

# **ANCIENT WISDOM**

**FOR**

# **MODERN MEN**

**Being Notes and Comments on  
The Book of Ecclesiastes**

**BY**  
**J. J. ELLIOTT, B.Sc.**



**KILMARNOCK:**  
**JOHN RITCHIE, Publisher of Christian Literature,**  
**And through Booksellers and Agents.**



## FOREWORD.

**C**ERTAIN Books of the Sacred Scriptures receive a full share of attention and study from those who love the Lord and value His Words. Others, supposed to be less practical and useful, are all but neglected. Among the latter, the Book of Ecclesiastes and its counterpart, the Book of Proverbs—both by the same writer—have to be included.

The neglect of these Books may in part be due to the fact that they are regarded by many as “hard to be understood,” or that their teaching has only a remote application to men and things of this present time.

We therefore should welcome any sound and simple ministry, oral or written, which helps toward a better understanding and a personal application of the God-breathed words which these Books contain, which form part of the “All Scripture . . . profitable for teaching, for reproof, for correction, for instruction—which is in righteousness: That the man of God may be complete, furnished completely unto every good work” (2 Tim. iii. 16, R.V.).

That the present Volume—which we are pleased to include in our “New Shilling Library of Scripture

Truths and Bible Studies," and heartily commend to all—may be the means of giving much spiritual and godly help to its readers in their study of and meditation on The Book of Ecclesiastes, and toward the application of its truths and teachings in daily life, is our sincere desire.

J. R.

## INTRODUCTION.

**E**CCLESIASTES is largely a confession of past sin and of formerly-believed delusions, with a narration of the vexations which resulted therefrom.

The style is not altogether foreign to the Gospel platform. The presentation of popular fallacies to effect their exposure—the holding up of false doctrine in order to condemn it—are no strange practices to ministers of the Word, nor to the Word itself.

“Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners” (I Cor. xv. 32-33).

“HE spake . . . unto them: a man thought within himself and said: ‘Soul! . . . Take thine ease; eat, drink, and be merry.’ But God said: ‘Thou fool!’” (Luke xii. 16-20).

The general style of Ecclesiastes may be called, for want of a better word, *ironical*.

“The words of the wise are as goads” (Eccl. xii. 11). The words seem to be ironical to the unsaved man—mocking him in his vexation: but GOD does not mock or laugh at the troubles of humanity—despisers of GOD though men may be.

“For GOD so loved the world that HE gave HIS Only-Begotten SON, that whosoever believeth in HIM should not perish but have everlasting life” (John iii. 16), and “As I live,” saith the Lord, “I have no pleasure in the death of the wicked” (Ezek. xxxiii. 11).

GOD’S very righteousness appears ironical to the sinner who will not accept HIS love. Truth appears to mock those who are strangers to it. “I also will laugh at your calamity; I will mock when your fear cometh—when your destruction cometh . . . Then shall they call upon Me, but I will not answer” (Prov. i. 26-28). What depth of irony it will appear to the unsaved, when HE who died for them says: “I never knew you; depart from Me!” (Matt. vii. 23).

The Book of Ecclesiastes is GOD-breathed from beginning to end. What does that mean?—that such a statement as: “That which befalleth the sons of men befalleth beasts—all go unto one place,” is a divine revelation of man’s after-death existence? Certainly not! Reference to the preceding verse (Eccl. iii. 18) shews, that these are words of which Solomon says: “*I said in mine heart.*” Even Solomon was deluded when he was out of communion with GOD. “I said: *I will be wise*—but it was far from me,” he tells us (Eccl. vii. 23).

Let it be clear then, that although only a man’s confession, these words are GOD-breathed. The HOLY SPIRIT moved Paul to write: “I persecuted the Church of God.”

That the preacher was Solomon, is clear.

The preacher was the son of David (Eccl. i. 1),

and was also king over Israel in Jerusalem (i. 12). Solomon was the only son of David who reigned over Israel in Jerusalem. The kingdom was divided after Solomon's death, and the capital of the northern division ("Israel") was first Shechem (I Kings xii. 25) and afterwards Samaria (I Kings xvi. 24), Jerusalem being the capital of "Judah," the southern division.

May it not be, that Ecclesiastes is "The Book of the Acts of Solomon" referred to in I Kings xi. 41?

That Solomon was a preacher is clear from I Kings viii. 12-21.

In transcribing this Scripture, use has been made of the Revised Version and Newberry's marginal notes.



## CHAPTER I.

**Ver. 1.** The words of the Preacher, the son of David, king in Jerusalem.

### The Theme.

**Ver. 2.** Vanity of vanities! saith the Preacher.  
Vanity of vanities! All is vanity!

### The Challenge.

**Ver. 3.** What profit hath a man of all his labour which he taketh **under the sun** ?

### Indisputable Facts and "Scientific" Deductions.

**Ver. 4.** Generation passeth away, and generation cometh : but the earth abideth for ever.

**Ver. 5.** The sun also ariseth and the sun goeth down, and hasteth to his place where he arose.

**Ver. 6.** The wind goeth toward the south, and turneth about unto the north ; it whirleth round continually, and the wind returneth again according to his circuits.

**Ver. 7.** All the rivers run into the sea ; yet

the sea is not full; unto the place from whence the rivers come, thither they return again.

### The Groan.

**Ver. 8.** All things are full of labour. Man cannot utter it! The eye is not satisfied with seeing, nor the ear filled with hearing.

(Cf. Rom. viii. 22: "*The whole creation groaneth and travaileth in pain together until now.*")

"ECCLESIASTES" is essentially a public discourse—rugged **preaching**—demanding all the SPIRIT-impelled demonstration of the GOD-sent orator—the modulation of the voice, the expression of the face, the flexure of the body—to say nothing of the presence of the convicting SPIRIT HIMSELF—to carry home its message to the hearer's heart.

The Preacher is a man; and he is a king. He is a man who has sinned; but he has discovered his folly. A sinner saved by sovereign grace—justified by faith in GOD—he mounts the pulpit to preach, perfectly conversant with the arguments of his carnally-minded hearers, because he has been carnal himself. His discourse is largely a **confession**; a confession both of his past acts and of his past beliefs: so that care must be taken to discern between the **false principles** which he confesses to have followed and the **true principles** which it is his aim to implant.

We can almost see him beginning his work—for this *is* work that he now has in hand—work not to be repented of—for its effects will be seen throughout eternity. He surveys his audience. He draws

a deep breath. Then, turning half-right, with stentorian voice he thunders: "Vanity of vanities!" That voice must be heard to be understood—a thunder-peal so sweetly modulated that to the saint it sounds like "Hallelujah!" (Rev. xix. 1-2), but to the worldling it sounds like "condemned already!" (John iii. 18).

The Preacher has paused. He turns half-left, and again he thunders: "Vanity of vanities!" Another pause. Then, with a sweep of the arm before him from east to west, he cries: "All—is—vanity!"

But he has not yet convinced. He has aroused curiosity; he has aroused contempt; he has aroused opposition; he has aroused Satan—but he knows what he is talking about: so, with a quick step forward, in triumphant confidence, and anxious that no possible opponent shall fail to hear, he thunders out his challenge: "What profit . . . under the sun?"

He has introduced his theme. He now begins his argument. What a change in the voice! It is indeed the same man—the same *man*. Just before, it seemed that we heard a voice from heaven: now—we hear our own voice. We look. Is the man serious? Indeed he is; but he is now unfolding to us our own point of view. We understand what he says—he is talking of things **under the sun**, with which we are familiar. His voice is assuming a melancholy tone: a sympathetic chord vibrates in many listening hearts, until, when he gets to the end of his sub-solar survey, he seems so to have taken upon himself the sorrows of his

audience that he groans: "All things are full of labour!—man cannot utter it!"

But why this climax? Has not the man been looking at the wonders of creation? Not exactly. He has been making observations, **astronomical, meteorological, geographical**: his *facts* are unchallengeable, his deductions scientific, but—his view has been all too superficial: he has not seen GOD.

However, his blindness is inexcusable. None but the wilfully blind fail to see GOD in creation, "because that which may be known of GOD is manifest among them, for GOD hath shewed it unto them—for the invisible things of HIM, even HIS eternal power and Godhead, from the creation of the world are clearly seen, being understood by the things that are made: so that they are **without excuse**" (Rom. i. 19-20).

However, the Preacher can feelingly express the groan of his sin-blinded hearers, for has not *he*—of all men, the most favoured with divine perception—wilfully wandered in the paths of folly?

Having thus, in a measure, secured the confidence of his audience, the Preacher voices his confession, which finds a faint echo in listening hearts: "The eye is not satisfied with seeing, nor the ear filled with hearing."

**Ver. 9.** The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is **no new thing under the sun.**

**Ver. 10.** Is there anything whereof it may be said: "See: this is new?"—it hath

been already of old time, which was before us.

Surely the Preacher has gone too far! At any rate, his words might have been true in those conservative days, but surely they do not apply to this age of **wireless telegraphy** and **aeroplanes**?

Indeed! Let us see. He is looking at things with reference to their power to give pleasure and satisfaction to the human heart. What is there in wireless telegraphy to give pleasure? Why! look at its great convenience!—we can talk to people hundreds of miles away! And is *talking* the great joy of life? No; but then this convenience facilitates **business**. And is *business* the great pleasure of life? (To the man who is enthusiastic in his work—who talks about the “fascination of business”—the Preacher has something to say later.)

Is *business* the great pleasure of life? But then you get money, and can settle down and have a good time!

Ah! that's just it: we started with *wireless telegraphy*, but we have found that it reduces to **money** after all!

But is not wireless telegraphy instrumental in saving life? Yes: thank GOD! but what of that? If aeroplanes go so quickly, and “wireless” apparatus is so portable, that a wrecked aeroplane can call another **air-craft** to its aid, and its occupants be saved before it is dashed to the ground, what does that signify? Simply that GOD in His mercy has chosen not to translate them from time into eternity just then; and what is the value of a life

saved, if it continues to go on in its old Godless manner?

“Ah!” says somebody, “but what is more enjoyable than making and operating electrical apparatus?” So that *making* and *inventing* are the great joys of your life? Wait a little while, and the Preacher will deal with *you*—but note that *wireless telegraphy* has reduced to *making* and *inventing*. Which do you think gave the most pleasure to its inventor—wireless telegraphy, the steam engine, the printing press, or the original weaver’s loom?

**Ver. 11.** There is **no remembrance** of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.

His disappointments, his perplexities, his blunders, his defeats, his discovery that all is vanity under the sun—man does not, in general, confess to. Hence, although the bitter vanity of worldly life has to be discovered sooner or later by every individual who passes through the world, albeit no sooner than when on his death-bed, yet the present generation is little the wiser, but rushes on madly as though the truth had never been discovered.

### **The Confession.**

**Ver. 12.** I, the Preacher, was **king over Israel in Jerusalem.** (See Introduction.)

**Ver. 13.** And I gave my heart to seek and search out by wisdom concerning all things that are done **under heaven.**

(This sore travail hath GOD given to the sons of man to be exercised—*i.e.* *humbled, or distracted*—therewith.)

“I, the Preacher, *was* king.” Why the past tense? Simply because he is talking about the past. He *is* king (verse 1), and his hearers know it—but, to make the picture of his past complete, he wants them to bear in mind that the foolish pleasure-seeker who got no satisfaction was a *king*.

The **royal researcher** gave his heart to search out by *wisdom*—his intention and desire was to use *wisdom*—to investigate all **sub-solar phenomena**. He had been blessed with the wisdom of GOD; but, apparently, he had not learned that the continuance of that wisdom depended upon his continued communion with GOD—he had not realised that he could not prostitute that wisdom to the satisfaction of every whim and fancy of intellectual curiosity, but that the things to be sought—the OBJECT to be studied—had to be chosen by HIM who gave the wisdom.

The attempted prostitution of that wisdom meant its partial withdrawal; the wisdom of GOD being supplanted by **carnal “wisdom.”**

It is probable that that *giving of the heart* to the ungodly desire to seek happiness in the pursuit of **science**, marked the first retrograde step in Solomon’s backsliding. Don’t misunderstand. There is nothing inherently wrong in studying Nature. The LORD JESUS said: “Consider the lilies, how they grow.” What is wrong is making the pursuit of science an end in itself, instead of subjugating

it to the pursuit of True Wisdom—**Christ . . . the Wisdom of God.** (I Cor. i. 24.)

