

Eight years was the land a-preparing before her trial-day,  
And Hawkins had dressed her fleet that floated in Plymouth Bay  
"In royal and perfect estate;" the ships ne'er felt the sea,  
For Hawkins had done the work, and done it perfectly.  
Oh, never a parted rope, and never a spar with a sprain,  
Good brain and hand were his, and ours were that heart and brain.

All praise to the daring heart, to the gallant arm of might,  
To the quenchless fire of zeal that burns through the desperate fight;  
And praise to the wisdom fair, the patience long and true,  
That waiteth unchanged and strong till the time be ripe to do—  
Charles Howard of Effingham, hail! We greet them both in you.

We name not name by name in the bead-roll long to tell  
Of the gallant ones and great whom England loveth well,  
Of those who nobly fought, and those who nobly fell.  
O men who fought that fight, and fought it gallantly,  
It was good to be English then, and best to be West Country.

All through a long forenoon the little English ships  
Came hovering round the Spaniard—each one, as a bird that dips  
A moment, then flies away and leaves no trace behind—  
Dashed close to the galleons huge, and shot off in the eye of the wind.  
All through that long forenoon the foe essayed to close,  
Full fain "in the fashion of such as will sell their lives with blows."  
Down came the even-dusk, up rushed the rolling brine,  
And Valdez' Captain fouled the good St. Catherine;  
And at morn, when Drake came up, she struck her flag, indeed,  
And her powder loaded our guns, and her reefs helped our need.

Oh, the Spaniards fought and fought, but how could the day be won  
In the teeth of our mad little ships, and the wind going round with the sun?  
Then the one-week summer went, and all the wild winds' host  
Leapt loose from the hand of the Lord to guard the English coast.  
O God of freedom, we bless Thee, for Thou didst make us free;  
O God of battles, Thou gavest our hands to victory;  
O God of might, we kneel at Thy feet, and, kneeling, say,  
To Thee be the glory and praise, Non nobis, Domine!  
It is better to fight than to win; it is better to strive than to gain;  
It is better to do the right than to save from death or chain;  
But we fought and we won that day, and we conquered bonds and Spain.

We harassed them flank and van, with those swift little ships of ours,  
Darting like birds in and out, among their moving towers;  
And at last we drove them out of the Channel in the night,  
For we sent our fire-ships down, a scare of flame and light;  
And they set their faces to flee right up through the Narrow Seas—  
Quoth Drake, "By the grace of God, we will wrestle a pull" with these.  
And northward they fled and fled, before the southerly wind,  
With English Howard and Drake, and their ninety sail behind.

They dared not face the terrible English ships again,  
And they sailed away and away, by the north and the west for Spain;  
And the wild wind shrieked in triumph to work the Spaniard woe,  
And the dreadful North Sea waters wrought ravages on the foe.

They struck on the Irish coast, where the rock-wall rises sheer;  
And O'Neill, "the Devil's son," he robbed and slew them there;  
And some were caught and bound, and led through the strange country,  
To die the death of shame upon the gallows-tree.  
The Rata—that goodly ship, with the bud and promise of Spain—  
"Where is the Rata?" ye ask. Look over the seething main.  
"Where is Alonzo de Leyva?" Alas! thine eyes, Castille,  
Must weep their bitterest tears; thy sons, the young and leal,  
The flower of thy proudest blood, the best of thy faith and boast,  
Lie low with Alonzo de Leyva upon the Irish coast,  
Where twice they were wrecked and saved, and thrice they were wrecked and lost.

And the trouble was o'er, and the land was out of her fear at last,  
And she drew her mighty breath as one whose peril is past;  
And she knelt to her God and she blest Him and praised Him, her Buckler and  
Shield;

And she smiled on the sons of her love; and, far over woodland and field,  
The shout of her gladness went up, and the hymns of her triumph were pealed.  
Oh, blithe were the hearts of her sons, and free was the hearth and the sward;  
They had fought for their land and had saved her, and that was their need and  
reward:

Full strong in the strength of her life-blood a-beating in every vein,  
They had girt her around with their manhood, and kept her from slavery and  
Spain:

They had fought for their God-given birthright, their country to have and to hold,  
And not for the lust of conquest, and not for the hunger of gold.

