelling-place now? What was Solomon's prayer in behalf of the temple?

3. **God's pardon**, v. 30-36. Under what circumstances was pardon asked? What is it to pray toward the temple? What instance do we find in Dan. 6. 10? In what national afflictions was pardon sought? How may these evils be averted from a nation?

#### PRACTICAL TEACHINGS.

How are we here taught—

1. The condition of God's promises?
2. The privilege of God's presence?
3. The way to obtain God's pardon?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Solomon stand when he consecrated the temple? Before the altar of burnt-offerings. Who were gathered together before him? A great congregation of Israelites. To whom did Solomon offer all praise and glory? To the God of Israel. What did he acknowledge? The fulfillment of God's promise to David. For what did Solomon pray? That God would dwell with the children of Israel. Can God dwell only in one place? [Repeat GOLDEN TEXT.] What did Solomon desire? That God's eyes would be upon the temple day by day. When did he ask God to hear the prayer of the Israelites? When they prayed toward the temple, or in the temple. What did Solomon plead for the Israelites? Mercy and forgiveness of sins. What always follows true repentance? God's pardon. What do sin and trouble teach us as well as the Israelites? That we are forgetting God. Why does God let us have our own way sometimes? To show us his way is best. What did Solomon ask of God? That he would teach the people the good way.

#### WORDS WITH LITTLE PEOPLE.

Solomon's God is your God. Pray to him, as Solomon did, to be kept from sinning. Pray for his mercy and forgiveness. Pray to him for a new heart, and he will help you to live a new life. Consecrate your heart and life to him. "It shall be well with them that fear the Lord."

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Lord in His House.

#### I. GOD'S UNITY.

There is no God like thee. v. 23.

"The only true God." John 17. 3.

"There is but one God." 1 Tim. 2. 5.

#### II. GOD'S FIDELITY.

Who keepeth covenant and mercy. v. 23.

"Said . . . shall he not do?" Num. 23.

19.  
"Faithful God, keeping covenant." Deut.  
7. 9.

### III. GOD'S MAJESTY.

Heaven of heavens cannot contain thee.  
v. 27.

"Whither . . . from thy presence?" Psa.  
139. 7.

"Do I not fill heaven and earth?" Jer.  
23. 24.

### IV. GOD'S ACCESSIBILITY.

HAVE THOU RESPECT UNTO THE PRAYER. v. 28.

"His ears are open . . . cry." Psa. 34. 15.

"He shall call . . . I will answer." Psa.  
91. 15.

### V. GOD'S MERCY.

When thou hearest, forgive. v. 30.

"If ye forgive . . . Father will." Matt.  
6. 14.

"The Lord God, merciful and gracious."  
Exod. 34. 6.

### VI. GOD'S JUSTICE.

Hear thou . . . and do, and judge. v. 32.

"Judge of all the earth." Gen. 18. 25.

"Doth the Almighty pervert justice?"  
Job 8. 3.

### ADDITIONAL PRACTICAL LESSONS.

#### Public Prayer.

1. There should be public prayer to God in the presence of the congregation of the Lord's people. v. 22.

2. Public prayer should be before the altar, in the sense of a recognition of the great sacrifice of Christ through whom our prayer avails. v. 22.

3. Public prayer should be offered by those high in position as leaders of society. Solomon before the altar was more honourable than upon the throne. v. 22.

4. Public prayer should be offered in a becoming attitude, either kneeling or standing, but in reverential posture. v. 22.

5. Public prayer should be abundant in praise to God for his mercies and adoration of his attributes. v. 23. 27.

6. Public prayer should plead God's promises, and ask for their fulfilment. v. 24-26.

7. Public prayer should have broad petitions, expressive of the wants of the worshippers, and bring those wants to the throne.

8. Public prayer should be humble, confessing sin, and imploring pardon.

### CATECHISM QUESTION.

2. *Why did God create all things?*

For his own pleasure: To show forth his glory, and to give happiness to his creatures.

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power;

for thou didst create all things, and because of thy will they were, and were created.—Revelation 4. 11.

Of him, and through him, and unto him, are all things. To him be the glory for ever. Amen. Romans 11. 36.

The heavens declare the glory of God; and the firmament showeth his handywork.—Psa. 19. 1.

The earth is full of the goodness of the Lord.—Psa. 33. 5.

### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

IN COMMENCING this lesson the teacher should supplement the pictures presented to the mental view of the class on the previous occasion by a final picture of the completed temple. Let him imagine the small area on the summit of Mount Moriah, where the threshing-floor of Araunah the Jebusite had stood, now enlarged by the huge stone walls which had been built up to its level from below, the intervening space being filled up with masonry. Then the temple itself, in the centre of the area, with the chambers on either side for the priests; the porch in front, with its two brass pillars, Jachin and Boaz; the court, where stood the brazen altar and the molten sea; the inside of the temple, adorned with carving and covered with gold and precious stones, etc.—such a building as, for cost and for splendour, a nation might well be proud of.

Now notice two things about this temple.

1. No building exists or is created for its own sake. The most wonderful, the most magnificent, is intended for use of some kind. The vast hall is built for a place of assembly, the noble church for worship, the luxurious mansion for dwelling. What was the temple built for? The area and courts round about it were for the assembling of the people and for worship. But the interior no worshipper might enter, save the high-priest who penetrated once a year into the "holy of holies," and the priests who had charge of the "holy place." The temple itself was meant for a dwelling—not for man, but "for the Lord." 1 Chron. 29. 1. David had desired to build such a house (Psa. 132. 1-5,) and the Lord, who accepted his desire, had chosen Solomon his son to carry it out. After several years of preparation, and seven years of actual building, the house is at length complete. The utmost pain and skill have been expended on it. No labour, no cost has been spared to make it unique in its magnificence. But as he stands there before the great brazen altar in the outer court, with the priests and the elders of the people gathered around him, is Solomon proud of what he has achieved?

Is he filled with triumph at the sight of the noble structure he has raised? Hear what he says: "Behold the heaven of heavens cannot contain thee, how much less this house which I have builded!"

Even the glorious dome of blue, high above the temple which men's hands had raised, and bounded only by the farthest horizon, was insufficient for the dwelling-place of Jehovah, and yet Solomon throughout his prayer speaks of "heaven, thy dwelling-place." And though the temple was an earthly building, yet God accepted it, filled it with the visible sign of his presence, the Shechinah (ver. 10, 11; ) hallowed it for his name (chap. 9, 3, 7;) so that it was known as "the house of the Lord."

2. With this house was bound up the prosperity of Jerusalem and the family of David. The promise to David that his house and his kingdom should be established, was connected with the Lord dwelling in the midst of Israel, and Solomon in his prayer puts the two things together. Vers. 25-27. The forgiveness of sins, peace and prosperity, deliverance in time of distress—all is bound up with the fact of Jehovah accepting the "house" built in Jerusalem (vers. 30, 34, 36, etc.) for his name.

The temple is thus presented to us in two aspects: on the one hand as the centre with which were connected and bound up all the promises of God to David; and on the other hand as a building in itself, utterly insufficient for its purpose, infinitely below its destination, and yet graciously accepted and used. It is thus a twofold type.

1. As the promises of God to David were linked together with that temple built by Solomon, so are all his promises to us linked together with Christ, and bound up in him as their centre—forgiveness, (Acts 13, 38;) peace, (Eph. 2, 14;) life, (1 John 5, 12;) victory, (Rom. 8, 37; 1 Cor. 15, 27;) all things, (Rom. 8, 32; 2 Cor. 1, 20.) Apart from Christ we have nothing, can claim nothing, can expect nothing.

2. As God accepted for his house an earthly building, which in its utmost magnificence could not but fall infinitely short of what the dwelling-place of divinity must be, so he chooses earthly temples, poor and mean and insufficient, and hallows them with his presence. Isa. 57, 15; 66, 1, 2; 1 Cor. 3, 16; 6, 19; 2 Cor. 6, 16. When Solomon had finished the temple, poor as it seemed to him to offer unto the Lord, he would not have kept it back and appropriated it to his own use. Had he done so, it would have come short of all the honour and glory which attached to it as the "house of the Lord." Our bodies, our minds, our hearts, ourselves, which ought to be the

Lord's temples, are too often kept back from him. True, they are poor offerings, but he claims them, and if yielded up he accepts them. Rom. 6, 13; 12, 1; 1 Cor. 5, 20. And from these separate human temples is built up the great temple noticed in the preceding lesson, which makes the type a threefold one.

And the threefold type forces upon us three questions:

Have I received Christ, through whom alone the promises of God may be mine?

Have I presented myself that I may be a living temple of God, sanctified by his presence?

Am I helping to build the great temple which will be complete when Christ comes again?

## BEREAN METHODS.

### Hints for the Teachers' Meeting and the Class.

Begin with a brief review of the last lesson, calling from the class (or giving them if necessary) a description of the temple, its location, appearance, courts, etc. . . . Describe the scene of the dedication as given in the General Statement, or by comparing the accounts in Kings and Chronicles. Call attention to Solomon's attitude in prayer, and its lessons of reverence in the public worship. . . . Analyze the prayer of Solomon, and show its composition: 1. Praise, v. 23, 24; 2. Pleading the promises, v. 25, 26; 3. Petitions, v. 27-36. . . . Notice the traits of Solomon's prayer, as contained in the Additional Practical Lessons. . . . Call attention to the attributes of God's nature and character as shown in this lesson. (See Analytical and Biblical Outline.) . . . Wherein in this lesson may we follow Solomon's example? . . . ILLUSTRATIONS. The story of Washington being found alone in prayer in the woods at Valley Forge during the Revolution, and the confidence which the fact of the chieftain's praying gave to the one who saw it. . . . "Show me your God," said a heathen, tauntingly, to a Jew. "I will show you one of his messengers," was the answer, and the Jew led the inquirer out, and bade him look up at the sun. "I cannot, it blinds me!" he said. "Then, if you cannot even bear to gaze upon his servant, how can you expect to look at the Master?"

**References.** FOSTER'S ILLUSTRATIONS: [Numbers marked with a star refer to poetical, others to prose.] Ver. 22: 4009. Ver. 23: 7593, 8607. Ver. 24: 4750. Ver. 27: \*511, 2049, 2536. Ver. 29, 30: 4525, 11061. Ver. 32: 10078. Ver. 33, 34: 4079. Ver. 35, 36: 4538. . . . FREEMAN'S HAND-BOOK. Ver. 22: Standing during prayer, 741; Uplifted hands in prayer, 300.

• **Blackboard.**

BY J. B. PHIPPS, B.D.



This illustration sets forth the points in Solomon's prayer. In the centre is a sketch of the altar. (See verse 22). Before this did he stand until he addressed himself to prayer, when he kneeled down. (See verse 54.) In the commencement of his prayer he gives glory to God. "There is no other God like thee." He is the one only true God. He praised him for his faithfulness. "Thou art faithful." He glorifies God for his omnipresence. "Thou art everywhere." He exhorts him. "Thou hearest." He with reverential awe acknowledges him as one that judgest. While praise ascends to God in this prayer, what do we see written at the foot of the altar? *Humility.* "Then hear thou in heaven and forgive." Let this be the prayer of every one.

**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. *All for Jesus.*

**THE TEMPLE BUILT.**

Show picture of the temple, and in rapid view call out all that the children can tell about it. Talk about building a church in our day, and tell that there is always one who has charge of the building, who looks after the workmen, and tells them what to do, etc. Tell also that there is a man called an architect, who makes the plan for the building, and that the builder has to follow his plan. Lead the children to say that God was the architect, and Solomon was the builder, and read from 1 Chron. 28 the passages which show that God told David just how the temple was to be made, and that David gave the patterns to his son Solomon.

**THE TEMPLE GIVEN TO GOD.**

Speak of the different things taken into the temple after it was finished—the ark, the candlesticks, the lamps, etc., and speak of the hanging of the curtains, and the getting everything into order. Lead children

to see that the house was made ready because some one was going to live there. Who was the Master of this house? Who had built the house for him? And now that all was ready, Solomon called all the people together, and they killed sheep and oxen for sacrifices, and prayed to God to come and live in his temple, and to let all the people know that he was there. Tell how Solomon prayed (read some parts of his prayer), and how God answered "Yes" by sending fire from heaven to burn up the sacrifices. Tell that the house was all given to God; that Solomon did not keep part for his own use; and that whoever came to this house must come to see God and to worship him.

**THE TEMPLE OF THE HEART.**

Draw a heart on the board, print over it, "My name shall be there," and teach that each child's heart is a temple which belongs to God, and which he wants to enter. Shall we give it to him, as Solomon gave the temple to him, or shall we shut the door against him? Tell that God's eyes are open toward our hearts night and day; that he wants to come and live in his own little temples which he has bought for himself with the life of his Son Jesus. Close by reading Miss Haver-gal's "Take my heart and let it be," etc.