“Seek those things which are **above**, where CHRIST sitteth on the right hand of GOD. Set your affection on things above, **not on things on the earth.**” (Col. iii. 1-2.)

*Above the sun, not under the sun.*

The Preacher has hardly commenced to tell of his **scientific studies**, before he tells us in parenthesis what he discovered to be GOD’S purpose in allowing men thus to wander—that they may be exercised—i.e., *humbled* (see Newberry) therein.

The Septuagint (a translation of the Hebrew Scriptures into Greek, supposed to have been made for the benefit of the Greek-speaking Jews some 300 years B.C.), here uses a verb which is defined in Parkhurst’s Lexicon as: *To draw different ways at the same time—hence, To distract with different cares and employments at the same time.* (The verb is from *perispao*: from *peri*—about, and *spao*—to draw.)

This verb seems very expressive of the Preacher’s **striving after the wind.** In the course of his confession he tells us:—

I gave my heart to seek and search out (i. 13).

I said in my heart: “Go to, now” (ii. 1).

I turned myself (ii. 12).

I went about (ii. 20).

So I returned (iv. 1).

Again I considered (iv. 4).

Then I returned (iv. 7).

I applied mine heart (viii. 16).

I beheld (viii. 17).

I returned (ix. 11).

“Vanity of vanities!” saith the Preacher, “all is vanity!” (xii. 8).

Surely a distracting, **humbling exercise!** Until he has learned to say from the bottom of his heart: “I have **played the fool** and have erred exceedingly,” a man has not graduated in the school of experience, although he may have graduated in every **University** in Europe.

### **The Confession continued.**

#### THE SURVEY.

**Ver. 14.** I have seen all the works that are done **under the sun.**

#### THE DISCOVERY.

And, behold!—All is vanity and vexation of spirit (*or* a **striving after wind.** See R.V.).

**Ver. 15.** That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

**Solomon** had set out with confidence in his wisdom—confidence in himself: he finished his “exercise” by learning that man is a weak creature. Man cannot straighten that which is crooked; he cannot find that little thing which (he thinks) would complete his theory of the universe, whether it be the “**missing link**” or “**spontaneous generation.**” There is always something wanting to complete man’s scheme, and it is just that aggravating little absentee, that causes all the trouble.

Man cannot straighten that which is crooked.

He may try his **moral education** and his **economic redistribution**—but *he cannot* straighten that which is crooked. His material is a “perverse and crooked generation”—and as to himself, “the **heart** is deceitful above all things and **desperately wicked**: who can know it?” (Jer. xvii. 9).

The man who has not discovered this, has not learned the most elementary lesson in **practical psychology**, although he may hold an “Honours Degree” in mental and moral “sciences.”

However, where man is impotent, GOD is omnipotent, for “the crooked shall be made straight” (Luke iii. 5) when **the Salvation of God** is revealed. HalleluJah!

### The Confession continued.

**Ver. 16.** I communed with mine own heart, saying: “Lo! I am come to great estate and have gotten more wisdom than all they that have been before me in Jerusalem”—yea, my heart had great experience of wisdom and knowledge.

Pathetic confession! Solomon entrapped by Satan! The old subtlety of that old serpent! Said he: “Solomon! you have *gotten* more wisdom than your elders”—and Solomon swallowed the bait. Solomon had not *gotten* his wisdom at all: he *had* it, as he himself proceeds to remind us—there is no denying that, because GOD says so: “He was wiser than all men” (I Kings iv. 31)—but he did not *get* it, for GOD gave it to him (I Kings iv. 29).

But what was the result of his surrendering to Satan?

**Ver. 17.** And I gave my heart to know wisdom *and* to know madness and folly.

He gave his heart—he intended—to know wisdom *and* folly; but “Ye cannot serve GOD *and* mammon.”

What was the result, then?

I perceived that this also is vexation of spirit.

He still had *perception*, but he was losing divine wisdom.

He was a born-again man, although a backslider: so the Blessed SPIRIT of wisdom and understanding did not utterly forsake him, although HE had been dethroned in his heart.

But although his divine wisdom was getting clouded, his carnal wisdom, his knowledge of things “*under the sun*” was increasing, but—

**Ver. 18.** I perceived this also is vexation of spirit:

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Surely this was sufficient to bring him back to God? It did not.

## CHAPTER II.

### The Confession continued.

**Ver. 1.** I said in mine heart: “Go to, now: I will prove thee with **mirth**; therefore enjoy **pleasure**.”

Satan had got a stronger hold now. His aim was nothing short of the open disgrace of the most highly favoured of GOD’S people. And GOD had a purpose in thus allowing Solomon to pursue his evil course—albeit HIS heart must have bled—albeit it cost the shedding of **His Son’s own life’s blood** to cleanse that backslider from his sin.

Would not Solomon have rejected with disdain such a temptation in the days of his spiritual prosperity?

“Solomon! go to, now: enjoy pleasure!” said Satan—and Solomon—poor Solomon!—fell in with the suggestion.

And, behold! this also is vanity.

**Ver. 2.** I said of laughter—“**Mad!**” and of mirth—“**What doeth it?**”

“Poor backslider! Why don’t you come back to your GOD?” his faithful Monitor doubtless whispered. But Solomon steeled his heart. He

had returned from the ball-room; he had thrown himself upon his bed; and with the silly jokes still ringing in his ears he cried: "Mad! Mad! Mad!"  
So—

**Ver. 3.** I sought in mine heart to give myself unto **wine**, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that *good* for the sons of men, which they should do *under the heaven* all the days of their life.

"Solomon!" (oh, that hiss!) "Solomon! Laughter is mad; and there's nothing in mirth—but—well, have a glass of wine . . . That's right. Now have another . . . That's right. Now, look here—you are the wisest of men; and you are a king . . . What is the best thing that the sons of men can do under heaven all the days of their life? . . . You don't know, do you? Well, look here; *there* is something for you to find out. *You will be acting as a public benefactor*, because you will discover the best occupation for men to enjoy."

Solomon swallowed the bait.

### The Confession continued.

**Ver. 4.** I made me **great works**: I builded me **houses**.

I planted me **vineyards**.

**Ver. 5.** I made me **gardens** and **orchards**, and I planted trees in them of all kinds of fruits.

**Ver. 6.** I made me **pools of water**, to water therewith the **wood** that bringeth forth trees.

He had not yet given up his wine apparently, although he endeavoured to be "quietly respectable."

He turned to **engineering**—making and inventing—but got no satisfaction. **Architecture** proved no better. He tried **fruit-growing** and **horticulture**, but with no better success.

He tried **forestry**, with **hydraulics** thrown in—but still he was not happy.

**Ver. 7.** I got me **servants** and maidens, and had servants born in my **house**; also I had great possessions of great and small **cattle** above all that were in Jerusalem before me.

He went in for **domestic grandeur** and **cattle-breeding**.

**Ver. 8.** I gathered me also **silver** and **gold**, and the **peculiar treasure** of kings and of the provinces. I gat me men **singers** and women singers, and the delights of the sons of men, as **musical instruments** and that of all sorts (*or concubines* very many, R.V.).

He tried **curiosity collecting** and **music** and the possession of many **wives**.

**Ver. 9.** So I was **great** and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

The expression "all that were before me in Jerusalem" does not simply mean "all the *kings* that

preceded me." In order to emphasise his message, he reminds them that of all men, he had had the most extensive means to gratify his lusts, so that if *he* could not satisfy them, who could? The HOLY SPIRIT did not forsake him: therefore he was not fully given over to his delusions.

That grieved SPIRIT made happiness impossible, and spoke to him sufficiently often to keep his perception keen, although his divine wisdom was darkened.

It is possible to have very keen perception without being wise. A keen eye, does not necessarily mean a wise heart.

The soul to whom the HOLY SPIRIT reveals its **sinful, lost condition**, has very keen perception, but it does not receive divine wisdom until those spirit-opened eyes are directed to **The Cross**.

The demons have keen perception, but they are strangers to divine wisdom. It must be borne in mind that there are two kinds of wisdom—the wisdom of the world (this wisdom is sensual, devilish—James iii. 15) and the wisdom of GOD.

**Ver. 10.** And whatsoever my eyes desired,  
I kept not from them; I withheld not my  
heart from any joy: for my heart rejoiced  
in all my labour: and this was my portion  
of all my labour.

He gratified his every desire; he was **enthusiastic in his work**. At last he had discovered *the* thing; namely, *take an enthusiastic interest in your work*,—when the Still Small Voice directed him to look, and—

**Ver. 11.** Then I looked on all the works that *my* hands had wrought, and on the labour that I had laboured to do: and, behold!—All was vanity and vexation of spirit, and there was **no profit under the sun.**

Let us recapitulate.

I made.	I builded.	I planted.
I made.	I planted.	I made.
I got.	I had.	I gathered.
I gat.	So I was great.	I increased.

I withheld not from any joy. My heart rejoiced in all my labour.

**Then I looked** and behold!—**What profit** hath a man of all his labour which he taketh **under the sun?**

All is vanity and vexation of spirit, and there is **no profit under the sun.**

### **The Confession continued.**

**Ver. 12.** And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king?—even that which hath been already done.

Solomon thought he would try **psychology**. He had not yet discovered “that good for the sons of men, which they should do under heaven all the days of their life.”

He was not yet able to tell the **heir-apparent** how to have a good time, under the sun—apart from **GOD**: for what *can* the man do that cometh

after the king?—even that which hath been done already—and *that* has proved to be vanity and vexation of spirit.

Yes! vexation of *spirit*—that is the explanation. The poor backslider had been trying to satisfy a hungry *spirit* with that which was not bread. He tried the study of psychology. (Greek: *psyche* = *soul*.)

**Ver. 13.** Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

**Ver. 14.** The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

In i. 17 he tells us: "I gave my heart to *know* wisdom, and to *know* madness and folly. In ii. 12 he says: "I turned myself to *behold* wisdom and folly."

Previously he had sought to enter into—to experience—wisdom and folly; but having perceived that that was vexation of spirit, he now stood, as simply an observer, to *behold* wisdom and folly. Of course he thought he was still as wise as ever he had been—he considered himself **an impartial critic**; but so dominant had the flesh become, that his view was practically the same as that of any unregenerated, carnally-minded, **candid observer**.

He saw that wisdom excelled folly, so far as light excelled darkness. Folly was sickening to behold, but wisdom—the candid recognition of facts—did present some grace to the eye: and as to divine wisdom, even the sinner has to admit it

is more graceful than folly, even though he may call it foolishness.

I myself *perceived* also that one event happeneth to them all.

**Ver. 15.** Then said I in my heart: "As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?"

**Ver. 16.** Then said I in my heart [that] "This also is vanity—for there is no remembrance of the wise more than of the fool for ever; seeing that that which now is, in the days to come shall all be forgotten—and how dieth the wise man?—as the fool."

**Ver. 17.** Therefore I hated life; because the work that is wrought **under the sun** is grievous unto me: for all is vanity and vexation of spirit.

**Ver. 18.** Yea; I hated all the labour which I had taken **under the sun**, because I should leave it to the man that shall be after me.

**Ver. 19.** And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself **wise under the sun**.

This is also vanity.

**Ver. 20.** Therefore I went about to cause my heart to **despair** of all the labour which I took **under the sun**.

**Ver. 21.** For there is a man whose labour is with wisdom and with knowledge and with skilfulness; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

It was not that Solomon begrudged leaving his property to his son, but that he could not be sure that it would be rightly used.

### **The Challenge repeated.**

**Ver. 22.** For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured **under the sun**?

### **The Answer.**

**Ver. 23.** For all his days are sorrows, and his travail grief; yea, his heart taketh **not rest** in the night.

This is also **vanity**.

### **The Logical Conclusion.**

**Ver. 24.** There is **nothing better** for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour.

Nothing better! Nothing better! Then man's case is vain and vexatious indeed!

*I made me great works.*

My heart rejoiced in all my labour.

Then *I looked* on all the works that my hands had wrought.

And behold!—all was vanity and *vexation* of spirit.

Yea; *I hated* all my labour which I had taken under the sun. Therefore I went about . . . to *despair* of all the labour.

\* \* \* \* \*

There is *nothing better* for a man than that . . . he should make his soul enjoy good in his labour.

