

Make Home Happy.

THOUGH we may not change the cottage
For a mansion tall and grand,
Or exchange a little grass plot
For a boundless stretch of land,
Yet there's something brighter, nearer
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures, rich and rare;
Though we have no silken hangings
For the walls so cold and bare,
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful
If the right course we begin;
We can make its inmates happy
And their truest blessings win;
It will make the small room brighter
If we let the sunshine in.

When we gather round the fireside
When the evening hours are long,
We can blend our hearts or voices
In a happy, social song;
We can guide some erring brother,
Lead him from the path of wrong.

We may fill our home with music
And with sunshine brimming o'er,
If against all dark intruders
We will firmly shut the door;
Yet should evil's shadow enter,
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find;
There's a chain of sweet affection
Binding friends of kindred mind;
We may reap the choicest blessings
From the poorest lot assigned.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1151] **LESSON I.** [July 7
SAMUEL CALLED OF GOD.

1 Sam. 3. 1-14. Memory verses, 8-10
GOLDEN TEXT.

Then Samuel answered, Speak; for thy servant heareth. 1. Sam. 3. 10.

OUTLINE.

1. The Call, v. 1-10.
2. The Message, v. 11-14.

TIME.—1151 B.C.

PLACE.—Shiloh.

EXPLANATIONS.—*Ministered*—Probably lighting the lamps and opening the doors: such things as a child could do. *The word was precious*—This means the word of God was very rare because of the people's sins. *No open vision*—That is, no divine communication was widely spread. If there were such they were private. *In his place*—In his sleeping apartment. *Eyes began to wax dim*—Eli was growing blind from old age. *Ere the lamp went out*—Before day-break, when the lamps were put out. *The temple*—That is, the tabernacle; the temple was not yet built. *The ark of God*—The ark of the covenant, which stood in the innermost sanctuary. *Did not yet know the Lord*—That is, did not know him in the way of receiving divine communications. *Ears shall tingle*—That is, it should be such a matter of alarm that men should feel as they do when some sudden discordant noise strikes on their ears.

QUESTIONS FOR HOME STUDY.

1. *The Call.*
Who was Samuel? Read chap. 1.
How came he to be ministering unto the Lord?
Where was the tabernacle of Israel at this time located?
Why was it that God seemed to be so distant from men at this time?
What is meant by the assertion that Samuel did not know the Lord?
How did God call Samuel?
Do you believe that God calls men now as certainly as then? Give a reason for your answer.
How does God call men now?

What is essential now to hearing God's call? Why were not other boys in Israel called as well as Samuel?

What had led to this special call?

2. *The Message.*

To whom did this message relate? Why was not the message given directly to Eli?

What two parental courses are brought into strong contrast by this message? What does one of the commandments say about visiting iniquity of fathers upon children? Exod. 20. 5.

How was the visitation of iniquity in this case? What law concerning parental duty is here implicitly stated?

Was the message new? Why was not the manner of the punishment revealed?

PRACTICAL TEACHINGS.

No open vision: in times of spiritual dearth and spiritual death in the Church, in society, in human life.

Nothing to see, because nothing to see with. The boy's eyes were the only two eyes in all Israel.

He did not know God. But he heard his voice. He needed only one lesson from Eli: But we?

The lesson of God's nearness is told us a hundred times, and we heed not. Faithful mother: her boy became God's channel for revelation. Unfaithful Eli: his sons became the channels of God's wrath.

HINTS FOR HOME STUDY.

1. Learn all about Samuel's parentage and previous history?
2. Learn about the tabernacle; where it was stationed, etc.
3. Who was Eli? Search all the references concerning him in the Scriptures.
4. Find indications of the beginning of the prophetic order previous to this. See chap. 2.
5. Write a parallel, or a contrast, between yourself and Samuel.

THE LESSON CATECHISM.

1. Where did Samuel first receive a revelation from Jehovah? In the tabernacle at Shiloh. 2. Under what circumstances was Samuel at the tabernacle? He was ministering unto the Lord. 3. What was peculiar about this first revelation? God called, and Samuel knew it not. 4. What was Samuel's answer when he learned that the voice was God's? "Then Samuel answered, Speak," etc. 5. What reason did God assign for his punishment of Eli? Infidelity to parental responsibility. 6. When Eli heard the message what did he say? "It is the Lord: let him do what seemeth him good."

DOCTRINAL SUGGESTION.—The divine call.