**Lesson Word-Pictures.**

Towards Jerusalem a great throng is hastening, eager to witness the dedication of the new temple. Coming over Olivet is a little party, old Nathan and his family. Suddenly there bursts upon their eyes the city of Israel's king, now the city of the great King, for rising out of it, like a fair stone out of its setting, is the wonderful temple. How proud Nathan is of that imperial structure of stone rising above the city's walls! An abode so much worthier for Jehovah than that humble, frail, worn little desert-tent, the tabernacle! How Nathan's eyes flash! "Let us hurry!" he says. Down the slopes of Olivet he hastens, and then up to the city. How many are pouring through the gates! What a long column of sheep and oxen may also be filing into the city, submissive travellers to the great sacrifices! Jerusalem is all astir with people, coming from beyond Jordan, from the south country, from the neighbourhood of Carmel, from lands far away. They hurry to the great temple. As they press within the courts, into what a solemn hush die all the solemn voices and hurrying of footsteps, like the sounds of a restless world softening to the stillness found in the heart of green mountain forests. Nathan is so happy as to gain a spot from which he can see the king himself before the congregation. He has also caught a glimpse

of the great altar of brass, of the priests gathered in its shadow, of the sheep and oxen waiting to be slaughtered. In his royal robes, the great golden crown resting on his head, stretching out his hands, Solomon prays. Hear his voice. It rings above the people. It echoes. It ascends to God. And up toward the sky, from the sacrifices, rolls the smoke, fold upon fold, like the silver rounds of a ladder whose top is lost in the

clouds. What a great day in Jerusalem! Old men may well weep and little children may well sing. All over the city, that night, must have brooded the conviction that God was near—so near, so dear, and so great—as if the old desert tabernacle had come back, and had been pitched all about Jerusalem; and what wonder if, looking up, men had seen a cloud, luminous, glorious, Jehovah's pillar of fire!

B.C. 995.]

## LESSON VI.—THE WISDOM OF SOLOMON.

1 Kings 10. 1-13.



1 And when the *a* queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came *b* to prove him with hard questions.

*a* 2 Chron. 9. 1; Matt. 12. 42; Luke 11. 31.—*b* Judges 14. 12; Prov. 1. 6.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon *c* told her all her *a* questions: there was not any thing hid from the king, which he told her not.

*c* Prov. 1. 5; Isa. 50. 4; *a* Words.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the *b* attendance of his ministers, and their apparel, and his *c* cup-bearers, and *d* his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

*b* Standing.—*c* Or, butlers.—*d* 1 Chron. 26. 15.

6 And she said to the king, It was a true *d* report that I heard in mine own land of thy *e* acts, and of thy wisdom.

*d* Word.—*e* Or, sayings.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: *f* thy wisdom and prosperity exceedeth the fame which I heard.

*f* Thou hast added wisdom and goodness to thy fame.

8 *g* Happy *e* are thy men, happy *e* are these thy servants, which stand continually before thee, and that hear thy wisdom.

*e* Prov. 8. 34.

9 Blessed *f* be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore *g* made he thee king, *h* to do judgment and justice.

*f* Chap. 5. 7.—*g* Dan. 2. 21.—*h* 2 Sam. 8. 15; Psa. 72. 2; Prov. 8. 15.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And *i* the navy also of Hiram, that brought gold from *j* Ophir, brought in from Ophir great plenty of *g* almsg trees, and precious stones.

*i* Chap. 9. 27.—*j* Job 22. 14.—*g* Almsg trees.

12 And *k* the king made of the almsg trees *h* pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almsg trees, nor were seen unto this day.

*k* 2 Chron. 9. 11.—*h* A Prop. or, rails.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her *i* of his royal bounty: so she turned, and went to her own country, she and her servants.

*i* According to the hand of king Solomon.

## GENERAL STATEMENT.

The temple was but one of the great works of Solomon. He crowned Jerusalem's mountains with magnificent palaces; he honey-combed them with aqueducts and reservoirs; he decorated them with gardens and parks. All along the borders of his kingdom, on the plain by the sea and by the edge of the desert on the east, he built cities, to serve at once as fortresses for his empire and centres of trade. His ships, manned by Tyrian sailors, bore the treasures of both east and west, of Ophir and Tarshish, to the ports of Joppa and of Elath. The fame of the Hebrew monarch spread far and wide, and filled the East so thoroughly that even now, twenty-five centuries afterward, Solomon is the central figure of all Mohammedan legends. Afar in the south the queen of Sheba, in Araby the blest, heard of his wisdom in the things of God. With hunger of soul for the truth, she journeyed over deserts for fifteen hundred miles, eager to have her heart-quest answered and her spirit set at rest. She came, and gazed upon the splendour of his court and the vastness of his public works with wonder. But her wonder died away into reverence when she found all her deep questions answered, the mysteries that had tried her solved, and a clear knowledge of the truth brought to her mind. She laid her treasures before the throne, and with them her words of thanksgiving and adoration, and departed to her distant land richer than she came, for she had found the pearl of great price, the truth of God.

[November 9.]



**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 1. The queen of Sheba.** Sheba was probably in Arabia, near the mouth of the Red Sea, though tradition also placed it in Abyssinia. According to the Koran, the name of this queen was Balkis. **Heard of the fame of Solomon.** The commercial expeditions of Solomon spread in all lands the knowledge of his wisdom and wealth, and Sheba was a station on the voyage to Ophir, which was a general name for the far East. In all the oriental world the fame of Solomon is still remembered, and numberless legends are related concerning him. **Concerning the name of the Lord.** Probably meaning his fame in the things of God, or his moral and religious wisdom. 1. The most honorable fame is that given by the possession of true religion. **She came.** It was a journey of more than one thousand two hundred miles, undertaken not for pleasure, nor gain, nor health, but to learn the truth concerning God, to satisfy the deepest longings of the heart. 2. Learn to value God's truth as the most precious possession, to be sought with the greatest diligence. **Hard questions.** Not only the riddles and enigmas common in oriental conversation, but more especially the great questions concerning God, the soul, and the future life, which come to all thoughtful minds. The words of the queen in verses 7-9 show that hers was no frivolous curiosity.

2. **She came to Jerusalem.** The journey was taken upon camels, and would require about three months of slow and wearisome travel, in a hot climate and most of the way over a desert. 3. The heart eager to learn of God counts no toil nor sacrifice too great. **A very great train.** A caravan, even greater than those generally seen in the East, where such is the common mode of travel. **Spices.** For these Arabia was famous, and ancient writers say that the whole land was fragrant with them. They were mainly frankincense, myrrh, opobalsam, gum-tragacanth, and ladanum. **Very much gold.** According to verse 10, one hundred and twenty talents, or from two to three million dollars. All ancient writers speak of the gold mines of Arabia, but they were long ago exhausted. **Precious stones.** The onyx and emerald are still found in those lands, which formerly produced many other gems. **She communed with him.** She opened her heart freely, revealing her deepest doubts and questions, holding back nothing. Evidently, this was something more than a trial of wit in enigmas. 4. When thou comest to the King, keep back none of thy innermost thoughts, but cast thy cares at his feet.

3. **Solomon told her.** He showed the greatness of his genius, or the fulness of his inspiration, by the clearness with which he solved her difficulties and answered all her inquiries concerning God. 5. We cannot go to King Solomon, but we can possess the book which contains more than his wisdom!

4. 5. **The house.** This does not refer to the temple, for this, as a Gentile, she was not

permitted to enter, but his own palace, which occupied thirteen years in building, and was at that time the most magnificent royal residence in the East. **The meat of his table.** The profusion of food for the royal banquets, for which a system of purveyorships extended throughout the empire. **The sitting of his servants.** Either the rooms of his attendants or the assemblage of his courtiers when gathered together. **The attendance of his ministers.** "The standing of his servants;" probably the company of attendants immediately around the king. **Their apparel.** The gorgeous robes of an oriental court would make a most impressive picture before the eyes of the queen. **His cup-bearers.** Important officials in ancient kingdoms, having charge of the wine drunk at the royal table, and standing by the king's side at feasts. Nehemiah was cup-bearer to the king of Persia. **His ascent.** The private entrance by which the king went from his palace on the side of Mount Moriah to the temple at its summit. It is noticeable that there is no mention of the temple as visited by the queen of Sheba. **There was no more spirit.** Literally "no more breath;" as one breathless with surprise and amazement.

6. **It was a true report.** The mariners and merchants of King Solomon had told great things about him, but now she found their reports more than verified. 6. God's servants enjoy more than the world gives them credit for. **Of thy acts.** The achievements of his reign, as shown in his outward splendour. **Thy wisdom.** As revealed in his utterances.

7. **The half was not told.** This acknowledgment, by the queen of the richest land in the East, was the highest tribute to Solomon's greatness. **Thy...prosperity.** The Hebrew word here used may be translated either "goodness" or "prosperity;" as if to intimate that true prosperity is always found in goodness.

8. **Happy are thy men.** If she deemed herself fortunate in enjoying a brief visit with one so great and wise, how fortunate are they who could stand ever before him and hear his words. 7. We should seek companionship with the wise and the good. 8. The best society is found among the people of God.

9. **Blessed be the Lord.** She recognized that it was from Solomon's God that his wisdom and his prosperity came. While we are not to infer her conversion to the Israelite faith, (for we read of no gifts or offerings in the temple,) yet we cannot doubt that she went home with new and enlarged views of God. **To do judgment and justice.** One word refers to the practical vindication of wrongs, the other to the principle of justice in governing.

10. **She gave.** Such presents, though not usually of such value, were common between princes when visiting each other. **Talents of gold.** See on verse 2. **No more such...spices.** Southern Arabia was the land of spices. 9. We should give of our best to Israel's king.

11. **The navy also of Hiram.** See chap. 9, 26-28. The ships were Solomon's, but they were manned by Tyrian sailors, as the Israelites, an inland people, were unaccustomed to seafaring. In ancient times commerce was conducted in behalf of the king or the state, and not often by private enterprise. **Ophir.** A locality greatly disputed. In our opinion it was a general term for the lands in the far East beyond the Persian Gulf. There is, however, an Ophir in the list of Arabian families in Gen. 10, 25-29. **Almug-trees.** Probably the sandal-wood, which is heavy, hard, fine-grained, of garnet colour, and fragrant.

12, 13. **Pillars.** This should probably read "balustrades." **Harp and psalteries.** Musical instruments quite similar to each other, and to the modern harp, though much smaller. **King Solomon gave . . . all her desire.** In his royal generosity he not only made her rich presents, but allowed her also to take whatever she chose. 10. So our King bestows on us all that our faith gives us courage to ask.

#### GOLDEN TEXT.

Behold, a greater than Solomon is here.—  
Matt. 12. 42.

#### OUTLINE.

1. The Queen's Visit, v. 1-5.
2. The Queen's Tribute, v. 6-12.
3. The Queen's Return, v. 13.

#### LESSON HYMNS.

Jesus, the very thought of thee  
With sweetness fills the breast;  
But sweeter far thy face to see,  
And in thy presence rest.

No voice can sing, no heart can frame,  
Nor can the memory find  
A sweeter sound than Jesus' name,  
The Saviour of mankind.

Jesus, our only joy be thou,  
As thou our prize wilt be;  
In thee be all our glory now,  
And through eternity.

No. 6, S. S. Hymnal.  
When, his salvation bringing.

No. 23, S. S. Hymnal.  
will sing of my Redeemer.

No. 194, S. S. Hymnal.  
Jesus high in glory.

TIME.—B. C. 995.

PLACE.—Jerusalem.

EXPLANATIONS.—*Queen of Sheba*—Who lived a thousand miles distant on the Red Sea. *Fame of Solomon*—The fame of his wisdom reached all lands. *Name of the Lord*—The fame of Solomon extended, also the name of the Lord, whom Solomon worshipped. *Hard questions*—Difficulties relating to knowledge. *Spices*—Such as came from Arabia. *Told her*

*all*—Answered her questions. *The house*—Solomon's palace, not the temple. *Sitting of his servants*—The array of his servants in the palace. *His ascent*—Probably the bridge from Mount Zion to the temple. *No more spirit*—Her heart and mind were full. *Talents of gold*—The talent was worth about \$1,500, so that this would be \$180,000. *The navy*—A fleet of ships from Ezion-geber in the eastern arm of the Red Sea. *Almug trees*—Probably sandal-wood is meant. *Pillars*—Some think that this means rather a balustrade. *Psalteries*—Somewhat similar to the harp in form. *All her desire*—Presented to her whatever she wished to have and asked for.

#### HOME READINGS.

- M. The wisdom of Solomon. 1 Kings 10. 1-13.  
Tu. Solomon's riches. 1 Kings 10. 14-29.  
W. Wisdom displayed. Mark 12. 13-27.  
Th. False wisdom punished. Ezek. 28. 1-10.  
F. The beginning of wisdom. Prov. 9. 1-12.  
S. The wisdom of God. Jer. 10. 10-16.  
S. The Saviour's wisdom. Matt. 12. 38-45.

#### QUESTIONS FOR HOME STUDY.

1. **The Queen's Visit, v. 1-5.** Of what had the queen of Sheba heard? What had made Solomon famous? What did the queen purpose doing? Who was put to a like test? Matt. 12. 42. What success had the queen in her questioning? What was exhibited to the queen? What effect had this upon her?

2. **The Queen's Tribute, v. 6-12.** What testimony did she give? What evidence had she waited for? What had she learned by her visit? What tribute did the queen give to Solomon's wisdom? Why did she call his servants blessed? Why did she offer praise to the Lord? What presents did she give to the king? Who besides had brought presents to Solomon? What use was made of Hiram's trees?

3. **The Queen's Return, v. 13.** How did Solomon show his respect for the queen? What other Scripture examples have we of this royal favour? Esther 5. 3. What encouragement have men to ask favours of the heavenly King? John 16. 23.

#### TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That wisdom is more to be desired than wealth or power?
2. That with wisdom come added blessings?
3. The power of a good name?