Then also I saw—that it was from the hand of GOD.

(This sore travail hath GOD given to the sons of man to be exercised therewith.)

And as for **eating and drinking**—

**Ver. 25.** (For) who *can* eat? or who else *can* hasten thereunto, more than I?

If a king cannot get satisfaction out of eating and drinking, who *can*?

**Ver. 26.** For GOD giveth to a man that is good in his sight, wisdom and knowledge and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him what is good before GOD.

This also is vanity and vexation of spirit.

What a conclusion! What an admission! Surely the backslider will return to his GOD now! He looks back to those days of happy communion when he had wisdom and knowledge *and joy*. But when he tried to mix wisdom and *folly*, he found it was *vexation of spirit* that took the place of joy.

The sinner gets travail, the fruit of which—his humiliation—turns to the advantage of the godly man, for he is warned of the reward of iniquity: the knowledge of which is vexatious to the sinner—whilst he remains unrepentant.

## CHAPTER III.

### What the Observer Perceived.

**Ver. 1.** To every thing there is a season ; and  
a time to every purpose under the heaven.

#### Verses 2 to 8.

A time to be born

A time to plant

A time to kill

A time to break down

A time to weep

A time to mourn

A time to cast away  
stones

A time to embrace

A time to get

A time to keep

A time to rend

A time to keep silence

A time to love

A time of war

—and a time to die.

—and a time to pluck up  
that which is planted.

—and a time to heal.

—and a time to build up.

—and a time to laugh.

—and a time to dance.

—and a time to gather  
stones together.

—and a time to refrain  
from embracing.

—and a time to lose.

—and a time to cast away.

—and a time to sew.

—and a time to speak.

—and a time to hate.

—and a time of peace.

---

CREDIT TOTAL.

---

---

DEBIT TOTAL.

---

**Ver. 9.** What profit hath he that worketh in that wherein he laboureth?

GOD also hath set the one over against the other, to the end that man should find **nothing** after him (Eccles. vii. 14).

We have before us the profit and loss account of the ungodly man *under the sun*. To every *plus* there is an equal and opposite *minus*; so the sum-total is *nil*.

Is he rejoicing in the fact that he is born?—he must die.

Does he seek to find happiness in industry?—what he does will be undone, sooner or later. Does he seek to vent his disappointment upon some hapless fellow?—he will have to heal the breach with the outraged relatives, or ——!

Does he take the milder course of breaking somebody's window?—he will have to rectify the damage. Does he seek relief in weeping and mourning?—he will have to laugh and dance, if it is only in mad frenzy at his own folly.

And so on:—and even if he goes and joins the army, he cannot be always at war.

“He that soweth iniquity shall reap vanity—and the rod of his anger shall fail” (Prov. xxii. 8).

Hence, what is the profit?

But why worry about the *minuses*? Why not enjoy the *pluses*, and forget the others? Ah! here is the explanation:—

**Ver. 10.** I have seen the travail, which GOD hath given to the sons of men to be exercised in<sup>o</sup>it.

**Ver. 11.** HE hath made everything beautiful in its time: *also* he hath set the ages (or *Eternity*) in their heart, without which (see *Newberry*) no man can find out the work that GOD maketh, from the beginning to the end.

GOD may allow a thing to be beautiful *in its time*, but man *cannot* entirely forget the future, for the thought of "the ages" is present in his mind.

The capacity of his heart is infinite, and cannot be filled, except by The Infinite GOD HIMSELF; so that although man may not know that, it is none the less true; in consequence of which, all that exists *under the sun* would not satisfy him. And because it is the purpose of GOD that man should discover that all is vanity—that he should go through his exercise from beginning to end—HE has thus put the ages in his heart.

**Ver. 12.** I know that there is no good in them, but for a man to rejoice, and to do good in his life.

**Ver. 13.** And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of GOD.

What profit?—I know that there is *no good* in them, but for a man to rejoice, and to do good in his life.

The Preacher is not denouncing industry—he does not say that labour is wrong; but he says there is no good in *them* to satisfy the heart. However, to the soul that is satisfied with GOD, there remains the duty to "labour, working with the

hands the thing which is good" (Eph. iv. 28)—*in which case* it is good for a man to rejoice "in the living GOD, who giveth us richly all things to enjoy" (I Tim. vi. 17). "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of GOD" (I Cor. x. 31).

**Ver. 14.** I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and GOD doeth it, that men should fear before HIM.

**Ver. 15.** That which hath been, is now: and that which is to be, hath already been: and God requireth that which is past.

Verses 10-15 are parenthetical; they are a break in the recital of the backslider's exercise.

The preacher has suddenly left his sub-solar position, and with the twice declared *I know*, he speaks from *above the sun*. And having shewn that the vexation of the ungodly heart results from its own constitution and GOD'S purposes, and that GOD'S purposes are eternal, and HIS methods of dealing with men the same from age to age, he presents this appalling demand to the profit-less sinner:—"GOD requireth that which is past."

Then he resumes his confession:—

**Ver. 16.** And, moreover, I saw **under the sun** the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

Then why did not he, being king, immediately punish the offenders and remedy the evil? Perhaps

he did punish the offenders; but he was too shrewd to think that that would remedy the evil. He was no believer in *reforms*—he knew human nature too well. Perhaps he preferred not to judge the unjust judges and the iniquitous priests, lest he himself might be judged with the same measure; for he continues:—

**Ver. 17.** I said in mine heart: “GOD shall judge the righteous and the wicked: for there is a time here for every purpose and for every work.”

### **The Confession continued.**

**Ver. 18.** I said in mine heart concerning the estate of the sons of men: “That GOD might manifest them!—and that they might see that they themselves are beasts!—for

**Ver. 19,** that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other—yea, they have all one breath, so that man hath no pre-eminence above a beast—for

**Ver. 20,** All is vanity. All go unto one place; all are of the dust, and all turn to dust again.

**Ver. 21.** Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”

All very true and plausible to the natural eye; but *the lie of Satan*, none the less.

But backsliding Solomon was like the prodigal in the far country; he was among swine "under the sun," and he would fain have filled his belly with the husks that the swine did eat. But he had tried them, and they had not satisfied, so he had to confess:—

**Ver. 22.** Wherefore I saw (R.V.) that there is **nothing better** than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see **what shall be after** him?

## CHAPTER IV.

### The Confession continued.

**Ver. 1.** So I returned, and considered all the **oppressions** that are done **under the sun** : and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power ; but they had **no comforter**.

Then why did not the king act as comforter?—for as he himself afterwards reminds us : “ Where the word of a king is, there is power ” (chap. viii. 4).

Because he knew that he was utterly powerless to give comfort, king though he was. Besides, the problem that he was trying to solve was not a temporary one, so that temporary “ palliatives ” were useless.

But is not the LORD the comforter of the oppressed? Yes ; if they have been born into the kingdom of God (John iii. 3) ; but if they persist in clinging to their sub-solar position, they have no comforter.

“ *Come unto me* all ye that labour and are heavy laden, and *I will give you rest* ! ” (Matt. xi. 28).

“ *And ye would not* ! Behold !—your house is left unto you desolate ! ” (Matt. xxiii. 37).

**Ver. 2.** Wherefore I praised the dead which are already dead more than the living which are yet alive.

**Ver. 3.** "Yea; better than both they is he which hath not yet been, who hath not seen the evil work that is done **under the sun.**" (*I said.*)

A common enough sentiment expressed by weary worldlings under the sun.

The preacher is confessing his past sentiments—which came from Satan. However, from the sub-solar point of view the latter sentiment is true enough. The aim of the Preacher here is to shew that, *on his own ground*—without considering eternity—the godless man is *the loser*—that it would have been better for him if he had never been born (cf. Mark xiv. 21).

**Ver. 4.** Again, I considered all labour, and every skilful work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

Not only is all labour under the sun—successfully executed though it may be—ultimately a source of vexation in itself, but it calls forth the neighbour's jealousy with all its possible annoyances, in addition. So that the thing is to fold your arms and do nothing? No; the lazy man is no better off; for if he does nothing, he starves.

**Ver. 5.** The fool foldeth his hands together—and eateth his own flesh.

**Ver. 6.** Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then the solution is:—Adopt the *simple life*? Stay! Does the handful insure quietness? Is the poor man best off? Behold the tears of the oppressed!

Better is an handful *with quietness* than the possession of the whole world; but—“There is *no peace*,” saith my GOD, “to the *wicked*” (Isa. lvii. 21), be he rich or poor: but, “Being *justified* by faith, we have *peace* with GOD through our LORD JESUS CHRIST” (Rom. v. 1).

**Ver. 7.** Then I returned, and I saw vanity under the sun.

**Ver. 8.** There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; **neither is his eye satisfied** with riches; neither saith he: “For whom do I labour, and bereave my soul of good?” This is also vanity; yea, it is a sore travail.

**Ver. 9.** Two are better than one; because they have a good reward for their labour.

**Ver. 10.** For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, for he hath not another to help him up.

**Ver. 11.** Again, if two lie together, then they have heat: but how can one be warm alone?

**Ver. 12.** And if one prevail against him, two shall withstand him (*that one*); and a threefold cord is not quickly broken.

The *miserly man* begrudges himself bodily comforts, he gets no satisfaction from his riches, he has no relative to leave it to. What vanity!

At least there is this advantage in *co-operation*:—if one falls down or gets cold, or meets with an opponent, the companion can pick up or warm or join forces with his fellow, so that they can go on together—*striving after the wind*.

A threefold cord is not *quickly* broken—but it will be broken sooner or later, if the “unity” is sub-solar; for “Though hand join in hand, the wicked shall not be unpunished” (Prov. xi. 21).

**Ver. 13.** Better is a **poor** and **wise child** than an **old** and **foolish king**, who will no more be admonished.

**Ver. 14.** For **out of prison he cometh to reign**; whereas also he that is born in his kingdom becometh poor.

These two verses, spoken in parenthesis, constitute perhaps the **choicest pearl** in the whole discourse. Solomon, the wisest of sinful men, had become an old and foolish king—because he would not be admonished. He had gone on, backsliding, pleasure seeking, chasing the wind—because he would not listen to his Faithful Monitor; so that, although he was born a king (so to speak), he became poor in heavenly treasure.

“He that loveth his life shall lose it; and he that hateth his life in this world (*under the sun*) shall keep it unto **life eternal**” (John xii. 25).

“He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the **SPIRIT**

shall of the SPIRIT reap **life everlasting**" (Gal. vi. 8).

The "poor and wise child" means, in general, GOD'S **little child**. By believing GOD'S Word, which makes him wise unto salvation, he is translated from the prison-house—the power of darkness—into the kingdom of GOD'S dear SON, and is made by HIM a king and a priest unto GOD and HIS FATHER—and he shall reign over the earth (Rev. v. 10).

In particular, the poor and wise child is HE who went down into the house of the prisoners (see *Newberry*), and having broken the gates of brass, ascended on high, leading captivity captive, and is now set on the Right Hand of the MAJESTY on High. **HalleluJAH! Praise ye JAH!**

### **The Confession continued.**

**Ver. 15.** I considered all the living which walk **under the sun**, with the youth, the second, that shall stand up in his stead—

**Ver. 16.** There is no end of all the people! even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit!

(Generation passeth away, and generation cometh—the thing that hath been, it is that which shall be—there is no remembrance of former things; neither shall there be any remembrance of future things with those that shall come after.)

## CHAPTER V.

### A Solemn Warning.

**A**LL is vanity and vexation of spirit under the sun. We have tried **science**, we have tried **frivolity**, we have tried **amusements**, we have tried **wine**, we have tried **making and inventing**, we have tried **domestic grandeur**, we have tried **philosophy**, we have tried **eating and drinking**—and none has given satisfaction. Is there nothing left to try?

Let us try **Religion**—let us seek to become “somebody” in the church.

The Preacher’s voice changes.

The “ironical” style is not suitable to deal with *so* serious a matter.

Natural, unregenerate man! mind what you are doing! Your motive is not godly! Your heart is still under the sun! You have not been born again! You are not a sheep, you are only a washed sow! You are not seeking salvation, because you do not realise that **you are lost**, you do not know that in **GOD’S** sight shall no man living be justified by the deeds of the law, yet you boldly march into **GOD’S** house and say: “All that **THOU** hast commanded, I will do!”