CATECHISM QUESTION.

29. Are there more gods than one? There is one God only, the living and true God.
Hear, O Israel, the Lord our God is one Lord. Deuteronomy, 6. 4.

B.C. 1141] **LESSON II.** [July 14

THE SORROWFUL DEATH OF ELI.

1 Sam. 1-18. Memory verses 17, 18
GOLDEN TEXT.

His sons made themselves vile, and he restrained them not. 1 Sam. 3. 13.

OUTLINE.

1. The Army Smitten, v. 1, 2.
2. The Ark Taken, v. 3-11.
3. The Priest Dead, v. 12-18.

TIME.—1141 B.C.

PLACES.—Ebenezer. Apeh. Shiloh.

CONNECTING LINKS.—The child Samuel had become recognized, in the years that had gone, as a special messenger of God to Israel. He had received his midnight message from God, and at Eli's command had repeated it to him. He had continued his ministrations in the tabernacle, and now at last God is ready to bring to pass the fearful thing which God had foretold. Our lesson tells the story.

EXPLANATIONS.—*Let us fetch the ark*—The ark of the covenant had been carried at the head of the army around Jericho, and so they now send for it with hope that it will help against these foes. *Every man into his tent*—That is, unto his own home, not to his tent or camp. "It was an utter rout. *His clothes rent*—These were the Oriental signs of grief: the rending of the garment by

tearing down in front toward the border was common.

QUESTIONS FOR HOME STUDY.

1. *The Army Smitten.*

What foe troubled Israel through many years of her history? Where was the territory of this people? What was their character?

What was the effect of the battle described in vers. 1, 2.

2. *The Ark Taken.*

How did Israel purpose to recover the prestige lost in this first battle? What was the character of the nation at this time?

Why should the elders think there was virtue in the ark for winning victories? Josh. 6.

In what did the power of the ark consist? By whom was it brought into the camp? What was their record before God? 1 Sam. 2. 12-17.

What was the effect of the arrival on the Israelites? What on the enemy? What was the sequel?

3. *The Priest Dead.*

Whither was the news of the disaster carried? What was the effect of the news—on the city? on the priest?

Which thing of the three parts of this message affected Eli most? What prophecy had been literally fulfilled by this day's events?

What part did Samuel have in this disaster? What lesson concerning ritualism can be learned from this incident? What was the lesson taught many centuries after in this same line? Zech. 4. 6.

PRACTICAL TEACHINGS.

See this nation after disaster turn to a semblance of godliness. They sent for the ark, not because they revered God, but because they had met with defeat.

How many times we send for "arks," after trouble comes. We are very willing to have God's help, but we never want to serve. The ark was no fetish.

The ark came. God did not. The ark was carried into the fight. God was not. The ark was taken. God was not. Sin may triumph on earth for awhile, but God lives and rules.

Poor Eli: his last hours bitter because of weakness and sin. His bitterest thought must have been, "I might have changed all this, if I had done my duty." Remorse is the same to-day—bitter and pitiless.

HINTS FOR HOME STUDY.

1. Study from Exodus 25. 10-22 about the structure of the ark.

2. Learn concerning everything that was captured with it. 2 Chron. 6. 11; Heb. 9. 4.

3. Study the sequel to the ark's capture. What happened where it was carried, etc.

4. Learn what you can about the Philistine people. 1 Chron. 1. 8, 12; Gen. 26. 12-14; Josh. 13. 1, 2; Judg. 3. 1-3; 3. 13; 14, etc.

THE LESSON CATECHISM.

1. What disaster to Israel does our lesson record? Defeat by the Philistines. 2. How did the Israelites think to recover lost ground? By bringing the ark of God. 3. What was the effect of this action? The ark of God was taken. 4. Why did God allow these troubles? Because of Israel's sin. 5. What was the last effect of this calamity? The sorrowful death of Eli. 6. Why did such sorrow come upon him? "His sons made themselves," etc.

DOCTRINAL SUGGESTION.—Retribution.

CATECHISM QUESTION.

30. How many Persons are there in the Godhead? In the Godhead there are three Persons, the Father, the Son, and the Holy Ghost; and these three are one God. Matt. 28. 19.

It is a curious fact that the honey-bee—"the white man's fly," the American Indians used to call it—was never known in the United States till brought from England; and, though it is now found in all parts of the country, it did not reach California until 1850, and South America until 1845.

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