THE LESSON CATECHISM.—(For the entire school.) 1. For what did the queen of Sheba come to Solomon? "To prove him with hard questions." 2. Did Solomon answer her questions? "Solomon told her all her questions." 3. What did the queen say of Solomon's wisdom? "The half was not told me." What did the queen give Solomon? Gold, spices, and precious stones. What did the navy of Hiram bring to Solomon? Almug trees and precious stones.

DOCTRINAL SUGGESTION.—The government of God.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Queen's Visit**, v. 1-5. What was the cause of the visit? Where, and how far away, did this queen live? How did she hear of Solomon? What was the character of her questions? Whence came the wisdom that answered them? What did Solomon show her?

2. **The Queen's Tribute**, v. 6, 12. What was the queen's tribute in words to Solomon? In what were the people around Solomon happy? Wherein may we be happier? What was the queen's tribute to the Lord? What was her present to Solomon?

3. **The Queen's Return**, v. 13. What did Solomon give her? What lesson did Christ draw from her visit? [GOLDEN TEXT.] How are our privileges higher than hers? How should we show our regard for our King?

**PRACTICAL TEACHINGS.**

How does this lesson show—

1. The fame and character of wisdom?
2. The honour shown to true wisdom?
3. The rewards given to true wisdom?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who came to see Solomon? The queen of Sheba. What had she heard about him? That God had given him great wisdom. What did she want to do? Prove him with hard questions or riddles. How did she come to Jerusalem? With a great train of camels, that bare spices and gold and precious stones. What did she tell Solomon? All that was in her heart. What was Solomon able to do? Answer all her questions. What did she say to Solomon when she had seen his great wisdom and the splendour of his house? "It is true what I have heard in mine own land of thy acts and thy wisdom." What had exceeded her expectations? Solomon's wisdom and prosperity. What did she think of his servants? That they should be happy to serve so great and wise a king. Why did she think God loved Israel? Because he made Solomon king over the Israelites. What presents did the queen bring to Solomon? A hundred and twenty talents of gold, and a great store of spices and precious stones. What did the ships bring him from Ophir? A great plenty of almug trees. What are almug trees? A kind of sweet-scented wood that is very valuable. What did the king make of the almug trees? Pillars for the house of the Lord, and harps and psalteries. What did Solomon give the queen? All that she asked, and royal gifts. Who has greater power and wisdom than Solomon? Jesus Christ. [Repeat GOLDEN TEXT.]

**WORDS WITH LITTLE PEOPLE.**

The queen of Sheba came to Solomon to tell him all that was in her heart. You may go to Jesus and tell him all that is in your heart. He is always ready to welcome and help you. He loves to have you go to him with all your wants and troubles. He loves to give you of his love and wisdom. "And Jesus said, 'Suffer little

children, and forbid them not, to come unto me.'"

**ANALYTICAL AND BIBLICAL OUTLINE.****The Seeker after Truth.**

- I. A GENTILE SEEKER.  
When the queen of Sheba heard. v. 1.  
"The queen of the south." Matt 12. 42.  
"Gentiles shall come...and kings." Isa. 60. 3.
- II. A NOBLE SEEKER.  
The queen of Sheba...came. v. 1.  
"An eunuch of great authority." Acts 8. 27.  
"Not many mighty...noble." 1 Cor. 1. 26.
- III. A DILIGENT SEEKER.  
She came to Jerusalem. v. 2.  
"From the uttermost parts." Matt. 12. 42.  
"Give diligence...calling and election." 2 Peter 1. 10.  
"Search...with all your heart." Jer. 29. 13.
- IV. AN ASPIRING SEEKER.  
Concerning the name of the Lord. v. 1.  
"Seeking goodly pearls." Matt. 13. 46.  
"First, the kingdom of God." Matt. 6. 33.
- V. AN OPEN-HEARTED SEEKER.  
Command...all...her heart. v. 2.  
"Casting all your care upon him." 1 Pet. 5. 7.  
"Lack wisdom...ask of God." James 1. 5.
- VI. A SUCCESSFUL SEEKER.  
Solomon told her all. v. 3.  
"Seek and ye shall find." Matt. 7. 7.  
"God hath revealed...unto us." 1 Cor. 2. 10.
- VII. A GRATEFUL SEEKER.  
The half was not told me. v. 7.  
"With the mouth confession." Rom. 10. 10.  
"Shall not be ashamed." Isa. 49. 23.
- VIII. A GENEROUS SEEKER.  
She gave the king. v. 10.  
"Gentiles minister...carnal things." Rom. 15. 27.  
"Enriched...to all bountifulness." 2 Cor. 9. 11.

**ADDITIONAL PRACTICAL LESSONS.****"A Greater than Solomon."**

1. The queen of Sheba coming from afar to Solomon is a foretoken of the Gentile world humbling itself at the feet of Christ, and receiving truth from his lips.
2. The queen came from afar by a long and tedious journey. We can go at once and directly to the King, and find his word near us, and in our heart.

3. Solomon gave to the seeking queen what he himself had learned of knowledge; but the King upon whom we call is the original Fountain, the Truth itself, the Word of God.

4. The wisdom of Solomon might direct the life and enlarge the intellectual powers; that obtained from communion with Christ alone renews the heart and transforms the character.

5. The queen found Solomon's glory greater than her anticipation; how much more rich, and joyous, and abundant is the kingdom of Christ in realization than in expectation.

6. Solomon received gifts, but gave her more; so our King accepts our little offering, and then returns it to us tenfold, so that we are enriched through his bounty.

#### CATECHISM QUESTION.

3. *When did God create man?*

After the creation of the earth, God made man to be the chief of his creatures upon it.

Thus saith the Lord, . . . I have made the earth, and created man upon it.—Isa. 14. 11, 12.

The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zechariah 12. 1.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

IN the days in which we live, travelling has become a common thing, and although the chief rulers of a nation cannot roam about like their subjects, yet crowned heads do occasionally pay a visit to other countries. In England we have had within the last few years the Khedive of Egypt, the Shah of Persia, the Sultan of Zanzibar, and at the present moment a Maori king from New Zealand is enjoying the sights of London. But in the days of Solomon it was a rare thing for a king to leave his dominions, except on an expedition of conquest; and strong indeed must have been the desire which impelled the queen of Sheba to undertake the toilsome journey from what appeared to a dweller in Syria "the uttermost parts of the earth," the shores of the Indian Ocean, to Jerusalem.

It was not the report of Solomon's greatness which attracted her, but that of his wisdom. She had heard of his fame "concerning the name of the Lord," and the "hard questions with which she desired to "prove him" were probably such as concerned the deepest mysteries of human existence and of the unseen world. We may believe that she sought for light, for truth, for comfort.

Imagine the royal traveller arriving at Jerusalem, the city "compact together," (Psa. 122. 3,) "beautiful for situation, the joy of the whole earth;" (Psa. 48. 2,) the home in Solomon's time of wealth, peace, and prosperity. Every fresh sight reveals to her something of the wisdom and magnificence of its ruler. She sees a people rich, powerful, and happy, dwelling "every man under his vine, and under his fig-tree," feasting no envious foe. Chap. 4. 24, 25. She admires the splendid palace of the king, thirteen years in building, (chap. 7. 1,) and the throne of ivory and gold, with its six steps. Vers. 18-20. She marks the daily "meat of his table," truly a princely supply, (chap. 4. 22, 23,) which gives some idea of the number of his household; "the sitting of his servants and the attendance of his ministers," each with proper dignity performing his allotted work, none overburdened and none idle; their apparel, gorgeous as became the attendants of such a monarch, the fine living, the rich colouring, the costly adorning; and his cup-bearers, the courtiers of highest rank, and those admitted to the greatest intimacy. Then, on Mount Moriah, rising yet higher than Zion, the "city of David," she sees the "house of the Lord," elevated above all other buildings and surpassing all in splendour; and day by day she sees Solomon traverse the wonderful "ascent" from his palace to the height of Moriah, that viaduct, perhaps, spanning the valley, of which a slight trace remains to the present day.

And yet, though when she had seen all this there was "no more spirit in her," it is not on these things that she lays the greatest stress. "Thy wisdom and prosperity," she tells Solomon, "exceedeth the fame that I heard." But which of these is it that attracts her? She does not call his servants happy because of their state, their costly apparel and abundant provision, nor because of the magnificence around them. She says: "Happy are . . . these thy servants which stand continually before thee, and that hear thy wisdom." The wonderful things she saw astonished and dazzled her, but the wisdom she heard—such, doubtless, as we find in the Book of Proverbs, of the Lord's overruling providence. (Prov. 15. 3; 16. 4; 19. 21; 20. 24;) of the safety of those who trust in him, (Prov. 3. 5, 6; 16. 20; 28. 25; of the place of refuge for his children, (Prov. 14. 26; 18. 10,) etc., etc.—sank into her heart. For this she felt that it was more than worth her while to have taken the long journey to Jerusalem, and this was the best thing she could carry back with her.

The queen of Sheba is cited by our Lord as one whose example is worth following.

Matt. 12. 42. I fear there are but few potentates in these days who would do as she did. The monarchs from afar who have visited England have done so either in search of earthly wisdom and earthly advantages or to gratify earthly curiosity. But I have heard of two poor boys, Zulus from South Africa, who left their home, made their way to the coast, took service on board a vessel, and came to England that they might learn about God, and went through many hardships and disappointments before they found friends to gratify their desire. But I think they would tell us they found more than they sought. The young people round about us have no need to take a toilsome journey. There are pastors, churches, teachers, and Bibles close at hand. But what do they seek at church? An hour's pastime, the enjoyment of music, eloquent and clever preaching, or heavenly wisdom? What brings them to the class? Is it the attraction of a friendly teacher, of pleasant companions, of a lively and interesting lesson? And what do they seek in their Bibles? Pathetic tales, thrilling narrative, curious and remarkable facts, ancient history, fine poetry, etc. Of the church, the class, and how much more of the Bible, it may be said: "A greater than Solomon is here." If the queen of Sheba had seen all the wonders of Jerusalem, but had never been near the king nor heard his wisdom, she would have missed the best, the chief thing of all. And whatever we may see and hear and learn, if we miss Christ, we have missed the only thing that can save, the only thing that can satisfy.

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

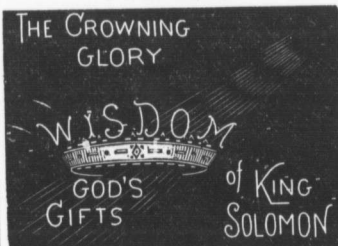
Draw the map of the lands between the Mediterranean, the Red Sea, and the Persian Gulf, and show the supposed location of Sheba, and its relation to Israel. . . . The motive and aim of the queen in the journey. Emphasize the fact that it was not pleasure, nor riches, nor health, but knowledge of truth concerning God. She was the merchant seeking goodly pearls, indeed. . . . See her traits as a seeker after truth, in the Analytical and Biblical Outline, and illustrate them. . . . Show how we can follow her example at less cost and trouble, and with greater gain. (See Additional Practical Lessons. . . . In teaching the lesson we may consider either the queen of Sheba as a type of the seeker after truth, or Solomon as a type of One who was greater. . . . How we can come to Christ, and what we shall receive in coming. . . . ILLUSTRATIONS. See in the *Lesson Commentary* the stories told of

the attempts of the queen to puzzle Solomon. . . . Read to your class or school the exquisite poem of Miss Havergal, in "My King," entitled "Coming to the King." It is with this lesson in the *Senior Leaf*. . . . Sing P. P. Bliss's song, "The half has never been told," in the Gospel Hymns, No. 2. . . . A Japanese nobleman found a leaf of the English New Testament, and sent his servant three hundred miles to get it translated, and then sent to China for a Bible that he might learn about God. . . . A Chinese peasant who received a tract walked two hundred and fifty miles to the mission at Peking to receive instruction in the Gospel.

**References.** FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: \*1254. Vers. 1-9: \*3988, \*4006. Ver. 4: 3414. Ver. 7: \*3347, \*4007, \*4008. . . . FREEMAN. Ver. 1: Riddles, 234. Ver. 2: Presents, 64. Ver. 5: The royal butler, 378.

#### Blackboard.

BY J. B. PHIPPS, Bsq.



The crowning of King Solomon is here represented. It is a crown of wisdom. Through this crown shines God's gifts, showing that with wisdom came added blessings. DIRECTIONS. With a ruler make straight lines as long as the crown is wide. Take yellow chalk and draw the body of the crown; the lines will help you to make the curves even. Finish the crown by writing the word Wisdom, as represented. Touch it up with red and green crayons, if you have them. Make the rays with white chalk.

#### SOLOMON WAS GREAT IN HIS

MAGNIFICENCE. GENEROSITY.  
COURTESY. PIETY.

#### CHRIST GREATER IN HIS

WORD AND SPIRIT,  
LOVE,  
GIVING MORE THAN WE ASK,  
GIVING UP ALL HIS GLORY, and  
SUFFERING DEATH—for ME.



**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. *God's Store-house is Full.*

INTRODUCTORY. Recall the lesson of October 19—God's question to Solomon, and Solomon's answer. Remind the children that God gave Solomon both what he asked, and good things which he did not ask. He saw that Solomon's heart was not a selfish one, and he loves to pour his gifts into such a heart.

To be taught: The king talked about; the king sought out; the king well thought of.

1. Speak of Solomon's riches; his ships which were sent to distant countries to bring back gold and silver and precious things to the king. The sailors who went in the ships told about his riches and wisdom wherever they went, and many heard of his power and wondered at it, because they did not know the true God who has all power and riches and wisdom in his hands. Teach that it is good to talk about our King, for in this way many are led to think about him and inquire about him.