**Ver. 1.** Keep thy foot when thou goest to the house of GOD; and be more ready to **hear** than to give **the sacrifice of fools**; for they consider not that **they do evil**.

**Ver. 2.** Be not rash with thy mouth, and let not thine heart be hasty to utter anything before GOD; for GOD is in *heaven*, and thou *upon earth (still under the sun)*—therefore let thy words be few.

**Ver. 3.** For *a dream* cometh through the multitude of business; and a fool's voice is known by multitude of words.

**Ver. 4.** When thou vowest a vow unto GOD, defer not to pay it; for HE hath no pleasure in fools: pay that which thou hast vowed.

If you think you can suddenly reform yourself, can enter the house of GOD, and can expiate your past folly with a sacrifice of *promises* and good works, and long prayers—you are doing evil; your acceptance by HIM is a mere dream. For though you be as religious as a Pharisee—and believe not that JESUS IS THE LORD CHRIST, not being born again—ye shall *die in your sins* (John viii. 24).

**Ver. 5.** Better it is that thou shouldest not vow, than that thou shouldest vow and not pay.

But you have **nothing** with which to pay. All your righteousnesses are as filthy rags (Isa. lxiv. 6). Therefore—

**Ver. 6.** Suffer not thy mouth to cause thy **flesh** to sin; neither say thou before the

angel, that it was an error—wherefore should GOD be angry at thy voice, and destroy the work of thine hands.

Such vain religion is all of the flesh—and they that are in the flesh cannot please GOD (Rom. viii. 8). But ye are not in the flesh, but in the SPIRIT, if so be that the SPIRIT OF GOD dwell in you (Rom. viii. 9).

**Ver. 7.** For in the multitude of dreams and many words—also vanities.

Well, if religion is a vanity too, **what are we to do?**

But FEAR THOU GOD.

Say not thou: “*I will recompense evil*”—but wait on the LORD, and **HE shall save thee** (Prov. xx. 22),

“Sirs! what must I do to be saved?”

**Believe** on THE LORD JESUS CHRIST, and thou shalt be saved” (Acts xvi. 30-31).

Nothing in my hand I bring;  
Simply to **THY Cross** I cling;  
Naked come to **THEE** for dress;  
Helpless, look to **THEE** for grace;  
Rock of Ages! cleft for *me*,  
I will hide myself in **THEE**.

### **The Old Keypnote Resumed.**

**Ver. 8.** If thou seest the **oppression of the poor**, and violent perverting of judgment and justice in a province, marvel not at the matter: for **HE** that is higher than

the highest regardeth;—and there be higher than they.

The sinfulness of man, even in high places, is not to occasion surprise. GOD knows all about it—and that is not the end of the matter; for there are such beings as angels; who are higher than earth's rulers, and who may be sent to execute justice.

### **Sundry Reflections on the Vanity of Riches.**

**Ver. 9.** Moreover, the profit (!) of the earth is for all: the king himself is served by the field.

**Ver. 10.** He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this is also vanity.

**Ver. 11.** When goods increase, they are increased that eat them: and **what good** is there to the owners thereof, saving the beholding of them with their eyes?

**Ver. 12.** The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

**Ver. 13.** There is a sore evil which I have seen **under the sun**, namely, riches kept for the owners thereof, to their hurt.

**Ver. 14.** But those riches perish by evil

travail: and he begetteth a son, and there is nothing in his hand.

**Ver. 15.** As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

**Ver. 16.** And this also is a sore evil: that in all points as he came, so shall he go: and **what profit hath he that hath laboured for the wind?**

**Ver. 17.** All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

**Ver. 18.** Behold that which I have seen: it is good and comely for one to eat and to drink (*The Son of Man came eating and drinking*—Matt. xi. 19), and to enjoy the *good* of all his labour that he taketh under the sun all the days of his life, which GOD giveth him: *for it is his portion.*

**Ver. 19.** Every man also to whom GOD hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of GOD.

**Ver. 20.** For he shall not much remember the days of his life; because GOD answereth him in the joy of his heart.

“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches,

but in the LIVING GOD, who giveth us richly all things to enjoy ;

That they do good, that they be rich in good works . . . laying up in store for themselves a good foundation against **the time to come**, that they may lay hold on eternal life" (1 Tim. vi. 17-18).

## CHAPTER VI.

### Studies in Psychology.

**Ver. 1.** There is an evil which I have seen **under the sun**, and it is **common among men**.

**Ver. 2.** A man to whom GOD hath given riches, **wealth, and honour**, so that he wanteth (lacketh) nothing for his soul of all that he desireth, yet GOD giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an **evil disease**.

We have been introduced to a man—the Preacher—who kept not from his eyes whatsoever they desired—who was given the power to indulge all his desires, and yet was not satisfied.

Here, however, we see a man, who, whilst having the objects of his desires, could not enjoy them, because of *ill-health*.

Now this is a condition which any man may find himself in. He has laboured and laboured that he may save and then enjoy the fruit of his labour—but *ill-health* comes in, and—all is vanity and vexation of spirit. And this is a condition that *medical science* cannot prevent, for it may result from an “accident”; so that, seeing that such

an exigency is one of GOD'S *governmental dealings*, man is helpless; for nothing can be put to it, nor anything taken from it—and GOD doeth it that men should fear before HIM. Which is indeed vexatious to the sub-solar man!

**Ver. 3.** If a man beget *an hundred children*, and live many years, so that the days of his years be many, and *his soul be not filled with good*, and also that he have *no burial*; I say that an untimely birth is better than he;

**Ver. 4.** For he (the "untimely birth") cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

**Ver. 5.** Moreover he hath not seen the sun, nor known anything—this hath more rest than the other.

**Ver. 6.** Yea, though he (the other) live a thousand years twice told, yet hath he seen no good.

Do not all go to one place?

Yes; as far as natural man can see, and as far as natural man's carnal pleasure goes. Even the carnal man shudders at the thought of having no burial. His funeral is perhaps the only post-mortem event that the natural man provides for. He will be more careful not to endanger his **insurance policy** than to **ensure the eternal salvation** of his soul.

However, although all may go into one place as far as natural eye sees, that is not the end of the

matter. "I saw the dead, small and great, stand before GOD . . . and the dead were judged according to their *works* . . . and **whosoever** was not found written in the **Book of Life** was cast into the **Lake of Fire**" (Rev. xx. 12-15).

**Ver. 7.** All the labour of man is for his **mouth**, and yet the **appetite** (*soul*) is **not filled**.

**Ver. 8.** For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living?

Little in the eyes of carnal man, perhaps—but much in the eyes of GOD, if his wisdom is **The Wisdom of God** and his walk is in **The Way**.

**Ver. 9.** Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

Better, indeed, is the sight of the eyes than the wandering of the desire; but *the eye is not satisfied with seeing*—so that the better thing is but vanity and vexation of spirit, after all.

**Ver. 10.** That which hath been is named already, and it is known that **it is man**—neither may he contend with HIM that is mightier than he.

Ah! that's the root of the whole matter. It is *man* that is at fault; the sameness of his **evil heart**, generation after generation—together with GOD'S unalterable methods of dealing with him—**that** is the cause of all the trouble.

Well! let us defeat GOD by breeding a new kind of human heart—let us try **eugenics**!

Neither may he contend with HIM that is mightier than he.

This know also, that in the **last days perilous times** shall come.

For men shall be lovers of their own selves, covetous, **boasters**, proud, **blasphemers**, disobedient to parents, unthankful, unholy,

**Without natural affection**, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, **heady**, high-minded, lovers of pleasures more than lovers of GOD . . . Ever learning, and never able to come to the knowledge of **The Truth**.

Now as Jannes and Jambres withstood Moses, so do these also **resist The Truth**: men of corrupt minds, of no judgment concerning the faith.

But they shall proceed no further, for their folly shall be manifest unto all men, as their's (Jannes and Jambres) also was (2 Tim. iii. 1-9).

### **“That Good” still Unfound.**

**Ver. 11.** Seeing there be many things that increase vanity, **what is man the better?**

**Ver. 12.** For **who knoweth what is good for man in this life**, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him **under the sun?**

## CHAPTER VII.

### "Above the Sun."

**Ver. 1.** A good name is better than precious ointment; and the day of death than the day of one's birth.

This is a double-edged saying.

To the natural heart, a good name is better than precious ointment—but "they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit."

And seeing that all is vanity and vexation under the sun, death is better than life—to the natural eye.

However, to the regenerated man, that good name the LORD has given him (HE calleth HIS own sheep by name—John x. 3), is better than precious ointment.

Further, to him, "death" is "to be with CHRIST, which is far better" (Phil. i. 23).

**Ver. 2.** It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

The Preacher is now declaring from "above the sun," not confessing of "under the sun."

All his sub-solar "betters" have proved but vexation: his last "better" is the most ironical of all to the natural man—yet it is indeed the best of them all, for it will make him think of a **sphere beyond** his sub-solar world.

**Ver. 3.** Sorrow is better than laughter; for by the sadness of the countenance the heart is made better.

The man who has considered the matter of his soul's eternal welfare; and has realised his guilty, lost estate; and has cried: "**Woe is me!** for I am undone!—for I am a man of unclean lips! Lord! have mercy on me the sinner!" and has heard and accepted the invitation: "Come unto Me," has his heart "made better." Yes, indeed, for he becomes "a new creation" (2 Cor. v. 17), born anew (John iii. 3), having been washed in the **blood of the Lamb** (Rev. i. 5).

**Ver. 4.** The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

This is pure religion before GOD—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James i. 27).

**Ver. 5.** It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

**Ver. 6.** For as the crackling of thorns under a pot, so is the laughter of the fool: this is also vanity.

The fool is cracking his ungodly jokes, although he is "**condemned already**"; he hangs virtually over the **fires of hell**, and may be plunged into the abyss at any moment.

**Ver. 7.** Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

Ill-treatment spoils a wise man—if, like Solomon, his heart is yet below the sun: a gift spoils a wise man—if his heart is under the sun.

But if his heart is above the sun, then in honour and dishonour, evil report and good report, he continues with his heart fixed, and gives no cause of stumbling in anything (2 Cor. vi. 3-10).

**Ver. 8.** Better is the end of a thing than the beginning thereof: and the **patient** in spirit is better than the **proud** in spirit.

The patient in spirit is indeed better than the proud in spirit—if he is directed by the GOD of patience (Rom. xv. 5) into the patient waiting for CHRIST (2 Thess. iii. 5). For the **day of the Lord OF HOSTS** shall be upon every one that is proud and lofty, and he shall be brought low (Isa. ii. 12).

**Ver. 9.** Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

**Ver. 10.** Say not thou: "What is the cause that **the former days** were better than these?" for thou dost not enquire wisely concerning this.

The "**good old times**" of our forefathers are as imaginary as "the bright future"—under the sun.

Hence, to believe the **myth** to the extent of asking its explanation, is evidence of lack of wisdom.

**Ver. 11.** **Wisdom** is as good as an inheritance: and by it **there is profit** to them that **see the sun**.

If you possess **Christ . . . the Wisdom of God** (I Cor. i. 24)—“All things are yours; and ye are **CHRIST'S** (and **CHRIST** is **GOD'S**)” (I Cor. iii. 22-23).

It is one thing to observe the sun—it is another thing to see it.

“**GOD**, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by **His Son**, . . . who, being the brightness of **His glory**, and the express image of **His Person**, and upholding all things by the word of **His Power**, when **HE** had by **Himself purged** our **sins**, sat down on the right hand of the Majesty on high” (Heb. i. 1-3).

However, there were those who observed **HIM**, but did not see **HIM**, for they said: “Is not this the **carpenter**, the son of Mary?” and they were offended at **HIM** (Mark vi. 3).

**Ver. 12.** For **Wisdom** is a **defence**, and **money** is a defence: but the excellency of knowledge is, that **Wisdom giveth life** to them that have it.

“The **LORD** is my Defence” (Psalm xciv. 22). Riches may defend against material poverty, but riches *certainly* make themselves wings—*they fly away* (Prov. xxiii. 5), but “they have a strong con-

solation, who have fled for refuge to *lay hold* upon THE HOPE set before them, which hope they have as an anchor of the soul, both sure and stedfast" (Heb. vi. 18-19).

(THE LORD JESUS CHRIST . . . OUR HOPE—  
I Tim. i. 1.)

