

A Song of Rest.

BY FLORENCE TYLER.

O WEARY HAND! that all the day,
Were set to labour hard and long,
Now softly fall the shadows gray,
The bells are rung for even song.
An hour ago, the golden sun
Sank slowly down into the west;
Poor, weary Hands, your toil is done;
'Tis time for rest!—'tis time for rest!

O weary FEET! that many a mile
Have trudged along in a stony way,
At last ye reach the trusting stile;
No longer fear to go astray.
The gently bending rustling trees
Rock the young birds within the nest,
And softly sings the quiet breeze;
" 'Tis time for rest!—'tis time for rest!"

O weary EYES! from which the tears
Fell many a time like thunder rain—
O weary HEART! that through the years
Beat with such bitter, restless pain,
To-night forget the stormy strife,
And know, what Heaven shall send is
best;
Lay down the tangled web of life;
'Tis time for rest!—'tis time for rest!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1141] **LESSON III.** [July 21
SAMUEL THE REFORMER.

1 Sam. 7. 1-12. Memory verses, 3, 4
GOLDEN TEXT.

Cease to do evil; learn to do well. Isa. 1. 16, 17.

OUTLINE.

1. Repentance, v. 1-6.
2. Victory, v. 7-12.

TIME.—1141-1120 B.C.

PLACE.—Gibeah, in the house of Abinadab; or, as also called, Kirjath-jearim. Mizpeh. Shen.

CONNECTING LINKS.—For seven months the ark remained in the country of the Philistines. It proved to be anything to them but a source of power. They carried it first to Ashdod, and there it caused Dagon's overthrow, and sore pestilence among the people. Then they sent it to Gath, and there also the same terrible pestilence broke out. At Ekron the same terrible calamities befell; and so, after seven months of suffering, they gave it to the chance carrying of two milch kine, who straightway took the road to Beth-shemesh, and at last stopped by a great stone in the field of one Joshua. Thence by the men of Kirjath-jearim it was carried, as told in the first verse of our lesson. And now an interval of twenty years passes, and the chief part of our lesson story is enacted.

EXPLANATIONS.—*Sanctified*—Set him apart by special consecration. *Lamented after the Lord*—That is, longed for him to appear once more in glory. *Drew water and poured*—Probably an act of high symbolic character, indicating self-surrender and humiliation. *Went up against*—That is, to attack and destroy them. *Thundered with a great thunder*—A storm at the opportune moment, doubtless in answer to Samuel's prayer, drove back the Philistines.

QUESTIONS FOR HOME STUDY.

1. *Repentance.*
How long was the ark in the country of the Philistines? 1 Sam. 6. 1.
Why was it sent back? Chaps. 5 and 6.
To what place was it returned?
How long did it remain there? 2 Sam. 6. 2. See chronology of David's reign.
What is meant by the statement in verse 2?
What was the final effect of their sorrows upon all Israel?
What had been the cause of their sorrows?
How did they show the genuineness of their repentance?
What principle is illustrated by the statements of ver. 6, and what follows? James 5. 16.

2. Victory.

What was caused by this convocation of the people at Mizpeh?
In what frame of mind were the people at this time?
What difference of spirit is shown by the statement of ver. 8 from the spirit which moved them at Aphek? 1 Sam. 4. 3.
What was the occasion of the victory?
How will you explain ver. 10; as recording a miracle, or a natural occurrence, which proved advantageous to Israel?
Give reasons for your answer to the last question?
How complete was the victory? vers. 13, 14.
To whom did Samuel ascribe the victory?

PRACTICAL TEACHINGS.

Twenty years was a long time for penitent sorrow; but the sin had been very heinous.

It brought true repentance. How good to come to love God before the awful sins begin. Have you come to him?

They put away their idolatry. Have you?

They asked God's servant to pray for them. Let us all do that, too.

Samuel was their mediator; but we have a better one—Christ Jesus, the Lord.

Their mediator grew older. Ours never changes.

Their mediator died. Ours ever liveth. Their mediator was a man. Ours is very God of very God.

Their mediator God heard. Will he not much more hear ours?

HINTS FOR HOME STUDY.

1. Study the geography of this lesson.
2. Find five other instances of prayer for others that God answered.
3. For illustration, find in English history how fervent prayer before entering battle was crowned with victory.
4. Learn all you can about the worship of Baal and Astarte.

THE LESSON CATECHISM.