2. Draw word-picture of a very rich woman living in great splendour. Tell what she has upon her head, what she holds in her hand; and lead children to say that she is a queen. Tell that she lived a long distance from King Solomon, and yet she took the journey to see for herself the greatness of Solomon and to ask him many questions that were in her heart. Tell of the procession of guards and servants and camels, the loads of precious things which the queen took with her, and the wonder and delight with which she listened to Solomon's wisdom and saw the signs of his great riches and power.

3. Draw a crown, and print upon it, "A Rich Queen." Another, still larger, may bear the inscription, "A Richer King." Review lesson already taught by the aid of these symbols. Then draw a third crown, still larger than the last, and teach that there is One greater than either king or queen, and that all their riches and wisdom came from him. If the children know "I'm the child of a King," let him sing one verse just here, impressing the thought that God is the source of all greatness and goodness. Make a cross, and print "Jesus our King." Tell of his riches in heaven—how he left all for our sakes, and on the cross gave his life, so that we might have riches that will last forever.

**Lesson Word-Pictures.**

Camel after camel, loaded with spices, loaded with gold, loaded with precious stones, accompanied by drivers swarthy and

turbaned, all filing through Jerusalem's gates. Along ways that are rocky and sandy, in the shadow of grim mountains, through the depths of green valleys, have they come. They bear the queen also, reclining on cushions, curtained from the world by silken hangings, the great queen of Sheba. And here she is with wondering eyes before Solomon himself, a greater sovereign than she, Solomon the magnificent. I wonder if at this time the great throne of ivory had been built, white ivory overlaid with yellow gold.

I can see its six stately steps, and I shrink from the twelve frowning lions that stand on the six stately steps. How the forms of the courtiers go down, down at the footstool of gold, like grass-stalks that bend to the earth at the pressure of the wind! But hark! There is a burst of music out from the swinging doors of the banquet-room. Sheba's queen has gone there. Look within. What a glitter of colour from the vessels of gold! See the rainbows swinging in the garlands of flowers! What gorgeous apparel flashes upon the ministers of Solomon! Notice with what grace the royal cup-bearers glide about, while servants slip with ease of shadows from guest to guest. And the wild, delirious music, the perfume of the flowers, the dazzle of lights—what a gay, enchanting, triumphant hour they make! I see the king standing on some elevation, Sheba's queen looking off with him, and he points out the advancing fleets of Hiram. O, the gold, the precious stones, and the almug-trees packed into that proud fleet. Have such almug-trees ever been grown since? But strangest of all strange things to Sheba's queen, is the house where Jehovah dwelt. She watches the king in his royal robes passing by that magnificent "ascent" to the temple, and then the excluded, dark-browed stranger follows him in her thoughts as he disappears behind the costly walls over which float the smoke of the sacrifices and the music of the temple choir. O wonderful king! Marvellous his wealth! More marvellous his wisdom! Wherever he leads his queenly guest, I hear his words dripping with wisdom like the honey-comb with sweets. He picks for her the brightest flowers from his three thousand proverbs and his one thousand and five songs. He tells of "beasts and of fowl and of creeping things and of fishes." His words range from Lebanon's cedars down to the "hyssop that springeth out of the wall." The guest is bewildered. She pronounced him blessed, and then utters a benediction in gold and spices and precious stones. Gone are the camels of her train, winding over path of flint and crumbling sand, through valley and past mountain, to her distant home.

E.C. 995.]

## LESSON VII.—SOLOMON'S SIN.

1 Kings 11. 4-13.



4 For it came to pass, when Solomon was old, *e* that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

*a* Deut. 17. 17; Neh. 13. 26.

5 For Solomon went after *b* Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

*b* Judg. 2. 13.

6 And Solomon did evil in the sight of the LORD, and *a* went not fully after the LORD, as did David his father.

*a* Fulfilled not after; Numb. 14. 24.

7 Then *c* did Solomon build an high place for *d* Chemosh, the abomination of Moab, in *e* the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

*c* Numb. 33. 52.—*d* Num. 21. 29.—*e* 2 Kings 23. 13.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 And the LORD was *f* angry with Solomon, because his heart was turned from the LORD God of Israel, *g* which had appeared unto him twice,

*f* Deut. 7. 3; Psa. 90. 7.—*g* Chap. 3. 5; 9. 2.

10 And *h* had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

*h* Chap. 6. 12; 9. 6.

11 Wherefore the LORD said unto Solomon, Forasmuch as this *b* is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, *i* I will surely rent the kingdom from thee, and will give it to thy servant.

*b* Is with thee.—*i* Chap. 12. 15; 2 Kings, 17. 15, 21.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom: but will give one *k* tribe to thy son *l* for David my servant's sake, and for Jerusalem's sake, *m* which I have chosen.

*j* 2 Sam. 7. 15; Psa. 89. 38.—*k* Chap. 12. 20.—*l* Exod. 32. 13; 2 Kings 13. 23.—*m* Deut. 12. 11.

## GENERAL STATEMENT.

The faithful historian of the kings draws in bold lines the sad picture of Solomon's sin as the counterpart to his greatness. In this lesson we see the inevitable results of following the world, as inevitable in our time as Solomon's. The splendour of the court and of the nobility led to neglect of God and love of the world; the worldly association to worldly conformity, for when people of all nations stood round the throne, and princesses of all lands were received into the palace, there followed a relaxation of the earlier standards, and the customs of idolatrous people became those of God-fearing Israel. The intellectual penetration of Solo-

mon, enabling him to see "the soul of good in things evil," and the truth hidden in the errors of idol-worship, led him into a specious laxity of views, by which all religions were but various forms of worship to the one God. So under the guise of liberality arose gross idolatry; in the name of enlightenment appeared superstition. On the southern peak of the Mount of Olives, in full view of Jerusalem, arose a temple to idols, high-places for heathen worship crowned the hills of Israel, and the people, with less knowledge, followed the example of their king. As a result, the morals of the nation were corrupted, and a seed was sown destined to produce a plentiful crop of evils. The glorious hopes of Israel faded away, the twelve tribes were rent asunder by wickedness, and the empire, conquered and consolidated by the genius of David, sank into ruin.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 4.** When Solomon was old. He could not have been more than fifty-five years of age, but luxury and sensuality had worn out his frame prematurely. **His wives.** Polygamy has been the great evil of oriental life in all ages; but so deeply rooted was it in habit that the Old Testament did not absolutely forbid it, though the law of Moses strove to regulate it, and recognized monogamy as the divine order. Solomon married many wives, mostly princesses of surrounding races. His motives may have been to obtain political influence, to exhibit state and splendour which in the East is shown by the number of wives and also to gratify his own sensual lusts. But his harem became his ruin, physically, morally, and politically. **Turned away his heart.** Being worshippers of idols at home, they continued that worship in his court, and led him to participate in it. **His heart was not perfect.** He worshipped Jehovah in the service of his temple, but in front of it arose the shrines of idols across the valley. **As was the heart of David.** David had sinned grievously, but he never forsook God, or worshipped another, and he repented of his sin, while we read of no repentance in Solomon. 1. Great wisdom and great wickedness may be in the same person. 2. Hence let us aim for a Christian culture, not a mere intellectual. 3. See the danger of worldly associations.

**5. Solomon went after.** This expression, according to Canon Rawlinson, always signifies actual idolatry. So Solomon himself participated in the worship of idols. Doubtless he persuaded himself that it was, after all, the worship of the one God under different names, but that idea did not ward off its ruinous effects upon his people. **Ashtoreth.** The companion-worship of Baal, a personification of the feminine principle, worshipped with indecent and licentious rites. **Zidonians.** The Phœnicians, over whom Hiram reigned;



Either the Mount of Olives on the east, or the Mount of Corruption on the south. *Strange wives*—Wives of foreign races. *The Lord was angry*—God's anger is only against wickedness. *Appeared unto him twice*—At Gibeon and at the dedication of the temple. *He kept not*—Strange that the wise king should show such folly. *Render the kingdom*—Into two fragments, Israel or the ten tribes, and Judah, including Benjamin. *For David*—God gives mercy to children for their father's sake. *One tribe*—Judah, which also included part of the land of Simeon and of Benjamin. *For Jerusalem's sake*—God had chosen Jerusalem as the place of his worship.

**HOME READINGS.**

- M.* Solomon's sin. 1 Kings 11. 4-13.  
*Tu.* The result of sin. 1 Kings 11. 26-40.  
*W.* Solomon's death. 2 Chron. 9. 25-31.  
*Th.* The kingdom divided. 1 Kings 12. 16-24.  
*F.* Sin punished. Josh. 7. 16-26.  
*S.* Idol worship forbidden. Exod. 23. 20-25.  
*S.* Exhortation to diligence. Prov. 4. 14-27.

**QUESTIONS FOR HOME STUDY:**

1. **Solomon's Sin**, v. 4-8. What befel Solomon in his old age? Into what nations had he married? v. 1. What commandment had he broken by this? Deut. 17. 17. Why was this command given? Whose example had Solomon failed to follow? What idolatry did he commit? What was his conduct in the sight of God? Which of the ten commandments had he broken? Exod. 20. 3. Where were the high places set up? What name was afterward given to this spot? 2 Kings 23. 13. For whose sake was this evil done? What safe rule have we in regard to our associations? Prov. 14. 7.

2. **The Lord's Anger**, v. 9-13. Why was the Lord angry with Solomon? What special favor had he received from the Lord? What special command? On what conditions were these blessings received? 1 Kings 3. 14. What punishment did the Lord give him? What mercy did he show him? In whose reign was the kingdom to be destroyed? For whose sake was an exception made? How may God's anger be turned away? Joel 2. 12, 13.

**TEACHINGS OF THE LESSON.**

Where in this lesson is shown—

1. The danger of wicked associations?
2. The righteous anger of God with sin?
3. The blessings of godly parentage?

**THE LESSON CATECHISM.**—(For the entire school.) 1. In what was Solomon's sin? In going after other gods. 2. What did God say he would do? Rend the kingdom from Solomon. 3. When was God to do this? When Solomon's son should reign. 4. Why would God not do it during Solomon's reign? For David's sake. 5. How many tribes was Solomon's son to have? One tribe.

**DOCTRINAL SUGGESTION.**—The anger of God.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **Solomon's sin**, v. 4-8. Why should Solomon, of all men, have the least excuse for

sin? At what time of life did he sin? In what did Solomon's sin begin? What was the cause of these foreign marriages? What was the result of them? What is the warning of 2 Cor. 6. 14-16? Why were the Israelites prone to idolatry? Wherein was idolatry wicked? To what extent is this sin now prevalent?

2. **The Lord's anger**, v. 9-13. How did the Lord regard Solomon's sin? What is meant by the anger of the Lord? What is the difference between divine and human anger? Why was the Lord especially angry with Solomon? Does God feel more or less angry with those who commit the same sin now? What punishment for sin did God threaten to Solomon? How did he show mercy in his anger?

**PRACTICAL TEACHINGS.**

What is here taught—

1. As to the danger of backsliding?
2. As to the causes of backsliding?
3. As to the results of backsliding?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What turned Solomon's heart from God? His strange wives. How old was Solomon when he began to worship other gods? About fifty or fifty-five years. What did he do to please his wives? He sacrificed to heathen gods. Why did he do this? Because he loved his wives better than he did God. Who was angry with Solomon? The Lord. What did he command Solomon? Not to worship false gods. Did Solomon obey God? No, he kept on in his sinful way. What did God say unto Solomon? "Thou hast not kept my law and my commandments." How was Solomon punished for his disobedience? God took his kingdom away from him. To whom was it given? To one of Solomon's subjects. How was God merciful to Solomon? He did not take it away while Solomon lived? From whom did he take it? From Solomon's son. How did God show mercy to Solomon's son? He gave him one tribe. For whose sake was God merciful? For David's sake, and for the sake of Jerusalem, his chosen city.

**WORDS WITH LITTLE PEOPLE.**

Obedience to God brought Solomon—

Wisdom, honour, riches, a happy prosperous life.

Disobedience to God brought—

Folly, impurity, a divided kingdom, a dishonourable old age.

Which is best, God's way or ours?  
 "Teach me thy way, O Lord!"

**CATECHISM QUESTIONS.**

4. *How was man the chief creature on earth?*  
 Because the Creator made man in His own image.

So God created man in His own image, in the image of God created He him.—Gen. i. 27.

5. *In what part of man is the image of God?*

In his spirit of soul, which was breathed into him by the Creator. (Genesis ii. 7.)

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

**I. A DIVIDED HEART.**

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

**II. SENSUAL LUSTS.**

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

**III. WORLDLY COMPANIONSHIPS.**

- Did he for all his strange wives, v. 8.  
 "Be not conformed to this world." Rom. 12. 2.  
 "Love not the world." 1 John 2. 15.

**IV. RELIGIOUS INDIFFERENCE.**

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

**V. LOSS OF PRIVILEGE.**

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

**ADDITIONAL PRACTICAL LESSONS.**  
**The Warnings of Solomon's sin.**

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

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

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

of Edenhall, in an hour of festivity and elation, called for this goblet, known by the name of "the Luck of Edenhall," and after drinking from it, put its strength to the proof by dashing it on the ground. The precious goblet was shivered to pieces. And at same hour the enemy broke into the castle, slew the young lord, and laid his heritage in ruins. And just as the good fortune of Edenhall was bound up with this goblet, so is the prosperity and the safety of every one of us bound up with something equally precious and frail. What is this? The Golden Text tells us: "Keep thy heart with all diligence, for out of it are the issues of life," there is its preciousness; "Keep it with all diligence," this reveals its frailty. And we shall see both of these illustrated in the sad story of Solomon's fall.