Happy is the man that findeth WISDOM. Length of days is in her right hand. She is a tree of life to them that *lay hold* of her (Prov. iii. 13, 16, 18).

"Unto (My sheep) I give *eternal life*, and they shall by no means perish for ever."—*Bagster's* G.N.T.—(John x. 28).

Oh! the depth of the riches both of the **wisdom** and knowledge of GOD! (Rom. xi. 33).

**Ver. 13.** Consider the work of GOD: for who can make that straight, which HE hath made crooked?

If a man dashes his head against a wall, the wall damages the head—but the responsibility is the man's, not the wall's. And if the owner of the wall offers to heal the damage and to adopt the man as his own son—and the man refuses, the *man's responsibility* is increased.

Father Adam ran his head against the wall of GOD'S Law, and in consequence, his descendants have been shapen in iniquity (Psalm li. 5).

However, seeing that GOD offers pardon and health and sonship, even eternal life to **whosoever will** (Rev. xxii. 17), the responsibility of man's sins is his own and not GOD'S.

However, it is only HE that can make straight

that which HIS laws reacting upon man's wilfulness, has made crooked.

"God hath made man (in the beginning) upright, but they have sought out many inventions" (Eccles. vii. 29).

**Ver. 14.** In the day of prosperity be joyful —but in the day of adversity **consider**: GOD also hath set the one over against the other, to the end that man should find nothing after him.

This is a résumé of the profit and loss account of Chapter III.

**Ver. 15.** All things have I seen in **the days of my vanity**: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

CHRIST also hath once **suffered for sins** the Just for the unjust, that HE might bring us to God (I Peter iii. 18).

"Certainly **THIS** was a **RIGHTEOUS MAN!**" (Luke xxiii. 47).

(The wicked) are not in trouble as other men . . . I went into the sanctuary of GOD (above the sun)—*then* understood I their end (Psalm lxxiii. 5, 17).

Then if the just man perishes in his righteousness, and the wicked man prolongs his life, the moral (?) is:

**Ver. 16.** "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?"

**Ver. 17.** Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

**Ver. 18.** It is good that thou shouldest take hold of this; yea, also from that withdraw not thy hand: for he that feareth GOD shall come forth of them all."

Boldest and most common of all Satan's subtleties!

Go to church occasionally; be respectably moral; make the best of both worlds; believe in GOD and you will be all right in the end!

"Thou believest that there is one GOD: thou doest well. The **devils also believe**—and tremble."

There is belief and belief. *This* is "the word of *faith*, which we preach—that if thou shalt *confess* with thy mouth the LORD JESUS, and shalt *believe* in thine *heart* that GOD hath *raised* HIM *from the dead*, thou shalt be saved" (Rom. x. 9-10).

**Ver. 19.** **Wisdom** strengtheneth the wise more than ten mighty men which are in the city.

**Ver. 20.** For there is **not a just man upon earth**—(one) that doeth good, and sinneth not.

The LORD would have saved Sodom had ten just men been found within it (Gen. xviii. 32), but ten could not be found. When GOD visits man in judgment, those who are punished are those who have not taken CHRIST . . . THE WISDOM OF GOD as their strength.

There is not a just man upon earth—one that is justified by works. However (thank GOD!) there are many who are justified by faith in CHRIST JESUS.

**Ver. 21.** Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee.

**Ver. 22.** For often times also thine own heart knoweth that thou thyself likewise hast cursed others.

Better is a good name than precious ointment; but if you want to rest in your good name—don't listen at keyholes, or you may be disillusioned.

Divine irony indeed!

And if you hear your name cursed, don't take the matter too seriously—you've done the same to others yourself.

Don't over-rate your servant's curses; therefore, as to his blessings—make allowance for circumstances.

**Ver. 23.** All this **I have proved** by wisdom.

I said: "I *will* be wise!"—but it was far from me.

Yes; even *Solomon* discovered that he could not subject Divine WISDOM to his own will, but that he had to subject his will to Divine WISDOM.

**Ver. 24.** That which is far off, and exceeding deep—who can find it out?

"Those that seek *Me* early, shall find *Me*" (Prov. viii. 17).

“For this cause I bow my knees unto the FATHER of our LORD JESUS CHRIST . . . that HE would grant you, according to the riches of HIS glory, to be *strengthened with might* by HIS SPIRIT in the inner man—that CHRIST may dwell in your hearts by faith—that ye, being *rooted and grounded in love*, may be *able to comprehend* with all saints what is the breadth and length and *depth* and height (*of the Mystery*)—and to know the *love* of CHRIST, which *passeth knowledge*” (Eph. iii. 14-19).

**Ver. 25.** I applied mine heart to know, and to search, and to seek out wisdom and **the reason of things**, and to know the wickedness of folly, even of foolishness and madness.

The old delusion—Ye shall be as GODS, *knowing good and evil* (Gen. iii. 5).

**Ver. 26.** And I find **more bitter than death** the **woman**, whose heart is **snare and nets**, and her hands as bands. (Whoso pleaseth GOD shall escape from her; but the sinner shall be taken by her.)

**Ver. 27.** Behold! this have I found, saith the Preacher, counting **one by one**, to find out the account,

**Ver. 28.** Which yet (still) my soul seeketh, but I find not: **one man** among a thousand **have I found**, but a (*i.e. one*) **woman** among all those (*viz.*, a **thousand**) have I **not found**.

There is a limit to what a man can confess in public of the workings of his heart. That limit partly depends upon the nature or his audience. GOD does not demand a public confession of a man's past doings, as a condition of salvation; but a saved man is glad to confess some of his past in public, that he may give his testimony to GOD'S *salvation*. However, he is not called upon to divulge all his private affairs, and if there is one thing in which a man may be permitted to be reticent, it is his "love affairs."

However, Solomon's "affaires" have been so public, that something of the nature of a confession is expected.

Please bear in mind, though, that Solomon is no "ordinary" man.

In the days of his spiritual prosperity, it could be recorded of him that his subjects Judah and Israel were many "as the sand which is by the sea in multitude" (1 Kings iv. 20), and that "GOD gave Solomon *largeness of heart*, even as the sand is on the sea shore" (1 Kings iv. 29).

A king with a heart as large as his kingdom. Reader! bare your head before such a monarch, and do not presume to judge hastily such a man. You have here no mere brutal, *oriental sensualist*, but the most gifted of sinful men. "He was wiser than all men . . . He spake *three thousand proverbs*: and his *songs* were a thousand and five.

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

came all people to hear the *wisdom of Solomon*, from all kings of the earth, which had heard of his wisdom" (I Kings iv. 31-34).

In *literature* and *poetry*, *Shakespeare* has no place near him; in *science*, he probably had a first-hand knowledge of the essentials of *botany* and *zoology*; in *practical psychology* and *moral philosophy* he has no rival in the twentieth century.

But King Solomon loved many strange **women** . . . Solomon clave unto these in love; and he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart (I Kings xi. 1-3).

"Behold! this have I found," saith the Preacher, "counting one by one, to find out the account—which yet my soul seeketh, but I find not: one man among a thousand have I found: but a woman among all those have I not found."

But what about the bride—the fairest among women—who sings so lovingly in **the Song of Solomon**? Ah! that is the tragedy—the song is Solomon's, from beginning to end. Here is the *ideal* bride he is seeking but has not yet found. Here is his fond dream, not yet realised!

Reader! when you can understand the spotless, holy purity of that Song of Songs, you will understand the intensity and purity of Solomon's love, in his best hours—for it was divine love begotten within him by the HOLY SPIRIT that enabled him to pen that wonderful narrative—but it was not the nuptial experiences of Solomon, son of David by Bathsheba, but of that **greater Solomon, SON of DAVID, SON OF GOD**, that he recorded there.

Reader! be careful before you charge Solomon with gross sensuousness. Scripture says no more than that he "loved" many strange women, and that he "had" seven hundred wives and three hundred concubines.

Judge not the heart of Solomon by your own!

**One man** have I found.

We have found HIM of whom Moses in the Law, and the prophets, did write, JESUS . . . the CHRIST (John i. 41-45).

In his spiritual prosperity, "Solomon loved the LORD" (I Kings iii. 3).

**Ver. 29.** Lo! this only have I found:—that GOD hath made man upright, but **they** have sought out **many inventions.**

## CHAPTER VIII.

### True Wisdom.

**Ver. 1.** Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his **face to shine**, and the **hardness of his face** shall be changed.

True of that **wise man** who was the incarnate Wisdom of GOD: true of those who through HIM have been "wise unto **salvation**."

"Never man spake like this MAN" (John vii. 46).

"HIS face did **shine as the sun**" (Matt. xvii. 2).

However, "HE must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

"The LORD hath opened Mine ear, and I was not rebellious, neither turned away back.

I gave My back to the smiters, and My **cheeks** to them that plucked off the hair: I hid not my **face** from shame and **spitting**.

For the LORD GOD will help Me; therefore shall I not be confounded: therefore have I set my face like a **flint**, and I know that I shall not be ashamed" (Isa. l. 5-7).

Then did they spit in HIS face, and buffeted HIM: and others smote HIM with the palms of their hands (Matt. xxvi. 67).

In the midst of the seven candlesticks, ONE like unto the SON OF MAN . . . and **His countenance was as the sun** shineth in His strength (Rev. i. 13-16).

**Ver. 2.** I counsel thee to keep the king's commandment, and that in regard of the oath of GOD.

**Ver. 3.** Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

**Ver. 4.** Where the word of a king is, there is power: and who may say unto him, "What doest thou?"

**Ver. 5.** Whoso keepeth the commandment shall keep no evil thing: and a wise man's heart discerneth time and judgment.

"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences" (Eccles. x. 4).

"Put them in mind to be subject to principalities and powers, to obey magistrates" (Tit. iii. 1).

"Let every soul be subject unto the higher powers; for there is no power but of GOD: the powers that be are ordained of GOD.

Whosoever, therefore, resisteth the power, resisteth the ordinance of GOD: and they that resist shall receive to themselves judgment.

For rulers are not a terror to good works, but to evil. Wilt thou, then, not be afraid of the power?

Do that which is good, and thou shalt have praise of the same.

For he is the minister of GOD to thee for good. But if thou do that which is evil, be afraid! for he beareth not the sword in vain: for he is the minister of GOD, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake;

For for this cause pay ye tribute also: for they are GOD'S ministers, attending continually upon this very thing.

Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear; honour to whom honour" (Rom. xiii. 1-7).

They that received tribute money came to Peter, and said: "Does not your master pay tribute?" He saith: "Yes." And when he was come into the house, JESUS prevented him, saying: "What thinkest thou, Simon?—of whom do the kings of the earth take custom or tribute?—of their own children, or of strangers?"

Peter saith unto HIM: "of strangers." JESUS saith unto him: "Then are the children free. Notwithstanding, **lest we should offend** (stumble) them . . . give unto them for me and thee" (Matt. xvii. 24-27).

However, we must not obey rulers if they tell us to do evil, or to disobey GOD.

**"Stand not in an evil thing."**

And they called them, and commanded them not to speak at all nor teach in the NAME of JESUS.

But Peter and John answered and said unto them: "Whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge ye!—for we cannot but speak the things which we have seen and heard" (Acts iv. 18-20).

There is a time when yielding on some point—obeying the command, unreasonable though it may be, of an angry master—pacifies him: however, it must not be at the cost of standing in "an evil thing."

But how is one to know when to yield and when to stand firm?

"A wise man's heart discerneth both time and judgment." We must have GOD'S WISDOM—CHRIST in the heart—to direct.

**Ver. 6.** Because to every purpose there is time and **judgment**, therefore the **misery of man** is great upon him.

**Ver. 7.** For he knoweth not that which shall be: for **who can tell him when** it shall be?

**Ver. 8.** There is no man that hath power over the spirit to retain the spirit; neither hath he power in the **day of death**: and there is **no discharge** in that war; **neither shall wickedness deliver** those that are given to it.

"Because there is *wrath*, beware! lest HE take thee away with HIS stroke—then a *great ransom cannot deliver* thee" (Job xxxvi. 18).

Where the word of a KING is, there is power: . . . no man hath power over the spirit to retain the spirit.

HE cried with a loud voice: "Lazarus! **come forth!**" and he that was dead came forth (John xi. 44).

"I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of Myself. **I have power** to lay it down, and I have power to take it again" (John x. 17-18).