1. How long a time passed before God once more showed mercy to his people? "The time was long; twenty years." 2. How did the people prove that their lamenting was sincere? "They put away Balaam and Ashtaroth." 3. For what did Samuel gather the people to Mizpeh? For a service of confession. 4. What was the great lesson which in substance Samuel here taught them? "Cease to do evil; learn to do well." 5. What was the result of this new consecration? A victory for Israel. 6. In what words did Samuel recognize this divine help? "Hitherto hath the Lord," etc.

DOCTRINAL SUGGESTION.—Conitration for sin.

CATECHISM QUESTIONS.

31. What do you call this mystery? The mystery of the Holy Trinity.
32. What do you mean by mystery? A truth which man's reason could not discover, and which God by degrees makes known.

B.C. 1095] **LESSON IV.** [July 28

ISRAEL ASKING FOR A KING.

1 Sam 8. 4-20. Memory verses, 4-7
GOLDEN TEXT.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us. 1 Sam. 8. 19.

OUTLINE.

1. The People's Demand, v. 4-6.
2. The Lord's Consent, v. 7-9.
3. The Prophet's Protest, v. 10-20.

TIME.—1095 B. C.

PLACE.—Ramah.

CONNECTING LINKS.—Twenty-five years of Israel's history have passed since our last lesson. Samuel has grown old. He is probably now sixty-five years of age. The great work he had been doing for Israel in these years had given prosperity to the country, but his sons, who seemed likely to be his successors, were not upright like their father, and the people feared to be left without a leader. It was thus that they came with the demand which makes the subject of our lesson.

EXPLANATIONS.—*The elders of Israel*—These were probably the successors of that body which Moses had established to form a court to relieve him. They were doubt-

less the heads of families in the tribes. *Make us a king*—They put the choice into the prophet's hands without fear. *The manner of the king*—The power and privileges which he will exercise. *To ear his ground*—That is, to do all his agricultural work.

QUESTIONS FOR HOME STUDY.

1. *The People's Demand.*
What was the government under which Israel had lived for about four centuries?
What new order did Samuel seem desirous of effecting by making his sons judges?
Why did Israel object to this?
What does their demand of Samuel show concerning their regard for him?
What does it show as to their own increasing power in the nation?
On what custom was their plea based?
What was the one great defect in the philosophy of this plea?

2. *The Lord's Consent.*
What was the effect of this request on Samuel?
What trait of his character appears in his action?
How was his prayer answered by the Lord?
To what national trait did the Lord charge the request?
To what did their request virtually amount?

3. *The Prophet's Protest.*
Why did Samuel protest?
What glimpse of the future did his protest give?
Under what king was this prophecy fulfilled?
What does it show concerning the knowledge and statesmanship of Samuel?
What was the effect of the protest upon the people?
What choice of God for them does ver. 20 show that they deliberately refused? Deut. 14. 2.
How is God's peculiar love manifested by his consent to the request?

PRACTICAL TEACHINGS.

"Like all the nations." How men dislike to be peculiar! To-day we act just like the world. We do not like to be known as Christians by our peculiarities. Is that like Christ?

See God's readiness to grant earthly favours to his people. They were rejecting him. Yet he allowed it. He could still govern through their king. But God never forces men to love him. We can choose him if we will. We can reject him if we will. Which have you done?

Samuel was Israel's preacher. He told them the truth. But they would not listen. How like to-day! Our preachers are faithful; and we refuse to be guided. We go our own way. Alas for us!

This is true everywhere. Parents and children, teacher and scholars, all show it. Fidelity on one side. Wilfulness on the other.

HINTS FOR HOME STUDY.

1. Study out the parts of the protest which were fulfilled. 1 Sam. 14. 52; 1 Kings 21. 7; 12. 4, etc.
2. Find the names and characters of some of the kings of the surrounding nations.
3. Study out the kind of government under which the people had heretofore lived. Was it a republic, a monarchy, a democracy, an oligarchy, or what?
4. Give three good reasons that led the people to this demand.
5. Find three reasons why they should not have made it.

THE LESSON CATECHISM.

1. Who demanded from Samuel the appointment of a king? "All the elders of Israel." 2. Like what did they wish to become? "Like all the nations." 3. What did Samuel do when they had made this request? "He prayed unto the Lord." 4. What did God answer Samuel? Grant their request, but protest. 5. After the long protest, did the people hearken? "Nevertheless, the people refused," etc.

DOCTRINAL SUGGESTION.—Divine forbearance.

THE LESSON CATECHISM.

33. What do you mean by the attributes of God?
All the perfections of his nature.
34. What do the Scriptures teach concerning God's attributes?
That he is omnipresent and almighty, that he is omniscient and all-wise.

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