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

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

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

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had been guarded with care, because the "lack" of Edenhall was said to be bound up with it. And though the heart be a frail, treacherous thing, yet "out of it are the issues of life." See how it was with Solomon. As long as his heart remained loyal to Jehovah, he did the right and prospered. But now, we are told, "God was angry with him." What Nathan the prophet had been bidden to tell David beforehand now came to pass. 2 Sam. 7. 14. Adversaries rose up against Solomon. The kingdom, which under him had grown stable and powerful and glorious, was doomed to be rent in twain, and the "length of days" which was to be his on condition of his obedience was lost; the close of his life was sad and wonderful, his career blighted and cut short. And all this because his heart had been "turned away from the Lord." Is not the heart worth "keeping with all diligence" when such momentous issues are determined by it.

But our young people may say,

1. That the condition of their hearts is of less importance to them than was the condition of King Solomon's. Is their own happiness, then, of less importance to them than his was? Is it not of the utmost moment to them what becomes of their life, whether it is bright or dark, a success or a failure?

2. That their hearts are not weak. It may be their hearts are strong in the wrong way, strong in the ways of sin. But the heart that is given to God is in itself a poor, weak thing. "Let him that thinketh he standeth take heed lest he fall."

That crystal "Luck of Edenhall" when broken to shivers could never be repaired. But the heart that has gone astray may be brought back again by the grace of God. Was it so with Solomon? For many reasons we hope it was. Above all we read that the Lord had promised: "My mercy shall not depart from him." 2 Sam. 7. 15. And the grace which can restore is able to keep. The youthful lord in the legend made his great mistake when he took the precious goblet out of its safe resting-place into his light, capricious hands. The mistake of Solomon was that he did not commit the keeping of his heart to God. He retained it in his own grasp. He stood in his own strength. The weak heart is safe in Christ's keeping. The issues of life and death are secure in his hands. "Except the Lord keep the city, the watchman waketh but in vain."

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

Show the privileges and opportunities enjoyed by Solomon, as the height from which

he fell.... State the sins of Solomon—what they were, and the circumstances which added to their guilt.... Show the causes which led to these sins, as, 1. Solomon's love of splendour; 2. The tendencies toward mere formality in his religion; 3. The foreign relations leading to foreign customs; 4. The knowledge of Solomon degenerating into laxity of religious opinion; 5. The love of pleasure becoming lust, and leading to sensuality.... Notice the results of Solomon's sin, in 1. God's wrath; 2. God's warning; 3. Loss of privileges; 4. Evil influences set in motion.... What evils in Solomon's time may be found in the world and the Church now? 1. Worldly association; 2. Laxity of opinions; 3. Division of heart between God and the world.... ILLUSTRATIONS. There is an oriental legend that in Solomon's staff, on which he learned, was a worm gnawing secretly, so that the rod at last fell asunder. Such was Solomon's character.... So in the timbers of a great ship there may be a dry rot which corrodes and destroys them, until suddenly in a storm the vessel breaks up and founders.... Hercules died from wearing a poisoned robe given him by one who pretended to be his friend. So the Church is often ruined by wearing the garments offered it by the world.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 4: 6025, 6094, 6540. Ver. 5: 6532. Ver. 7: 3144. Ver. 8: 12257. Ver. 9: 6669.... FREEMAN. Ver. 5: Ashtoreth and Milcom, 304. Ver. 7: Chemosh, 183.

#### Primary and Intermediate.

BY M. V. M.

#### LESSON THOUGHT. *Keeping the Heart.*

REVIEW. To whom was the temple given? Who was asked to come and live in it? Why was it a holy place? Who said, "My name shall be there?" What temple has every child? To whom should it be given? Who wants to come and live in it? How long will he live in it?

#### LESSON STORY.

God gave Solomon great power, and great wisdom. People talked about him, and went to see him, and Solomon told them that all the riches and wisdom belonged to God. See this watch. The case is all that you see. What is inside? Which is the watch—the works or the case? There is one spring upon which all the wheels depend. Without the mainspring the watch would be good for nothing. God was in Solomon as works are in the watch, to make every thing move right. But there was a mainspring in Solomon's heart. It was OBEDIENCE. As long as he obeyed God all went right. When he disobeyed everything went wrong. What

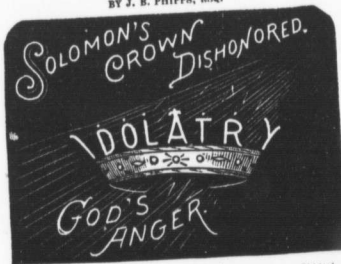
does the Golden Text tell us to "keep?" Yes, we are to keep the heart, that is, keep on obeying God. Solomon obeyed God for many years, but at last he got into bad company. He had friends who worshipped idols, and though God had told Solomon that he should not go after gods, Solomon did not keep his heart. He did not keep the main-spring in order by just obeying God, and so he fell into sin and sorrow. He built some places for the worship of idols in sight of the temple which he had built for God. He did this to please others at first, but soon he worshipped these idols himself. God was angry with Solomon, and told him he would take away his kingdom from his son, as a punishment.

#### LESSON APPLICATION.

What is the mainspring which keeps the heart going right? Print Obedience in the heart. Can any one obey for us? Tell how once, on the cross, Jesus obeyed for us, and so all our sins may be forgiven. Read "By the obedience of one," etc. Rom. 5. 19. "Now our sins forgiven, and new life put into our hearts, we can obey if we will. To obey is to "keep the heart." How shall we do this? "With all diligence." We must watch for God's word. He will tell us what to do if we listen for his voice.

#### BLACKBOARD.

BY J. B. PHIPPS, RNO.



The blackboard last Sunday represented a crown of wisdom, but to-day we have that crown dishonored. What has taken the place of wisdom? [Idolatry.] Last Sunday we saw shining through the crown God's gifts. What do we now see? [His anger.] The reviewer may here ask the questions

found in the Lesson Catechism of to-day, and in conclusion show the danger of wicked associations.

ANOTHER ILLUSTRATION. Draw a heart: surround it with a circle; name it Fort Fidelity. When garrisoned by Watchfulness, Prayer, Diligence, and Faith, no foe can break in. Change the garrison, and put in its place Self-indulgence. Carelessness, Idleness, and traitor friends, and great will be the fall thereof.

#### Lesson Word-Pictures.

Ho, daughter of Pharaoh, when you rode out of Egypt, a clattering crowd of chariots coming into Jerusalem with you, did Solomon see that dark-browed spouse left an open gate behind her? Through that open gate what a chattering rabble of female idolaters came in and surrounded the king, so unlike him in Hebrew ways, and so disliking the Hebrew worship! The king is now old. His golden crown is on gray hairs. There are wrinkles across his face, and is there a crook to his back? Alas! there is a crook to his heart, for his wives have given a twist to his religion, and his affections have strayed from the Jehovah of his fathers. I see his idolatrous wives bowing to Aahoreth and kissing their hands and feet to Chemosh. And the king—watch him as he goes out to "the hill that is before Jerusalem." There is the high place he has built for Chemosh. The altar is there, its top smoking with the red, angry fires of sacrifice. A huge, ugly, stupid image is there, overlooking the altar. I can hear the cries of the worshippers. Solomon's wives are there shrieking, and near them—is it Israel's gray-headed king who is kissing hands to that huge, senseless block he has reared? All around are the trees that would hide with their green veil of foliage this shameful apostasy of a once magnificent ruler. Come out, Solomon, and stand where you can see another hill crowned with God's holy house. Do you remember when you built its goodly walls, hung its sacred veil before that awful holy of holies, and standing before God's altar in the presence of all the congregations of Israel, spread out your hands toward heaven? Then and now! Blessing then, but now, what wonder at the solemn voice saying, "I will surely rend the kingdom from thee, and will give it to thy servant!"

B.C. 990.]

## LESSON VIII.—PROVERBS OF SOLOMON.

[November 23.]

Proverbs 1. 1-16.



1 The *a* Proverbs of Solomon the son of David, king of Israel;  
*a* 1 Kings 4. 32.

2 To know wisdom and instruction; to perceive the words of understanding;

3 To *b* receive the instruction of wisdom, justice, and judgment, and *a* equity;  
*b* Chap. 2. 1.—*a* Equities.

4 To give subtilty to the simple, to the young man knowledge and *b* discretion.  
*b* Or, advisement.

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and *c* the interpretation; the words of the wise, and their dark sayings.

*c* Or, an eloquent speech.  
 7 The fear of the LORD is *d* the beginning of knowledge: but fools despise wisdom and instruction.

*d* Or, the principal part.  
 8 My son, hear the instruction of thy father, and forsake not the law of thy mother:  
 9 For they shall be *e* an ornament of grace unto thy head, and chains about thy neck.

*e* An adding.  
 10 My son, if sinners entice thee, *c* consent thou not.

*c* Gen. 39. 7; Eph. 5. 11.  
 11 If they say, Come with us, let *d* us lay wait for blood, let us lurk privily for the innocent without cause:

*d* Jer. 5. 26  
 12 Let us swallow them up alive as the grave; and whole, *e* as those that go down into the pit:

*e* Psa. 28. 1.  
 13 We shall find all precious substance, we shall fill our houses with spoil;

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

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

*f* Chap. 4. 14.  
 16 For *g* their feet run to evil, and make haste to shed blood.

## GENERAL STATEMENT.

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

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

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. The Proverbs.** A proverb is a short, pithy statement of an important practical truth, generally in metaphorical or illustrative language. Proverbs are found in all languages and are quoted by all mankind; but none more wise were ever given than those contained in this book. **Of Solomon.** It is not stated that all the proverbs in this book were written by Solomon, though most of them were. The book itself was formed in the reign of Hezekiah, three centuries after Solomon. It is to be noticed that Solomon's sins receive no countenance from his own writings. He spoke as a wise man, though he acted like a foolish man. **The Son of David.** The greatest glory of Solomon was in the fact that he was the son of the king who was faithful to God, and inheritor of his covenant. **King of Israel.** From his position he could enjoy a wide outlook over society, and study life in many of its phases.

**2. To know.** The design of the book is stated in these verses, to the end of the sixth. It is, in brief, to give training and guidance to the thoughtful but untrained character. **Wisdom.** This word is employed in this book to mean that state of mind and character which chooses the right and the best. "An intelligent piety" would be its equivalent meaning. **Instruction.** Literally, "chastisement," meaning education, or moral training; the practical side of wisdom. **Understanding.** The power to distinguish right from wrong, and true wisdom from the false.

**3. To receive.** The meaning is "the design in the proverbs is to enable the one who receives them to become wise and just and discriminating and right." **Of wisdom.** A different word from that used in verse 2, and here meaning *thoughtfulness*. **Justice.** *Righteousness* would express the meaning more precisely. **Judgment.** Here meaning a course

of conduct based upon justice as between man and man. **Equity.** A plural word in the original, not differing widely in meaning from the others in the sentence. These words of similar meaning are used to impress the thought of the writer more strongly. 1. The highest aim of all education is not knowledge, but character.

4. **To give subtilty.** A shrewdness and sharpness of intellect, enabling its possessor to escape evil. **To the simple.** The open-hearted and open-minded, exposed to every influence capable of harm, but equally capable of good. **To the young man.** For whom the book was especially written. **Discretion.** Rather, *discernment*, power to know the good and reject the evil. 2. Youth needs wisdom most at a time when it is apt to be without it.

5. **A wise man will hear.** The one who is wisest will appreciate wisdom most, and be least likely to overrate his own stock of it. **Increase learning.** Even the wisest can gain more knowledge and the power which it brings. **Wise counsels.** Literally, "steersmanship," or the power to guide his vessel aright through dangerous seas.

6. **To understand a proverb.** Another purpose of this book is here named. It is to give practice and skill in the understanding of difficult saying, penetration of mind in solving mysteries. **And the interpretation.** An unfortunate mistranslation. The word means "an enigma," or saying which contains a great but concealed truth. 3. Strength of intellect is obtained only by exercise in grappling with difficulties.

7. **The fear of the Lord.** To this point the verses have been introductory: now comes the motto of the book, the enunciation of its great fundamental principle, as true now as it were three thousand years ago, that all true wisdom has for its foundation the fear of God; that is a recognition of his existence, and a due reverence for his authority. Any other view which leaves out a personal God character, universe, is destructive to all sound character. **Fools despise wisdom.** "The fool" in Scripture is not merely the ignorant nor the dull-minded, but more especially the one who is indifferent to God, or disbelieving toward him, and hence the atheist. 4. No matter how great the intellect he is a fool who will not see God.

8. **9 My son.** The wise man addresses youth in the tone of a father; and perhaps Solomon wrote these proverbs for the instruction of Rehoboam. **Hear the instruction.** The parent is the natural instructor of childhood, and the true teacher strives to put himself in the parent's place. **The law of thy mother.** 5. The mother and father stand side by side, and are to be held in equal reverence. **An ornament of grace.** Like a crown upon the brow giving beauty, and the token of sovereignty, is true wisdom. **Chains about thy neck.** The gold necklace is worn in oriental courts by the favourites of the king. So true wisdom will show its possessor as one

favoured of God. 6. There is no beauty and no honour comparable to that given by a noble character.