When JESUS therefore had received the vinegar, HE said: "**It is finished!**" and HE bowed HIS head, and gave up the ghost (spirit) (John xix. 30).

"**He is risen!**" (Mark xvi. 6).

**I am** HE that liveth and was dead; and, behold! I am alive for evermore, Amen! and **have the keys** of Hades and of death (Rev. i. 18).

**Ver. 9.** All this have I seen, and applied my heart unto every work that is done *under the sun*.

There is a time wherein one man ruleth over another to his own hurt.

Witness the **assassinations** of rulers down through the ages!

If assassination is the possible reward for the successful aspirant to the place of authority, then that indeed is vanity!

**Ver. 10.** And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This also is vanity.

**Ver. 11.** 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.

**Ver. 12.** Though a sinner do evil an hundred times, and his days be prolonged, yet **surely I know** that *it shall be well with them that fear God*, which fear before HIM.

**Ver. 13.** But *it shall not be well with the wicked*, neither shall he prolong his days, which are as a shadow: *because he feareth not before God*.

The “surely I **know**” is in marked contradiction to the “I **said** in my heart.” The first *declares* present divine assurance, the second *confesses* past human weakness.

**Ver. 14.** There is a vanity which is done **upon the earth**—that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: **I said** that this also is vanity.

Paul wrote: “I suffer trouble, as an evil doer, even unto bonds . . . If we suffer, we shall also reign with HIM” (2 Tim. ii. 9-12).

(Pilate) . . . said: “Whether of the twain will ye that I release unto you?” They said: “**Barabbas!**” Pilate saith unto them: “What shall I do then with JESUS which is called **CHRIST?**” They all say unto him: “Let HIM be **crucified!**” (Matt. xxvii. 21-22).

For (GOD) hath made HIM to be sin (a sin-offering) for us, (HE) who knew no sin, that we

might be made the righteousness of GOD in HIM (2 Cor. v. 21).

The preaching of **The Cross** is to them that are perishing, **foolishness**; but unto us which are saved, it is the **power of God** (I Cor. i. 18).

**Ver. 15.** Then I commended mirth, because  
“a man hath no better thing **under the sun**,  
than to eat, and to drink, and to be merry:  
for that shall abide with him of his labour  
**the days of his life**, which GOD giveth him  
**under the sun.**”

He commended mirth (!)—**but** the heart of fools is in the house of mirth (Eccles. vii. 4).

“**If** the dead rise not—Let us eat and drink, for to-morrow we die.

**Be not deceived!** Evil communications corrupt good manners (I Cor. xv. 32-33).

**Ver. 16.** When I applied my heart to know wisdom, and to see the **business** that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes),

**Ver. 17.** Then I beheld all the work of GOD, that a man cannot find out the work that is done **under the sun**; because though a man labour to seek it out, yet he shall not find it—yea; farther—**though a wise man think** to know it, yet shall he **not be able to find it.**

So “**that good** for the sons of men, which they should do under the heaven all the days of their life” was **not yet discovered.**

## CHAPTER IX.

### Man's Future State.

**Ver. 1.** For all this I considered in my heart even to declare all this:—that the righteous, and the wise, and their works, are in **the hand of God.**

This is the answer of **faith** to the fact that “there is a vanity which is done **upon the earth**—that there be just men unto whom it happeneth according to the work of the wicked.”

No man knoweth either love or hatred by all that is before them.

The man that has GOD'S glory in view pursues his path, caring neither for man's promise nor for his contempt.

When JESUS . . . perceived that they would come and take HIM by force, to make HIM a king, HE departed again into a mountain HIMSELF alone (John vi. 15).

JESUS, the Author and Finisher of **faith**, who for the joy that was set before HIM, endured **the cross**, despising the shame, and is set down at the **right hand** of the throne of GOD (Heb. xii. 2).

**Ver. 2.** All things come alike to all: there is one event to the righteous and to the wicked, to the good and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not—as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

**Ver. 3.** This is an evil among all things that are done **under the sun**, that there is one event unto all. Yea, also the **heart** of the sons of men **is full of evil**, and **madness is in their heart** while they live, and after that they go to the dead.

The sub-solar view again.

All men die; the same thing ultimately happens to good and bad alike, which is *apparently* (from the sub-solar aspect) a wrong state of affairs, and would certainly be evil to the man who had suffered for righteousness sake.

“*If in this life only we have hope in CHRIST, we are of all men most miserable*” (I Cor. xv. 19).

All men have come under the doom of death. “Death passed upon all men, for that all have sinned” (Rom. v. 12). However, seeing that “CHRIST died for the ungodly” (Rom. v. 6), all do not die alike. And of some it is written, “we shall not all sleep, but we shall be changed” (I Cor. xv. 51). “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air; and so shall we ever be with the LORD” (I Thess. iv. 17).

**Ver. 4.** For to him that is joined to all the living there is hope—for a living dog is better than a dead lion.

**Ver. 5.** For the living know that they shall die, but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

**Ver. 6.** Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done **under the sun**.

(See Notes on Chap. ii. 14-16.)

The sentiments are sub-solar. However, in so far as they express the relationship between the dead and those alive in this world, they are correct. The dead have no more a portion *under the sun*, they (at any rate the ungodly dead) are probably unconscious of *what is going on under the sun*. However, the sentiments are *sub-solar*, demonstrating to the carnally-minded man the vanity of life from his own point of view, and therefore are certainly not a Divine revelation of the post-mortem condition of the soul.

**Ver. 7.** Go thy way; eat thy bread with joy; and drink thy wine with a merry heart—for GOD now accepteth thy works.

**Ver. 8.** Let thy garments be always white and let thy head lack no ointment.

**Ver. 9.** Live joyfully with the wife whom thou lovest **all the days of the life of thy vanity**, which HE hath given thee **under the sun**, all the days of thy vanity—for that is

thy portion **in this life**, and in thy labour which thou takest **under the sun**.

**Ver. 10.** Whatsoever thy hand findeth to do, do it with thy might—for there is no work nor device nor knowledge nor wisdom in **Sheol** whither thou goest.

The whole paragraph is divine irony. Having exposed the utter vexation of life, the Preacher now throws at his hearers the maxims of "Do your best—for God is merciful and will accept that—and live comfortably," with which they had formerly deluded themselves; and at the same time he makes **Sheol** so prominent that the irony is intensified.

**Ver. 11.** I returned, and saw **under the sun**, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet favour to men of skill; but time and chance happeneth to them all.

**Ver. 12.** For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare—so are the sons of men snared in an evil time, when it falleth suddenly upon them.

Solomon did not believe in *Natural Selection*. He recognised that *supernatural influences* come into play, and that men are likely to be snared by *spiritual poachers*.

"Be sober; be vigilant; because your adversary *the devil*, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v. 8).

“Lest he fall into . . . the snare of the devil” (I Tim. iii. 7).

“Lest Satan should get an advantage of us, for we are not ignorant of his devices” (2 Cor. ii. II).

However, Satan is not the only one who upsets *natural* selection.

For “GOD hath chosen the ‘foolish’ things (of the world) to confound the ‘wise’; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath GOD chosen, yea, and things which are not (*to the carnal eye*) to bring to nought things that are:—that no flesh should glory in HIS presence” (I Cor. i. 27-29).

**Ver. 13.** This wisdom have I seen also **under the sun**, and it seemed great unto me.

**Ver. 14.** There was a little city, and few men within it: and there came a great king against it, and besieged it, and built great bulwarks against it.

**Ver. 15.** Now there was found in it a **poor wise man**, and he by his wisdom delivered the city. Yet no man remembered that same poor man.

**Ver. 16.** Then said I: “Wisdom is better than strength: nevertheless the poor man’s wisdom is despised, and his words are not heard.”

The historical incident has not been remembered. Perhaps it was by prayer that the poor man used his wisdom for deliverance.

**Ver. 17.** The words of the wise are heard in quiet, more than the cry of him that ruleth among fools.

Wisdom *is* appreciated, but not by the crowds.

**Ver. 18.** Wisdom is better than weapons of war: but one sinner destroyeth much good.

## CHAPTER X.

### Wisdom and Folly.

**Ver. 1.** Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in **reputation** for wisdom and honour.

Hence the vanity of seeking satisfaction in *reputation*—for who can be quite free from a little folly?

**Ver. 2.** A wise man's heart is at his right hand; but a fool's heart is at his left.

A truly wise man's wisdom is **practical**, and is ready "to hand" for immediate use. A fool's boast has always an excuse when called upon for useful application, and when put to trial, has to confess its vanity.

**Ver. 3.** Yea, also, when he that is a fool walketh by THE WAY, his "wisdom" fail-eth him, and he saith to everyone that he is a fool.

**Ver. 4.** If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

(See Notes on Chap. viii. 2-5.)

**Ver. 5.** There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:—

**Ver. 6.** Folly is set in great dignity, and the rich sit in low place.

**Ver. 7.** I have seen servants upon horses, and princes walking as servants upon the earth.

In verse 4, we have pictured the autocrat whose anger the servant is advised to yield to: in verse 7, we see the opposite picture. The suggestion is that the ruler's error in promoting foolish servants renders his position liable to forfeiture. It might almost be interpreted that whereas it may be wise for a servant to yield to an irate monarch, even though his anger be not righteous, yet on no account should a monarch yield to the pressure of his servants.

We know how the very David who promoted Joab, son of Zeruah, to be his commander-in-chief (1 Chron. xi. 6), afterwards wailed: "And I am this day weak, though anointed king; and these men, the sons of Zeruah, be too hard for me" (2 Sam. iii. 39).

How pathetic to hear King David reproached by his underling for bemoaning the death of his own son—traitor though the latter was—and to see the king ordered by his own servant.

And it was told Joab—"Behold! the king weepeth and mourneth for Absalom. . . . And Joab came into the house to the king and said: "Thou hast shamed this day the faces of all thy servants . . .

for this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well. *Now, therefore, arise, go forth . . .* for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night." Then the king arose (2 Sam. xix.).

Is not this *vanity* and *vexation* of spirit?

**Ver. 8.** He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

**Ver. 9.** Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

Therefore what is the profit?

**Ver. 10.** If the iron be blunt, and he do not whet the edge, then must he put to more strength—but wisdom is profitable to direct.

"Not by spirit, nor by power, but by MY SPIRIT," saith the LORD of hosts (Zech. iv. 6).

**Ver. 11.** Surely the serpent will bite without enchantment—and a babbler is no better.

**Ver. 12.** The words of a wise man's mouth are *gracious*; but the lips of a fool will swallow up himself.

And JESUS . . . began to say . . . and all bare HIM witness, and wondered at the *gracious* words which proceedeth out of HIS mouth (Luke iv. 14-22).

By thy words thou shalt be *justified*, and by thy words thou shalt be *condemned* (Matt. xii. 37).

**Ver. 13.** The **beginning** of the words of his (a fool's) mouth is *foolishness*: and the **end** of his talk is *mischievous madness*.

**Ver. 14.** A fool also is full of words—"a man cannot tell what shall be, and what shall be after him (*the fool*)—who can tell *him*?"

Yet:—

**Ver. 15.** The labour (**works**) of the foolish wearieth every one of them, because *he knoweth not how to go to the city*.

Yea, also, when he that is a fool walketh by the way, his "wisdom" faileth him, and he saith to every one that he is a fool.

Although the king's highway is right before him, he is too "wise" to believe that it leads to the city.

"**I AM the DOOR**, by Me if any man enter in, he shall be saved" (John x. 9).

Having therefore, brethren, liberty to enter into the holiest, by the **blood of Jesus**, by a new and *living way*, which HE hath consecrated for us, through the veil, that is to say, HIS flesh . . . let us draw near with a true heart in full assurance of faith (Heb. x 19-22).

For the preaching of *The Cross* is to them that are perishing, foolishness; but unto us which are saved it is the *power of God* (I Cor. i. 18).

By *faith* Abraham . . . went out . . . for he looked for a city which hath foundations, whose builder and maker is GOD (Heb. xi. 8-10).

And the city had no need of the sun, neither of the moon, to shine in it; for the *Glory of God* did

lighten it, and *the Lamb is the light thereof* (Rev. xxi. 23).

**Ver. 16.** Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

**Ver. 17.** Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness!

**Ver. 18.** By much slothfulness, the building decayeth; and through idleness of the hands, the house droppeth through.

**Ver. 19.** A feast is made for laughter, and wine maketh merry: but money answereth all things.

The love of money is the root of all (*sorts of*) evil (I Tim. vi. 10).