10. **My Son.** With this verse wisdom begins its warning against evil companionships, a fruitful source of ruin to character. **If sinners entice thee.** It is a trait of sin to desire to bring others down to its own level; hence the wicked are ever striving to corrupt the good. **Consent thou not.** The only safeguard of youth under temptation is a definite, peremptory resistance, an open refusal. 7. He who parleys with temptation doubles its danger.

11. **Let us wait for blood.** The temptation proffered is to join a band of highway robbers, a manner of life for which the mountains and caves of Palestine give abundant opportunities, and one frequent in all ages. The popularity of cheap stories of bandits and pirates, among young people of our time, shows that a warning is still needed, for there is to many minds a strange fascination in the thought of a freebooter's life. **For the innocent without cause.** Those who are innocent in vain, whose innocence does not protect them from evil.

12, 13, 14. **Let us swallow them.** Destroy them suddenly. **As the grave.** As the grave receives the dead, so were the robbers to open their arms for their prey. **We shall find.** The temptation of sudden riches obtained by robbery and without labour. 8. Wicked men forget that God sees them, and will surely punish. **Let us all have one purse.** There is an attraction to youth in the communism of property and of interest, each receiving from the gains of all.

15, 16. **Walk not thou.** The only safety for youth is to keep out the path of temptation, to have no intercourse with evil. **The feet run to evil.** God's word presents the highest motive to right conduct. It tells us to avoid sin, not merely because it is harmful to the sinner, or unwise, but because it is wicked. 9. Appeal to the highest motives in character and you will awaken them.

#### GOLDEN TEXT.

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

#### OUTLINE.

1. The Aim of the Proverbs, v. 1-6.
2. The Beginning of Wisdom, v. 7-9.
3. The Enticements of Sin, v. 10-16.

#### LESSON HYMNS.

My son, know thou the Lord,  
Thy father's God obey;  
Seek his protecting care by night,  
His guardian hand by day.  
Call, while he may be found;  
Seek him while he is near;  
Serve him with all thy heart and mind,  
And worship him with fear.

If thou wilt seek his face,  
His ear will hear thy cry;  
Then shall thou find his mercy sure,  
'His grace forever nigh.

No. 159, S. S. Hymnal.

No book is like the Bible.

No. 221, S. S. Hymnal.

I will sing you a song of that beautiful land.

No. 224, S. S. Hymnal.

Jerusalem the golden.

TIME.—B.C. 990.

EXPLANATIONS.—*Proverbs*—Short, pithy saying of wisdom. *To know wisdom*—The object of the Proverbs is stated in the first six verses. *Judgment*—Righteousness. *Subtily*—Wisdom and cunning. *The simple*—Here meaning those who are open-hearted and ready to receive instruction. *The fear of the Lord*—A reverence for God from a love for him. *Beginning of knowledge*—To know God's will and follow it is the best wisdom. *Fools*—Here meaning those who despise God's law. *Ornament of grace*—Obedience will make the life beautiful. *Entice thee*—Persuading to sin. *Let us lay wait for blood*—Inviting a young man to join a band of robbers, who were always numerous in the mountain passes of Palestine. *The pit*—Here meaning death. *Without cause*—Those whose innocence is of no avail to save their lives. *One purse*—Robbers holding their gains in common. *Refrain thy foot*—Avoid their company.

#### HOME READINGS.

M. Proverbs of Solomon. Prov. 1. 1-16.

Tu. The excellent gift. Job 28. 12-28.

W. Proverbs collected. Prov. 25. 1-22.

Th. The way of the wicked. Prov. 1. 17-33.

F. Godly happiness. Psa. 1. 1-6.

S. The nature of sin. Isa. 9. 1-8.

S. The beginning of wisdom. Psa. 111. 1-10.

#### QUESTIONS FOR HOME STUDY.

1. **The Aim of the Proverbs**, v. 1-6. Define proverb. Who collected these proverbs? What five things are to be aimed at in their study? Of what benefit are they to the wise? Through what means may men be made wise? Prov. 9. 9. What is the source of true wisdom? Prov. 2. 6.

2. **The Beginning of Wisdom**, v. 7-9. With what does wisdom begin? How is this fear shown? Deut. 4. 5, 6. How is a good understanding to be secured? Psa. 111. 10. What are sure signs of folly? Whose instructions are to be especially heeded? What commandment is kept by observing this proverb? What honor shall be gained by obedience at home?

3. **The Enticements of Sin**, v. 10-16. What is the only safe course in temptation? What should be the rule in choosing companions? Psa. 1. 1. How may we be kept from evil ways? Prov. 4. 25-27. Where may we safely walk? Prov. 2. 20. What is the end of evil companionship? How may men be delivered from it? Psa. 37. 40.

#### TEACHINGS OF THE LESSON.

Where in this lesson are we taught, that the true wisdom—

1. Will seek to know God's word?
2. Will strive to honor his name?
3. Will honor parental instruction?
4. Will avoid evil company?

THE LESSON CATECHISM.—(For the entire school.) 1. For what are the Proverbs? "To know wisdom and instruction" 2. What will a wise man do? "Will hear and will increase learning." 3. What is a mark of the fool? To despise wisdom and instruction. 4. What is the beginning of knowledge? The fear of the Lord. 5. Against what are we cautioned? Against consenting to the enticements of sinners.

DOCTRINAL SUGGESTION.—The knowledge of God.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The aims of the Proverbs**, v. 1-6. What is a proverb? Who wrote these proverbs? How did his experience fit him to write them? What is the purpose of the proverbs? For what class of people are they especially intended? What benefit will the study of them give?

2. **The beginning of wisdom**, v. 7-9. What is stated as the beginning of wisdom in the GOLDEN TEXT? Why is it so called? What is the sanction given to parental instruction? What shall be the result of following such instruction? To what conduct will the highest wisdom lead?

3. **The enticement of sin**, v. 10-16. Why do sinners try to entice others? What enticement is here shown? Why should such a course of life ever seem attractive? What is the best safeguard against it?

#### PRACTICAL TEACHINGS.

What are we here shown—

1. As the need of the young?
2. As the foundation of wisdom?
3. As the safeguard of conduct?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who wrote the Book of Proverbs? Solomon. What is a proverb? A wise saying. What do proverbs teach us? Knowledge and wisdom. Who is the source of all wisdom? God. How does wisdom help the simple? It makes them learned and prudent. Who is always ready to listen to counsel? A wise man. What do fools despise? Wisdom and instruction. What is the beginning of all true knowledge? The fear of the Lord? [Repeat GOLDEN TEXT.] What should children be always ready to hear? The counsel and advice of their parents. What is one of God's commandments? "Honour thy father and thy mother." What warning is given against bad company? "If sinners entice thee, (try to lead thee away) consent thou not." What should we try to avoid? The beginnings of sin. To whom should we refuse to listen? To all who are trying to lead us away from the right. Into what does sin surely lead us? Into sorrow and trouble.



**WORDS WITH LITTLE PEOPLE.**

If you go to God, he will give you Wisdom, Strength, Honour, Joy, Peace.

If you despise God, you will have no refuge from Bad Company, Sin, Trouble, Sorrow.  
"Blessed is the man that feareth the Lord, and that delighteth greatly in his commandments."

**CATECHISM QUESTIONS.**

6. *Is then the soul of man created to live forever?*

It is immortal, and will not die as the body dies.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—Ecc. xii. 7.

7. *What is the other part of man?*

His body, which is flesh and blood, and will die.

Be not afraid of them which kill the body, but are not able to kill the soul.—Matt. x. 28.

**ANALYTICAL AND BIBLICAL OUTLINE.****The Proverbs of Solomon.****I. THEIR AIM.****1. To impart instruction.**

To know wisdom and instruction. v. 2.  
"Wisdom is the principal thing." Prov. 4. 7.

**2. To improve the character.**

Justice, and judgment, and equity. v. 3.  
"Righteousness..... a sure reward." Prov. 11. 18.

**3. To give discernment.**

Subtlety to the simple. v. 4.  
"Knowledge and..... all judgment." Phil. i. 9.

**4. To sharpen the intellect.**

To understand a proverb.... dark sayings. v. 6.  
"Open my mouth in a parable." Psa. 78. 2.

**II. THEIR FOUNDATION.****1. The fear of the Lord.**

Is the beginning of knowledge. v. 7.  
"Fear God and keep his commandments. Eccles. 12. 13.

**2. Filial reverence.**

The instruction of thy father. v. 8.  
"Honour thy father and thy mother." Exod. 20. 12.

**III. THEIR WARNING.****1. Against evil companions.**

If sinners entice.... consent thou not. v. 10.  
"No fellowship.... works of darkness." Eph. 5. 11.

**2. Against injustice.**

Let us lay wait for blood. v. 11.  
"Steal no more." Eph. 4. 28.

**ADDITIONAL PRACTICAL LESSONS.****The Way to Wisdom.**

1. The way to wisdom is by learning and heeding the counsels of the wise and experienced. v. 1-3.

2. The way to wisdom is the way to a righteous character, having justice and equity. v. 3.

3. The way to wisdom is needed by the young man whose heart and mind are open to all influences. v. 4.

4. The way to wisdom is appreciated by the one who is already wise, since it will lead him to increase wisdom. v. 5, 6.

5. The way to wisdom lies in the path of reverence for God as the source of all wisdom. v. 7.

6. The way to wisdom lies in obedience to parents, who are the natural guardians of youth. v. 8.

7. The way to wisdom lies in avoiding evil companions, no matter how much they allure. v. 10.

8. The way to wisdom is in turning aside from wrong and sin. v. 11-16.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

WHEN a man is preparing to start on a journey or tour through civilized parts, there is one thing he takes care to provide himself with, a small volume, which will tell him his route, the various means of locomotion, the time at which train or steamer may be expected at any place, and also furnish him with all kinds of useful information concerning the place for which he is bound. This "Guide" is his close attendant, his trusted counsellor, and his valued companion. According to its instructions his course is shaped, in all difficulties it is consulted; it is the literature about which he cares most. It is one of the great advantages possessed by a modern traveller over those of former years, that his course is so carefully mapped out, so that he knows beforehand what to look for and what to expect. And this advantage he owes to those who have already gone over the ground. By their experience he is made wise.

In ancient times there were no handy and useful "guides" for men travelling from land to land. Such things were less needed, for travellers were few. But all men, without exception, then as now, had the great journey of life to make, and here and there those who had gone far onward held out a guiding hand to those who were coming after.

The book we have to look at to-day is, in fact, a "Guide book," written by the wisest of Kings, for the use of travellers on the road of life, and especially of those just setting

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

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

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

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

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

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

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

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

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

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

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

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

author, Solomon, his history, position, a character, and why his counsels are worthy of notice. One who has tried pleasure and found it vanity can well counsel others. . . . ILLUSTRATIONS. No need for me to taste poison if I have seen its effects on some other person. . . . Show also the two foundation stones on which the proverbs rest. Vers. 7, 8. 1. The fear of the Lord: 2. Obedience to parents. . . . Any philosophy of life which removes either of these sanctions will be sure to lead astray. . . . Take, lastly, the warnings of the lesson against evil companions, robbery, etc. . . . More needed now than ever, in the age of a literature which takes the robber as its hero, for example, Jesse James, etc. Two boys recently made a cave near New York, called it "Robbers' Den," and set up as highwaymen, but soon found themselves in prison. . . . The detective stories of to-day are tending to make criminals, and the warnings of our lesson are needed by the young.

REFERENCES. FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: 10623. Vers. 2-4: 11260. Ver. 4: \*885, 12322. Ver. 5: \*1039, 1116, 10191. Ver. 6: 4774. Ver. 7: 4179, 8519. Ver. 8: 4038, 8670, 9864. Ver. 9: 1736, 6342. Ver. 10: 110, 1117, 8467. . . . FREEMAN. Ver. 9: Necklaces, 476. Ver. 11: Waiting for booty, 428. Ver. 12: The pit, 444.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *True Wisdom.* To be taught: 1. What it is to be wise; 2. What it is to be foolish; 3. How we may learn the right way.

1. Talk about Solomon when he was first made king. Recall the Lord's question to him, "Ask what I shall give thee," and let children tell what Solomon chose. Was this wise? Speak of the riches that flowed into Solomon's hands, and the wisdom that flowed into his heart. Recall the fame of him that went abroad, and the visit that the queen of Sheba paid him. Forcibly teach that all of Solomon's wisdom and power and riches came from the Lord, and that he had them because he chose the Lord's way. Teach that God always gives heart-wisdom and heart-riches to those who obey him and walk in his ways.

2. Review the lesson on Solomon's sin. Tell what God said to him. See if children understand that it was through disobedience that Solomon fell into sin. Was he wise now or was he foolish? Print "Wise Solomon obeyed." "Foolish Solomon disobeyed." Do children sometimes obey and sometimes disobey? Yes, and so did Solomon. When children disobey they are often punished. Solomon was punished, and this showed him

how foolish he had been. So he tells his son to listen to him, and not to go in the way of sinners. Mark out two ways on the board, one straight, the other crooked. Tell that Solomon had tried both. Print above the straight way, "Honour, Strength, Happiness." Above the crooked way, "Dishonour, Weakness, Misery." Solomon knew what he was talking about by experience.