Money is necessary for indulgence in feasts and wine, but "riches certainly make themselves wings" (Prov. xxiii. 5).

**Ver. 20.** Curse not the king—no, not in thy thought; and curse not the rich (*even*) in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

## CHAPTER XI.

### God Over All.

- Ver. 1.** Cast thy bread (*corn*) upon the waters; for thou shalt find it after many days.
- Ver. 2.** Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.
- Ver. 3.** If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north—in the place where the tree falleth, there shall it be.
- Ver. 4.** He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
- Ver. 5.** As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of GOD who maketh all.
- Ver. 6.** In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.

If one isolates each of these verses, a variety of interpretations is possible.

However, recognising that they form one paragraph, the interpretation is surely "vexation of spirit" to the sub-solar man.

"Work! Work!" cries the preacher, ironically, "but remember there is such a thing as the storm of judgment that will try the results of your work; and if that storm beats down a giant tree such that it lies helpless, how much more will it not beat down your feeble corn?"

He that observes the signs of the coming storm will not attempt to sow "good" works, nor will he attempt to collect those that (he thinks) are ripe for use.

And as to observing the wind—who can tell its way?—it may be from the south to-day, but it may be from the north to-morrow.

In the morning sow thy seed . . . for thou knowest not. How ironical! But

We know that the SON OF GOD is come. (I John v. 20.)

We know that HE was manifested to take away our sins. (I John iii. 5.)

We know that we have passed from death unto life. (I John iii. 14.)

We know that if our earthly house were dissolved, we have a building of GOD, eternal in the heavens. (2 Cor. v. 1.)

The latter portion of verse 5 needs little comment. Only the culpably blind can fail to be overawed at this evidence of GOD'S nearness and mysterious power. "I am fearfully and wonder-

fully made," said the Psalmist (Psa. cxxxix. 14), and who cannot echo the sentiment? If there is anything that renders a man, be he black slave, or white scientist, "without excuse"—it is the fact of his own existence.

**Ver. 7.** Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun ;

**Ver. 8.** But if a man live many years, and rejoice in them all ; yet **let him remember** the **days of darkness** ; for they shall be many. All that cometh is vanity.

Need we enlarge ? Does a man live many years *and* many years on this earth ? Surely not. In Jude 13 we read of "the thickness of darkness for ever," and in Matt. xxii. 13, of "outer darkness ; there shall be weeping and gnashing of teeth."

**Ver. 9.** Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : **but**—know thou that for all these things **GOD** will bring thee into **judgment**.

**Ver. 10.** Therefore remove sorrow from thy heart, and put away evil from thy flesh ; for childhood and youth are vanity.

## CHAPTER XII.

### The End of it All.

**Ver. 1.** Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say : 'I have no pleasure in them.'

**Ver. 2.** While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain—

**Ver. 3.** In the day when the **keepers** of the house shall tremble, and the **strong men** shall bow themselves, and the **grinders** cease because they are few, and **those that look out** of the windows be darkened.

**Ver. 4.** And the **doors** shall be shut in the streets, when the sound of the grinding (woman) is low, and (s)he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

**Ver. 5.** And when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets.

Verses 2-5 refer, doubtless, in an emblematical way to the bodily conditions attending old age.

Probably

the keepers of the house - = the arms.  
 the strong men - - - = the legs.  
 the grinders - - - = the teeth.  
 the lookers-out - - - = the eyes.  
 the grinding woman - - = the tongue.

(who directs the grinders) who is easily  
 irritated.

the daughters of musick - = the vocal cords.  
 the almond tree - - - = the hair.  
 (the white blossom).

the long home - - - = the grave.

**Ver. 6.** Or ever the silver cord be loosed, or  
 the golden bowl be broken, or the pitcher  
 be broken at the fountain, or the wheel  
 broken at the cistern.

The exact significance of each metaphor here seems difficult to determine. However the force of the last two seems to be that of eternal prevention of access to the water of the well (the well of salvation?). So that the silver cord may refer to that means of redemption which will soon be removed, and the golden bowl to that cup of salvation which may be speedily withdrawn if not now accepted.

**Ver. 7.** Then shall the dust return to the  
 earth as it was ; and the spirit shall return  
 unto GOD who gave it.

**Ver. 8.** "VANITY OF VANITIES!"  
 saith the Preacher :  
 "ALL IS VANITY!"

**Ver. 9.** And, moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out, and set in order many proverbs.

**Ver. 10.** The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

**Ver. 11.** The words of the wise are as goads, and as nails driven in are the words of the masters of assemblies, which are given from one shepherd.

**Ver. 12.** And further, by these, my son, be admonished: of making many books there is no end: and much study is a weariness of the flesh.

### Conclusion.

**Ver. 13.** Let us hear the conclusion of the whole matter:

Fear GOD and keep HIS commandments:  
For this is the whole duty of man.

**Ver. 14.** For GOD shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

GOD now commandeth all men everywhere to repent. (Acts xvii. 30.)

Believe on the LORD JESUS CHRIST and thou shalt be saved. (Acts xvi. 31.)

## CHAPTER XIII.

### A Personal Word to the Reader.

**T**HE writer has sought in the foregoing pages to bring to your notice the Word of GOD, and to add such remarks as, he thinks, have been divinely prompted. However, he would much prefer to know that the Word had explained itself to you, rather than to feel that it required laboured exposition. Will you permit a personal word? The writer is still a young man; he has learned by experience the bitter vanity of earthly life. He has tried many broken cisterns, but has seen their futility. He knows something of the feelings and views of those who are intoxicated with the "spirit of the age." He has realised the utter vanity of modern life in the world. He knows something of "sincere" unbelief. Although he was brought up in a religious denomination, he did not have the fundamental truths of "the Gospel of God concerning His Son" (Rom. i. 3) made known and explained to him. Having heard the testimony of a clergyman, who said, "that he never felt alone—that he was always conscious of the presence of CHRIST"—the writer asked himself whether that was true of *him*. He had to confess it was not. Determined to get at the root of the matter, the

writer returned to his home, went upon his knees, and pleaded (note carefully the spirit, dear reader) that *if Christ existed*, HE would make HIS presence to be felt. The writer rose from his knees saying, "CHRIST does *not* exist."

Yes! although a mere lad, he was in earnest, but—his heart was still "under the sun." He had a desire to know the blessedness of companionship with CHRIST, but he was also ambitious as to have place and honour in this world. He did not know that "He that cometh to GOD *must* believe that *He is*" (Heb. xi. 6). He did not know that earthly ambition is an obstacle to faith. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from GOD only?" said the BLESSED LORD HIMSELF (John v. 44).

Giving up Christianity, the writer tried Humanitarianism. It had been his good fortune to have a general training in elementary science; so that he saw the limitations of science and the unreasonableness of dogmatic Rationalism. He could not disbelieve in the existence of God (except for a period of about forty-eight hours)—he assumed, however, that revelation came through Reason. Finding that pure Reason was not sufficient to ensure right conduct and to prevent evil feeling towards others, he felt the necessity of taking that GOD into his confidence in whose existence he had believed. Meanwhile he had become an ardent Socialist, and had developed views very much akin to the "New Theology." He believed in GOD (or thought he did), and considered that HIS great principle of action was *Evolution*.

His Socialism was but the expression of this belief. To him, Socialism was THE gospel—the key that had only to be applied to the human heart to unlock it. Full of faith in himself and (as he thought) in GOD, not altogether ignorant of the world (knowing much, as he supposed), the writer, having completed his college training as an engineer, entered a Northern Works, and became (more or less) a workman. There, much to his surprise, the “key” did not fit.

Ready to acknowledge his sincerity, the British workman would not accept his Socialism.

Under the resistance offered, not only in this direction but in others, the writer found his own good feeling towards humanity drying up. And that, perhaps, was the greatest blow of all. That “love” for humanity, of which he had heretofore been conscious, and which he designated his “social instinct,” began to leave him—and he soon lost faith in humanity altogether.

It would be quite futile to attempt to describe the condition of the writer’s soul at this period. He had learned that he was a guilty sinner before God, lost, and justly deserving of eternal banishment from the GOD of love whom he had repudiated. Yet a faint ray of hope glimmered. If only he could believe “Christianity.” Visits to two professed ministers of the Gospel brought no ease—one was too sleepy, the other too busy to help him. After much soul-distress, GOD in HIS rich mercy dealt directly with the sin-burdened heart of the one thus groping after Him.

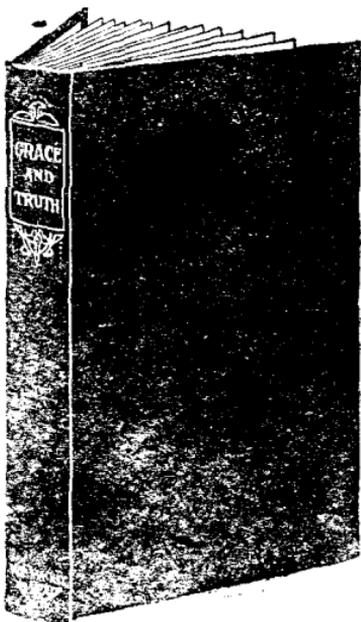
As in a flash, the truth of the Gospel shone in

and gripped his soul. The fact that the blessed SON OF GOD—truly GOD—had become Man, that He might be the sinner's Saviour, that He had died on the cross bearing his load of sin!—the sin of the writer and of the reader—for "Jehovah hath laid upon Him the iniquity of us all" (Isa. liii. 6). Believing this, his load rolled away! Then, indeed, did he rejoice in the blessed consciousness of having Christ as a personal Saviour, and was able to say, "The Son of God who loved *me* and gave Himself for *me*" (Gal. ii. 20).

Since then, he has had his sorrows and his trials, but the Lord has been with him in them all. He realises more than ever the "vanity and vexation" of worldly life—but he also knows the true and abiding happiness which is found "in CHRIST JESUS."

# NEW SHILLING LIBRARY

OF SCRIPTURE TRUTHS AND BIBLE STUDIES



**D**URING Thirty-years of practical experience in the publication of CHRISTIAN LITERATURE, we have come to know the kind of Books that are of real value to give help in Spiritual Life and Scriptural Teaching. It is with real pleasure and satisfaction that we here present a **NEW LIBRARY of Standard Volumes** by well-known Authors, at the uniform price of **One Shilling** per Volume, Net, thus bringing them within easy reach of all readers.

**Size**—Crown 8vo.—for Shelf and Pocket, Clear Type, Easily Read.

**Binding**—Corded Cloth, Durable Colour, Artistic Gilt Stamp.

**Subjects**—Great Truths of the Gospel. Fundamental Truths of the Faith, and Wholesome Ministry of the Word for the Encouragement, Edification and Help of All.

**Authors**—All well-known Evangelists, Teachers and Writers of the past and present, whose ministry has helped many.

**Price**—One Shilling Net, by post  $1\frac{1}{3}$  each, to any part of World.

**Our Plan** is to issue **Eight Volumes** during each year. They will be forwarded as published to any Address in the world, at  $1\frac{1}{3}$  each.

**Easy Payments.**—One Halfpenny a day—the price of an Evening Paper—laid aside, will bring these Volumes to your door as issued. Order now, remit as received, or at suitable intervals during the year.

The **Complete Set** of Eight Volumes published during the year, sent to any Address as issued, for  $10/$  or  $2\frac{1}{2}$  dols. Address all Orders *Direct* to

**JOHN RITCHIE, Publisher, Kilmarnock, Scotland**

# NEW SHILLING LIBRARY

OF

## SCRIPTURE TRUTHS AND BIBLE STUDIES

STANDARD VOLUMES BY MANY AUTHORS

1. **Redemption Truths: "For Us Men."** Sir Robert Anderson, K.C.B., LL.D. A Standard Expository Work and Handbook of the Great Truths of the Gospel. All simply and ably set forth and practically applied. Thirteen Chapters of Sound, Solid Scripture Truths for the Spiritual Profit of All. Formerly 2/6, now 1/-

**The Christian** says—"With much heartiness we commend this book. The mass call for such a treatment as is here given to things most surely believed among us."

**Life of Faith**—"So sincere, so frank, so independent, so loyal to the Book. We thank God for a fearless and so competent an advocacy of the faith once for all delivered to the saints."