3. Call for Golden Text. How are we to know what the fear of the Lord is? What is the book of wisdom? Who speaks in this book? To whom? Show that our part is simply to obey. Read verse 8, and show that children must listen to parents and teachers and obey their words. Tell story of a child who found two stones. One was a precious stone though crusted over with dirt. The other looked prettier, but was worth nothing. He threw away the precious stone and kept the other. Why? He did not know its value. So people throw away precious things because they do not know their worth. If they ask God for true wisdom they will know what is good.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



The beginning of wisdom is the fear of the Lord. It is the gateway to the path of the truly wise. He who will not enter here can never walk in wisdom's way. Will not you (every scholar) enter this path to-day? "Cast in thy lot among us." "If sinners entice thee, consent thou not." "Walk not thou in the way with them; refrain thy foot from their path." Choose the better way—the way of wisdom and eternal life.

#### Lesson Word-Pictures.

What a royal brain, and how prolific of proverbs is that soil! As the king in his chariot whirls over the country, he stops to pick out of the very earth some thought of wisdom sparkling as a precious stone. From his throne he judges noisy contestants, and catches in their angry words the echo of some sharp maxim on the strifes of men. He

meets his courtiers at table. The laugh, the jest, the repartee go round. Brilliant as the bubble that dances on the brim of the cup, healing and maddening men, is the royal proverb on human follies. He may be in "the house of the forest of Lebanon." At night he walks alone in the "porch of pillars." The cool wind comes murmuring from the hills and sweeps away the mist from the stars, and as the bright eyes of the king glance upward, some brilliant maxim of the night flashes into his thoughts. If men would only follow these little guide-boards that wisdom plants along the roadways of life!

If the eyes that are tempted to stray would only look up and obey! Ah! there is one now. Encircling him is a ring of tempters. They bow to him deferentially. They whisper in his ear soft words of flattery. They fondle him. They dazzle his eyes with offers. They cry, "What can thwart us? We can lie in wait behind the rocks. We can spring out upon the travellers unseen. Gold is there. Come! come!" They press their offer. Ah! the silly bird is caught in the meshes of the net spread before his very eyes. When will men make God's fear the beginning of knowledge?

B.C. 990.]

[November 30.]

## LESSON IX.—TRUE WISDOM.

Proverbs 8. 1-17.

## GENERAL STATEMENT.



1 Doth not *a* wisdom cry? and understanding put forth her voice?

*a* Chap. 9. 3; 1 Cor. 1. 24; Col. 2. 3.

2 She standeth in the top of high places, by the way in the places of the paths;

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of *b* excellent things; and the opening of my lips shall be right things.

*b* Chap. 22. 20.

7 For my mouth shall *c* speak truth; and wickedness is *a* an abomination to my lips.

*c* John 8. 14; Rom. 15. 8.—*a* The abomination of my lips.

8 All the words of my mouth are in righteousness; there is nothing *b* froward or perverse in them.

*b* Wreathed.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For *d* wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with *c* prudence, and find out knowledge of witty inventions.

*c* Or, subtilty.

13 The fear *e* of the LORD is to hate evil; *f* and arrogance, and the evil way, and *g* the froward mouth, do I hate.

*e* Chap. 16. 6.—*f* Chap. 6. 17.—*g* Chap. 4. 24.

14 Counsel is mine, and sound wisdom: I am understanding; *h* I have strength.

*h* Eccl. 7. 10.

15 By *i* me kings reign, and princes decree justice.

*i* Dan. 2. 21; 7. 14; Matt. 28. 18; Rom. 13. 1.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I *j* love them that love me; and *k* those that seek me early shall find me.

*j* 1 Sam. 2. 30; John 14. 21.—*k* James 1. 5.

The lesson presents to our eyes the picture of an oriental city, rising above the surrounding hills, and protected by its walls. At the open space just within the gate we behold the crowd of people passing to and fro. There are men of business and of pleasure, the merchant proclaiming his wares, the artisan plying his trade, the lounge standing by in idleness—just such a scene as may be witnessed to-day at the gate of Damascus or of Jerusalem. Suddenly a sound is heard above the confusion of sounds. Upon an elevated spot, above the heads of the crowd, and prominently to be seen, appears a form, and is heard a voice. Our lesson represents it as personified Wisdom, standing on high, and calling to the sons of men, especially to the young and inexperienced. She invites those who are conscious of their own ignorance, and long for true knowledge, to listen to her counsels. She represents the highest type of humanity, combining in one personality religion, and culture, and character, the three elements which unite to form the perfect man or woman. Above the babble of worldliness and selfishness of sin, her voice sounds in clear tones, calling upon the men to seek aims higher than those of earth, to find riches more precious than gold or rubies or pearls, to obtain knowledge which will make its possessors kings, and a nobility which he may win who is worthy to wear it.

## EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Doth not wisdom cry. The wisdom referred to in the Proverbs, and especially throughout this lesson, may be defined as consisting of three elements, all of which enter equally into its meaning, namely, 1. Religion, or the fear of God; 2. Intelligence, or mental power; 3. Character, or moral principle. It is here represented as a person, calling to the young to accept the blessings which she presents. Put forth her voice. It is God's desire that all mankind shall receive the benefits of the true wisdom which is embodied in the Gospel of Christ.

2, 3. **Top of high places.** Upon the hills, prominently in view, and where her voice can be heard. **In the places of the paths.** Where many paths meet, and people pass by. **At the gates.** The gate of an oriental city is the place of general meeting and of business. 1. See in this a vivid picture of God's eager desire to give the knowledge of salvation among men.

3. **Unto you, O men.** God calls to men, in the voice of his written word, of the conscience, and through his Church. Notice that the call is to all men, for God will have all the world enjoy the benefits of grace. **To the sons of men.** The two words translated "men" are different in the Hebrew, the former being the higher and stronger word, like the Latin *vir*, the latter corresponding to *hominis*.

5. **Ye simple, . . . ye fools.** We are not to take these words in too strong a sense. They mean here the inexperienced and untaught, who are open to impressions both good and bad; but not the wilfully ignorant or wicked; and they apply to the young, who possess noble capacities of knowledge and glorious possibilities of character. **Understand wisdom.** That is, "receive the divine truth," into heart as well as mind. **Understanding heart.** The heart is here named as including the mind; and the exhortation is to thoughtfulness and a discerning spirit. 2. Youth needs judgment to know and to choose the highest aim in life.

6. **I will speak of excellent things.** Literally, "of princely things," that is, of themes worthy of princes. 3. He who has learned of Christ is higher than a prince, for he is a son of God. **Right things.** "Straight things." Truth is represented by a straight line, falsehood or error by one tortuous and crooked. 4. Let the young man see that his utterances are ever straightforward.

7. **My mouth shall speak.** Literally, "my palate meditates." In the Hebrew metaphor, the palate, as the seat of taste, is named with reference to meditation for the purpose of speech. "My mind shall think of right things, that my lips may speak of them." 5. The thoughts hold the key to the lips. He who thinks of evil, imagines wickedness, will be apt to speak of such things. **Wickedness is an abomination.** True wisdom will always have respect to true morality, and the wise man will hold evil in abhorrence.

8. **All the words, . . . are in righteousness.** How true is this assertion, not only of wisdom in general, but of him who spake as the incarnation of the truth itself! **Nothing froward.** Literally, "twisted," that which is bent out of the straight course. **Nor perverse.** Obstinate and misleading. 6. No one will be led astray who follows in the way of divine truth.

9. **Plain to him that understandeth.** The truth of God may be obscure to the dull mind of the unbeliever, the worldling, or the sensualist; for his spiritual faculties are not yet awakened. But he who has been enlightened by the Spirit of God sees the meaning and

relations of the word, for they are spiritually discerned. 7. Divine truth is apprehended not by the intellectual but by the spiritual nature.

10, 11. **Receive my instruction and not silver.** That is, in preference to worldly riches. The worldly standard is different, and young men are urged to seek riches, as practically the greatest good, and the most desirable object of life. But everywhere the Bible arrays itself against public opinion, and declares character to be more desirable than money. **Choice gold.** Unalloyed gold, the most precious. **Better than rubies.** Perhaps the true translation should be *pearls*, as these were the most precious gems of the ancient world. A godly character, here called wisdom, is far more precious in the end than stores of jewels.

12. **Dwell with prudence.** That is, with practical shrewdness and tact. 8. The highest religion is often found conjoined with the best business ability and energy. **Witty inventions.** Wise counsels and plans in practical affairs. In other words, the possession of heavenly wisdom does not conflict with, but rather promotes, that practical skill necessary to worldly prosperity.

13. **The fear of the Lord.** True character must have the sanction which comes from reverence toward a higher power, and this is the fear of the Lord. **Is to hate evil.** That is, true wisdom and true religion, which are one, lead the possessor to hate all evil. **Pride and arrogance.** The sin of self-exaltation, all so common to men. **Froward mouth.** All speech which is evil or deceitful. 9. Notice that it is one thing to dread punishment, and quite another to hate sin.

14. **Counsel is mine.** The personification of wisdom is still continued. "Good judgment I possess, and wise advice I give," is the meaning of the clause. **I have strength.** Or, in Bacon's well-known sentence, "Knowledge is power," especially when with knowledge is conjoined character.

15, 16. **By me kings reign.** "Kings themselves sit not fast on their thrones unless they be ruled by wisdom."—*Patrick*. **Even all the judges.** Those who rule their fellow-men govern because they are believed to possess intelligence and character, and these they cannot have without the fear of God. Such rulers as Lincoln and Gladstone rest upon a foundation of confidence, not only in their ability, but in their uprightness.

17. **I love them that love me.** Men may not always find what they seek in the direction of wealth, popularity, power, but he who loves godliness above every other desire will attain unto it. **Seek me early.** Rather, "Seek me earnestly." **Shall find me.** God never hides himself long from the heart that seeks him.

#### GOLDEN TEXT.

I love them that love me: and those that seek me early shall find me. Prov. 8. 17.

#### OUTLINE.

1. The Call of Wisdom, v. 1-9.
2. The Worth of Wisdom, v. 10-17.

## LESSON HYMNS.

- No. 8, S. S. Hymnal.  
Saviour, like a Shepherd lead us.
- No. 269, S. S. Hymnal.  
My Shepherd will supply my need.
- No. 217, S. S. Hymnal.  
There's a land that is fairer than day.
- No. 222, S. S. Hymnal.  
When he cometh, when he cometh.

TIME.—B. C. 990.

EXPLANATIONS.—*Wisdom*—Wisdom here means also religion, and is represented as a person calling upon men to receive her and the benefits she brings. *High places*—Where she can be seen by all. *Places of the paths*—By the way-side, where people are passing. *Ye simple*—Those who need instruction. *Fools*—Those who are ignorant, especially not knowing God. *Excellent things*—Knowledge of the highest importance. *Speak truth*—No true wisdom can have falsehood in it. *Froward or perverse*—Evil, and stubborn against right. *Knowledge rather than choice gold*—Because knowledge is of more value than money. *Witty inventions*—Meaning wise thoughts. *By me kings reign*—Because kings are supposed to be wise. *Love them that love me*—Those who really desire wisdom and knowledge of God will not fail to find. *Seek me early*—Those who begin life by seeking after God will find not only truth, but true success.

## HOME READINGS.

- M.* True wisdom. Prov. 8. 1-17.  
*Tu.* True wisdom displayed. Dan. 5. 17-30.  
*W.* The riches of wisdom. Prov. 8. 18-36.  
*Th.* The way of the wise. Prov. 15. 1-20.  
*F.* The worth of wisdom. Prov. 16. 16-33.  
*S.* A source of strength. Eccl. 7. 11-22.  
*S.* Wisdom obtained. James 1. 1-12.

## QUESTIONS FOR HOME STUDY.

1. The Call of Wisdom, v. 1-9. Whose voice may be heard by those who hearken? Who are invited to hear? What are such urged to obtain? What is the beginning of wisdom? Job 28. 28. What will understanding teach us to do? Prov. 3. 23. How may we get understanding? Psa. 119. 104. What study will be a mark of true religion? Acts 17. 11. What do we learn from the lips of Wisdom? To whom are these words plain? For what purpose is God's word given us? 2 Tim. 3. 16, 17. How may our lack of wisdom be supplied? James 1. 5.
2. The Worth of Wisdom, v. 10-17. To what is wisdom to be preferred? With what is its value compared? What value does the palmist put upon the word of God? Psa. 19. 10. What kind of hatred will the fear of God give? What exaltation does wisdom secure for men? What encouragement is given to search for wisdom? When should it be sought? What is the advice of the preacher? Eccl. 12. 1.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That all men are called to God's service?
2. That the truly wise will heed the call?
3. That the free gift of wisdom is beyond all price?
4. That early search for it is acceptable to God?

THE LESSON CATECHISM.—(For the entire school.) 1. To whom does Wisdom put forth her voice? "To the sons of man." 2. What should we receive in preference to choice gold? Knowledge. 3. What is said of wisdom and rubies? "Wisdom is better than rubies." 4. What is the fear of the Lord? "To hate evil." 5. What does Wisdom say concerning those that love her? "I love them that love me."

DOCTRINAL SUGGESTION.—The value of God's word.

## QUESTIONS FOR SENIOR STUDENTS.

1. The call of wisdom, v. 1-9. What is here meant by wisdom? How is wisdom here personified? To whom is her call addressed? Of what things does she speak? What is the character of her utterances? Whose words contain the highest wisdom? What are the characteristics of heavenly wisdom? James 3. 17.
2. The worth of wisdom, v. 10-17. To what precious things is wisdom compared? Why is it the most valuable of all treasures? To what may the seeker after it be compared? Matt. 13. 45, 46. What is it to hate evil? What will he hate who fears the Lord? What is the worth of wisdom to those who rule? What is the statement, and what the promise, in the GOLDEN TEXT? What is the best time in which to seek God?