**Life and Work** says—"Sir Robert Anderson has a definite message which he declares with much emphasis."

**The Belfast News Letter** says—"All the chapters are clean and forcible. The book will be read with interest and profit."

2. **Grace and Truth, under Twelve Aspects.** Dr. W. P. Mackay. A Book which has been used for forty years to lead Seeking Souls to Christ, to give Assurance and Liberty to those in Doubt, and to strengthen and encourage Young Believers. Now issued at half its original price.

**D. L. Moody** wrote—"I never understood the difference between *Law and Grace* until I read it."

**J. C. Ryle**, Bishop of Liverpool, said—"The first chapter especially, is worth its weight in gold."

**An Evangelist**—"No book known to me, has been used to lead so many into the light and liberty of God's Salvation as *Grace and Truth*. I recommend it wherever I go."

3. **Green Pastures and Still Waters.** J. Denham Smith. A Rich and Refreshing Exposition of, and Meditation on the ever fresh and fragrant Twenty-Third Psalm. Full of Devotional Ministry, Spiritual Teaching, and Comfort for All.

**C. H. Spurgeon** wrote in *Sword and Trowel*—"We revel instead of reviewing—there is unction, beauty, mellowness, and freshness of treatment here that fairly wins us."

**Word and Work** says—"Like the Psalm (xxiii.) this book is full of Christ. It is replete with tenderness and trustfulness."

1/- Each, Net (By Post, 1/3). The above Three Volumes 3/6, Post Free.

JOHN RITCHIE, PUBLISHER, KILMARNOCK.

# NEW SHILLING LIBRARY

## OF SCRIPTURE TRUTHS AND BIBLE STUDIES

---

4. **Man's Future State.** John Ritchie. A New Volume dealing with the great and much discussed problems of the Life beyond the present, the Intermediate State between Death and Resurrection, and the Final Destiny of all Mankind, with a Review of Common Difficulties, and an Examination of present-day Perversions of the Truth regarding Man's Future State. Warmly welcomed, already widely read, and well commended by Christian Reviewers.

The Christian says—"He places the result of his study before the reader in a way that every one can understand."

The *Androssan Herald* says—"The work will be found very useful by those who wish to know what the Scriptures have to say on this great subject."

Life of Faith says—"Those who are weak in the faith, and those who have been led away by Christadelphianism should hasten to buy this book."

A Business Man in the United States writes—"The papers on *Man's Future State* are the simplest, clearest and best I have seen. May they have a wide circulation."

5. **The Son of God.** J. G. Bellett of Dublin. A Scriptural Presentation of the Lord Jesus in His Divine Character and Ways, traced through the pages of the Word, from His Incarnation to His Everlasting Kingdom and Glory. Written in the warm and spiritual style of this well-known Author.

A Reader of this Volume writes—"A continuous presentation of the Son of God in His Eternal Deity, Perfect Pathway, Mighty Works, Sacrificial Death, Glorious Resurrection, and Eternal Glories. A book which has fed, instructed, comforted, and helped thousands of God's people, and one peculiarly needed in this day."

6. **The Crowded Christ.** F. W. Grant, Editor of *The Numerical Bible*. A Presentation of the Lord in His Present and Future Glories as Son, Sacrifice, Sin-Purger, High Priest, Advocate, Bridegroom and King, with the results of His service to His people.

The Author in his Preface says—"I propose to take up, in reliance upon Divine grace to enable me, the personal glories of our Lord Jesus Christ, as Scripture declares them to us, for the worship of our hearts and that, in meditation upon so faithful a theme, we may realise more distinctly what He has done." The Volume is fully devoted to this object.

7. **The Mystery of the Kingdom.** Andrew Jukes. Rule in Israel False and True, traced through the Books of Kings, with its present-day Message to the People of God. A Volume which helped very many of God's People of a former generation, when they were groping their way out of bondage to man's traditions and rule in spiritual things. It explains many perplexities and vents of the present hour. Long out of print. Now re-issued.

A Well-known Teacher says—"It was Jukes' *Mystery of the Kingdom* that opened my eyes many years ago to the typical teachings of the Word. It is a book to which I owe very much."

I/- Net (By Post, 1/3). Any Three Volumes, 3/6, Post Free.

---

**JOHN RITCHIE, PUBLISHER, KILMARNOCK.**

# NEW SHILLING LIBRARY

## OF SCRIPTURE TRUTHS AND BIBLE STUDIES

---

8. **Solomon's Temple: Its Types and Teachings.** Thomas Newberry, Editor of *The Englishman's Bible*. A Remarkable Volume, giving the Meaning and Message of the Materials, Structure, Furniture, and Services of the Ancient Temple built by Solomon on Moriah, with its Gospel Types and Spiritual Teachings. A Volume of Spiritual interest and real profit to all Bible lovers. With Two Engravings, giving the Exterior and Interior Views of the Temple and its Courts.

The **Scottish Evangelist** Reviewer writes—"Students of Old Testament typology will value these books, as they were written by one who was both scholarly and reverent, and who expounded the types in the light of the New Testament."

The **Christian** says—"The treatment is not only Scriptural, and likely to be helpful to the spiritually minded, but set forth so that plain, simple people may be instructed and edified."

The **Morning Star** says—"Students well versed in the typology of Scripture will find this work valuable and helpful, and to younger Christians who may not yet have studied the types of the Bible, Mr Newberry's Notes will prove exceedingly instructive."

9. **Israel, The Church, and Christendom.** Wm. Hoste, B.A. With Foreward by W. E. Vine, one of the Editors of *Echoes of Service*. A Seasonable Book on a Subject of great interest, comparing and contrasting "things that differ" in Worship, Service, Life and Testimony, under law and grace. Clearly and forcibly pointing out wherein Christendom has departed from the pattern and principles of The Word. A Volume of sound, solid, Scriptural teaching for all Christians.

A **Christian Lady** in Scotland writes—"I have not read anything like these papers for many years. They are just what many of God's people need to help them away from man's traditions."

An **Indian Native Christian** writes—"The papers on *Israel and The Church* which have appeared month by month in *The Believers' Magazine* have greatly helped myself and others in the things of God. I hope they may be issued in a book."

10. **The Holy Spirit: His Person and Work.** S. Ridout. A full and careful setting forth of the testimony of Scripture on this great Subject in all its aspects, including, The Holy Spirit in the Past, Present, Future: In Salvation, Sanctification, Indwelling, Service, Power: In Inspiration, in Christ, in the Church, Worship, Ministry. A Volume of great interest and freshness. Formerly, 2/6. Now, 1/- Net.

A **Bible Student** writes—"The Volume is by far the fullest, clearest and simplest examination of this Subject I have yet read."

An **Aged Christian** says—"Had I read this Book forty years ago, when newly converted, what a lot of traditionary teaching I would have escaped."

1/- Each, Net (By Post, 1/3). The above Three volumes, 3/6, Post Free.

---

**JOHN RITCHIE, PUBLISHER, KILMARNOCK.**

# NEW SHILLING LIBRARY

## OF SCRIPTURE TRUTHS AND BIBLE STUDIES

---

11. **The Tabernacle: Its Types and Teachings.** Thomas Newberry, Editor of *The Newberry Bible*. With Four Engravings. A fully-detailed Exposition of the Materials, Structure, and Holy Vessels, with their Spiritual Significance.

**The Revival Times** says—"Invaluable to students of the Old Testament."

**The Christian** says—"Will be valued by many on account of the revered memory of the Author as well as their intrinsic worth."

**A Bible Student** writes—"They have helped me to an understanding of many of the Bible types which I have never seen touched by any expositor."

12. **The Seven Churches of Asia.** W. J. McClure. The Lord's Message to the Seven Churches of Rev. ii, iii. in their Local and Dispensational Aspects. Truths for the present time, plainly stated and practically applied.

**The Record** commends this Volume warmly to "all lovers of the Word of God."

**An Australian Writer** says—"It is plain and practical, by far the best book I know on this subject."

13. **The Atonement, in Type, Prophecy, and Accomplishment.** F. W. Grant, Editor of *The Numerical Bible*. We know of no better book dealing with this great and vital subject, fully yet simply, than this Volume. It is Scriptural, Spiritual, and Scholarly. A great book on a theme of surpassing interest.

**A Teacher** writes—"Like all Mr. Grant's works, it is loyal to the Word and full of sound exegesis."

**The Believer's Magazine** says—"Sound words on a subject of paramount interest, concerning which much false teaching exists."

14. **The Offerings in Leviticus.** Thomas Newberry. Types of the One Great Sacrifice of Christ in its varied aspects. A Volume of Fundamental Truths of great interest and value.

**The Scottish Evangelist** says—"We will be glad if the issue of Mr. Newberry's book creates among many hitherto uninterested, an interest in the things written afore-time."

**The Christian** says—"Set forth so that plain, simple people may be instructed and edified."

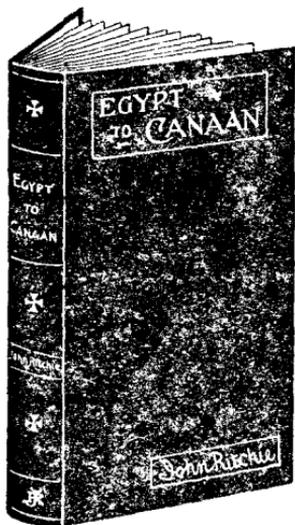
15. **Lectures on Hebrews.** William Lincoln. The Great Truths of this Epistle, all presenting the Person and Work of Christ, past, present, and future, taken up, and explained simply and practically, in the thirteen Chapters of the Epistle.

**The Christian** says—"Those who know Wm. Lincoln's Volumes on portions of the New Testament, will welcome these Lectures."

**A Well-known Author** writes—"The book is of great value to all who love the Lord and seek to learn of His Sacrifice, His Priesthood, and His Glory, which these pages very sweetly set forth."

# HELPS for the Children of God

By John Ritchie, Editor of "The Believer's Magazine"



## **Foundation Truths of the Gospel.**

Twelve Bible Readings on Regeneration, Conversion, Justification, Redemption, Salvation, Assurance, Judgment, Sanctification, Perfection, Eternal Life, Separation, Glory. With Questions and Answers on points of difficulty in connection with each.

## **Foundation Truths of the Faith.**

Twelve Addresses on the Triune God, The Inspiration of the Bible; Divinity and Manhood of Jesus Christ; Atonement—its Nature, Necessity and Results; The Resurrection of Christ—its Facts and Theories; The Holy Spirit—His Personality and Work; Life, Death, and Immortality; The Devil—His History, Character, and End; Man's Eternal Destiny, etc. With Questions and Answers on these subjects.

## **The Second Advent of the Lord**

**Jesus.** With Subsequent Events in the Heavens and on the Earth. Ten Lectures, Illustrated by a Coloured Chart.

**The Tabernacle in the Wilderness.** Fourth Edition. Enlarged and Illustrated. Types of the Tabernacle, the Offerings and the Priesthood, setting forth the Person and Work of the Lord Jesus, with the Place and Privileges of His People. This book has had a very wide circulation, and is as much in quest as ever.

**Egypt to Canaan:** The Exodus and Journeyings of the Children of Israel, as illustrative of the Believer's Redemption, Salvation, Separation, Worship, Walk, and Warfare. With a Coloured Chart.

**The Feasts of Jehovah,** as given in Leviticus. Bright foreshadowings of Present Grace and Coming Glory. The Seven Annual Feasts of God's Ancient People considered, as Types of the great truths of Redemption, Communion, Resurrection, the Present Age, the Church's Calling, the Coming Kingdom and Glory of the Heavenly and Earthly People, and the Eternal State. With an Original Coloured Chart. New and Enlarged Edition.

**Marriage Scenes of Scripture.** Addresses to Young Men and Women. Purely Gospel, with Truths for Seeking Souls, and Words of Help to Young Believers.

**The Sunday School:** its Work and Workers. Plain Papers to all who seek to serve amongst the Young, especially prepared to encourage Young Workers beginning the work of soul-winning.

Cloth, Gilt, One Shilling Each. Set of 8, 6/, Post Free.

Presentation Editions, 1/6 Each.

Paper Covers, Sixpence Each. Set of Eight, 3/6, Post Free.

---

**JOHN RITCHIE, Publisher, Kilmarnock.**