## PRACTICAL TEACHINGS.

How are we here taught—

1. God's willingness to give knowledge to men?
2. The value of true wisdom?
3. The time to obtain wisdom?

## QUESTIONS FOR YOUNGER SCHOLARS.

From whom comes all true wisdom? From God. To whom will God give wisdom? To every one that asks him. How will God give wisdom? Freely and lovingly. When will we go to God for wisdom? When we find that we have none ourselves. What is true wisdom? The wisdom that God gives. What does true wisdom show us? The right way to live. Why is true wisdom better than rubies? Because it is a jewel we can wear in heaven as well as upon earth. Is there any other kind of wisdom? Yes, a false worldly wisdom. Where does this lead us? Away from God. What do we hate when we fear God? Pride, selfishness, deceitfulness, and all evil. What does God's wisdom give us? Strength to do right. How do wise kings and princes reign? With truth and justice. Whom does God say he loves? Those who love him. Who will surely find him? Those who seek him early.



**WORDS WITH LITTLE PEOPLE.**

Little children sometimes forget—  
That God knows all about them.  
That God loves to give them wisdom to do right.  
That God loves to have them come to him for help.  
That if they do not go to him for wisdom they will be sinful and unhappy.  
“The Lord giveth wisdom; out of his mouth cometh knowledge and understanding.”

**CATECHISM QUESTIONS.**

8. *In what else is your soul different from your body?*

My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.

9. *Is not your soul then of great value?*

Yes; because it is myself.

What is a man profited, if he gain the whole world, and lose or forfeit his own self?—Luke ix. 25.

**ANALYTICAL AND BIBLICAL OUTLINE.****The Promise of True Religion.**

- I. A PUBLIC PROMISE.  
In the top of high places. v. 2.  
“Good tidings. . . . high mountain.” Isa. 40. 9.
- II. A PROMISE TO ALL.  
To the sons of men. v. 4.  
“Go ye. . . . teach all nations.” Matt. 28. 19.
- III. A ROYAL PROMISE.  
Speak of excellent [princely] things v. 6.  
“Power to become the sons of God.” John i. 12.
- IV. A PROMISE OF RIGHTEOUSNESS.  
Right things. . . . truth. . . . righteousness. v. 6-8.  
“A man is justified by faith.” Rom. 3. 28.
- V. A PROMISE OF INSIGHT.  
Plain to him that understandeth. v. 9.  
“They are spiritually discerned. 1 Cor. 2. 14.
- VI. A PROMISE OF TRUE RICHES.  
Wisdom is better than rubies. v. 10, 11.  
“More to be desired. . . . than gold.” Psa. 19. 10.
- VII. A PROMISE OF PRACTICAL SENSE.  
I wisdom dwell with prudence. v. 12.  
“In knowledge and in all judgment.” Phil. i. 9.
- VIII. A PROMISE OF POWER.  
By me kings reign. . . . judges. v. 14-16.  
“Hath made us to be kings.” Rev. i. 6.

**IX. A PROMISE TO THE SEEKER.**

Seek me early. . . . find me. v. 17.  
“Seek ye the Lord. . . . found.” Isa. 55. 6.

**ADDITIONAL PRACTICAL LESSONS.****Thoughts upon Wisdom.**

1. True wisdom embraces the motive of God—fear and the element of character, as well as intellectual power. v. 1.
2. True wisdom, by its very existence, calls upon men to seek its benefits. v. 1-5.
3. True wisdom is always associated with righteousness, and recognizes the eternal distinction between right and wrong, good and evil. v. 6-8.
4. True wisdom imparts penetration and insight into the mind which sincerely seeks it. v. 9.
5. True wisdom confers a wealth which is more precious than the riches of the world. v. 10, 11.
6. True wisdom is based upon the fear of God, and hates all evil. v. 13.
7. True wisdom is an element of power, and gives influence in the world. v. 14-16.
8. True wisdom may be won by him who seeks it early and earnestly. v. 17.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

THERE was in the dark ages a tradition that if a man could but find a certain stone he might have gold at his will; and for this stone, called the “Philosopher’s Stone,” men searched and searched in vain. It was not the mere love of the gold that incited the search, but the desire for that which gold often brings with it: honour, power, and pleasure. What if such a stone had been placed, unsought, before the eyes of men? What if a sure and certain road to honour, power, and pleasure had been laid open to whoever chose to take it? Strange, indeed, would it have seemed had such a chance been neglected.

Now, there is a certain road to honour, power and pleasure. There is a “philosopher’s stone” the possession of which insures undying riches, and in Solomon’s “guide-book” for the traveller on the journey of life this is pointed out. We have it in the passage before us to-day. It is called “wisdom.”

But “wisdom” has a sound which is grave and severe; surely it is not the same thing as wealth and greatness. No, it is not the same. Aladdin’s lamp in the fable locked a very plain, antiquated thing, by the side of the smart new lamps offered in exchange for it. But which was the prize? The possessor of the old lamp had unlimited wealth at his command; it was the talisman

that secured to him all he wanted. Such a talisman is the "wisdom" described here. It insures strength, (verse 14,) ability, (verse 15,) power, (verse 16,) honour and lasting riches, (verse 18,) inexhaustible wealth, (verse 21.) No wonder it is written: "All the things that may be desired are not to be compared to it." Verse 11. Would not such a treasure be worth years of patient, untiring search?

The traditional "philosopher's stone" could only be discovered by the learned. It was they alone who could presume to seek for it. The illiterate knew not which way to look; they had no chance of ever finding the treasure. Is this the case with Solomon's talisman, with wisdom? Quite the contrary; it is for the "simple" and the "fools." Verse 5. It is not a deep, hidden mystery, but "all plain to him that understandeth." Verse 9.

Men sought for the "philosopher's stone" with toil and pains and hardships. But Solomon represents wisdom as seeking men. She who is "better than rubies" (verse 11) is described as using every possible effort to make men acquainted with her. She calls to them, "puts forth her voice," stands in the most prominent parts of the city, in its most frequented ways, at its gates. She takes pains that all may hear. She speaks both to the great and noble and to the poor obscure, (such being the actual meaning of the Hebrew words "men" and "sons of men." Verse 4.) Her call is earnest, eager, and pressing.

And why this eagerness? Does wisdom need anything from those to whom she calls? Has she anything to gain from them? The 17th verse, our Golden Text, explains it. It is love that impels the call. Wisdom is no cold, harsh abstraction, but a living, loving Person.

Is there anything corresponding to this in the New Testament?

We read of One with whom is honour, (John 12. 26; Rev. 3. 5, 21,) power, (Luke 10. 19; Phil. 4. 13;) dominion, (Rev. 1. 6; 2. 2, 6,) riches, (Rom. 8. 32; 1 Cor. 3. 21,) joy, (John 15. 11; 16. 24; 17. 13.) We read of One who is found of the young, the ignorant, the burdened. Matt. 11. 25, 28. And we read of One who waits not to be sought for, but who seeks. Matt. 18. 11. All this corresponds with the description of "wisdom" while the latter part of the chapter in Proverbs shows that the speaker whose "cry" has been sounding in our ears can be no other but the Son of God.

But why does he say: "I love them that love me?" Is there not a seeming contradiction between this and the teaching of the New Testament? Comp. Matt. 5. 43-48.

There may be two reasons for it: 1. Divine love toward the unworthy was less clearly revealed in the Old Testament. It was, indeed, strongly impressed upon Israel as a nation, (Deut. 7. 7; 9. 4-6, but less so upon individuals. Hence we find Job pleading his integrity, (Job. 31. 5, etc.) and David bringing forward his own goodness and love for God, "Lord, I have loved the habitation of thy house." Psa. 26. 8.

Men may be said to love gold, and to love fame, to love pleasure, etc. But do these return love for love? Are not wealth, fame, pleasure, etc., cold, hard, unsatisfactory? But how differently is heavenly Wisdom! Wisdom is a Person with a heart that beats with warm and abounding love. There is no coldness, no hardness here; there is infinite return and infinite satisfaction. For this person is none other than the Son of God, "who loved me and gave himself for me." Gal. 2. 20.

The "philosopher's stone" was a fable, a lie; like the mirage of the desert, it attracted only to deceive. But the Son of God, who is heavenly wisdom, Christ, "in whom are hid all the treasures of wisdom and knowledge," (Col. 2. 3,) never deceives. "My mouth shall speak truth." Verse 7. He is the "faithful and true Witness." And he calls now, in his word, in his providence, by preachers, teachers, books, by all manner of means, and in all manner of ways, seeking souls that he may bless them.

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

Be sure, first of all, to see just what is here meant by wisdom, (see notes,) and keep it in mind while teaching. Fill out the word-picture presented by the lesson—of wisdom as a noble, beautiful woman, pointing the multitudes the right way... Observe who are specially invited—"the simple," "the fools," not in a severe and evil sense, but those who are inexperienced... Show how the invitation especially applies to the young. Notice what is the promise of "wisdom" in this lesson: 1. Righteousness, v. 6 9; 2. True riches, v. 10, 11; 3. Practical sagacity, business tact, etc., v. 12; 4. Sound character, v. 13; 5. Royal power, influence among men, v. 14-16... Notice, lastly, the conditions of obtaining these rewards: 1. Desire; 2. Search, v. 17.

References. FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: 6050. Ver. 4: 10632, \*2755. Ver. 5: \*1351, 8783. Vers. 10, 11: \*2999, \*3000. Ver. 12: \*2607, 4802, 11286.

Ver. 15: 4080. Ver. 16: 10749. Ver. 17: 638, 1063, 1776, 8232.

**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. *Jesus our Wisdom.*  
THE LESSON INTRODUCED.

We are going to talk about something very precious to-day. Show a silver piece. What is this? Money. What can you do with money? Buy nice things with it. Then it is valuable, is it not? Show a gold piece. This is money, too. It is not so large as the silver piece you saw, but it is worth more. Gold is more valuable than silver. Our lesson tells of something still more valuable than gold, or silver, or precious stones. Print "Wisdom" on the board in large letters. Did you ever see wisdom? No, it is kept in the heart. What king had wisdom? Whom did he obey as long as he kept wisdom in his heart? What did he do when he let wisdom go? Yes, he disobeyed God, and got into great trouble. Once a little boy burned his hand in the fire. After that he kept his hand away from the fire, and told others not to go too near it. Solomon learned that wisdom was the only safe way, and he wanted others to walk in her paths.

THE LESSON TAUGHT.

Print the word "Speaks" under wisdom. Tell children to close their eyes and imagine that a beautiful Person named Wisdom wants to speak to them. Read verses 6, 7, and 8, explaining and putting into simple language. Call for Golden Text, and tell that this is one of the sweet words that Wisdom speaks. See if children can think of another name for wisdom. Read from the Bible last clause of 1 Cor. 1, 24, and teach that Jesus is the wisdom of God. To know him is to know wisdom. What do we do when we see persons whom we want to know? We go and speak to them. Then let us speak to Jesus. He speaks to us. Shall we answer, "Jesus, I love thee and seek thee?"

THE LESSON APPLIED.

Who has said, "Come unto me?" Jesus. If each child comes to him now, he will give precious gifts to each. What is better than gold, silver, rubies? Yes, wisdom; that is Jesus. He tells us what to do, where to go, what to speak. Make heart on the board, in it an open door. You open the door when you obey Jesus. You close it when you disobey him. A little girl said, "When I want any thing I shut my eyes and say 'Come' to Jesus and he always comes." Did she open the door? Yes, and every child can

open it in the same way. When we obey we say, "Come;" when we disobey we say, "Go away."

**Blackboard.**

BY J. B. PHIPPS, BSG.



This diagram illustrates the worth of true wisdom. It is above all earthly treasure.

**THE CALL OF WISDOM.**

COME!	QUICKLY, EARLY EARNESTLY, LOVINGLY.	I LOVE THEM THAT LOVE ME.
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**Lesson Word-Pictures.**

Is there not a beauty, majesty even, to wisdom, a form and a face like to those given to one from the very presence of God? She stands in the gates that open amid the strong, rock-built walls. The clear light of truth is in her eyes, the strength of divine love in her tones, courage in her very attitude. A jostling throng presses by her. Merchants have come to spread out their wares, artisans to ply their trade, judges to try the accused, princes to cajole their subjects, sight-seers eager to catch in their staring eyes every scene, youth to form its rings of noisy sport. She warns the merchant as he overcharges for his silks and shawls. She encourages the jeweller as he melts honest gold into his trinkets. She stiffens the judge yielding before the temptation to make an unjust decision. She reminds the prince of duty to One above him. She turns back the simple who are straying into forbidden ways. She calls the young about her and tells them some story of the heavenly life. Ho, merchant and prince, and artisan, and judge, and the tempted, the thoughtless, the young! Listen to Wisdom crying in the gates.

**LESSONS FOR DECEMBER, 1884.**

- DEC. 7. Drunkenness. Prov. 23. 29-35.
- DEC. 14. Vanity of Worldly Pleasure. Eccles. 2. 1-13.
- DEC. 21. The Creator Remembered. Eccles. 12. 1-14.
- DEC. 28. Fourth Quarterly Review.