O England, mother of might, O queen of the kingly sea,  
The strong and good are thy sons, freeborn and ever free.  
Lord Christ, if the hour of need come ever, as then, to her,  
And tumult be all around of tempest and fear and stir,  
We ask no better boon than hearts to beat and to glow  
Like the hearts of Englishmen three hundred years ago.  
—Emily H. Hickey, in *Leisure Hour*.

## NEVER SWEAR.

1. It is mean. A boy of high moral standing would as soon steal a sheep as swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.
5. It is indecent—offensive to delicacy, and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous—showing a boy's heart to be a nest of vipers; and every time he swears, one of them seems to show its head.
9. It is contemptible—forgetting the respect of all the wise and good.
10. It is wicked—violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.—*Exchange*.

## SCHOLARS' NOTES.

(From *International Question Book*.)

## LESSON XI.—DECEMBER 16.

DEATH OF SAMSON.—Judg. 16: 21-31.

COMMIT VERSES 29, 30.

GOLDEN TEXT.

Great men are not always wise.—Job. 32: 9.

CENTRAL TRUTH.

Lead us not into temptation, but deliver us from evil.

DAILY READINGS.

M. Judg. 13: 1-25.  
T. Judg. 14: 1-20.  
W. Judg. 15: 1-20.  
Th. Judg. 16: 1-31.  
F. Jas. 1: 1-27.  
Sa. Rev. 2: 1-17.  
Su. Ezek. 36: 16-32.

SAMSON.—Born at Zorah; of the tribe of Dan; father was Manouh. He was a Nazarite, i. e., one consecrated to God, and forbidden to drink wine or shave his hair. He was raised up to defend his people from the Philistines, whose country was on the border of Dan.

INTRODUCTION.—After many adventures for almost twenty years, in various contests with the Philistines, Samson fell before the temptations of Delilah, a Philistine woman. He revealed the secret of his strength, his hair was cut off by her, and the Philistines took him captive. See Judges, chs. 14-16.

## HELPS OVER HARD PLACES.

21. *Philistines*: a warlike nation south-west of Palestine, and from whom Palestine receives its name. *Grind*: turn a huge millstone placed upon another for grinding grain. It was regarded as a disgraceful work, the work of slaves or of beasts. 22. *Hair began to grow again*: implying that his strength also increased. In his trouble he renewed his Nazarite vow. 23. *Gathered together*: at Gaza (v. 21) where was one of the chief temples of Dagon. *Dagon*: an idol with the body of a fish, but head and arms of a man. 26. *Feel the pillars*: the two central pillars upon which one side of the roof rested. 28. *Remember me*: it was to avenge Samson. It was also to deliver the Israelites, and to honor Jehovah; for the Philistines attributed to their god what was due to God's punishment of Samson's sin.

## SUBJECT: LESSONS FROM THE LIFE OF SAMSON.

## QUESTIONS.

I. SAMSON'S LIFE.—Where was Samson born? When? Who were his parents? To what was he consecrated? (Judg. 13: 5.) What is a Nazarite? What is it for us to be consecrated? Relate some of the events in Samson's life. What would you say about his character? How could God's Spirit come upon such a man? What was the source of his great strength? Was he doing God's work? Does God still use imperfect instruments? How long did Samson judge Israel? (v. 31.)

## II. SAMSON'S FALL (v. 21).

(1) FROM WHAT HE FELL: From what privileges, blessings, and opportunities did Samson fall? Why is yielding to sin called a fall?

(2) THE MEANS OF HIS FALL: Who tempted Samson? How did he put her off at first? How was he finally induced to tell the secret of his strength? Did his strength really lie in his hair, or was this only a sign or symbol? How far was Samson to blame for his fall? Was Samson's fall sudden or gradual? What preparations for his fall do you find in his past life? Do most who fall into sin fall gradually at first? Give examples. How might he have resisted the temptation?

(3) TO WHAT HE FELL: Into whose hands did Samson fall? Who were the Philistines? How did they treat Samson? Why? At what work was he set? How was he scorned and dishonored? (v. 26.) Is this punishment of Samson a type of the fruits of a sinful life? Does the punishment of our sins often grow out of our sinful indulgences? Contrast what Samson might have been with his condition after his fall?

III. SAMSON'S REPENTANCE AND TRIUMPHANT DEATH.—What is said of Samson's hair? Why is this fact mentioned? Was it a sign of repentance? Is it probable from verse 28 that Samson's misfortunes were leading him to God? How did the Philistines celebrate their victory? What was Dagon? How many people were in the temple? What was Samson's prayer? Was

his feeling right? How were the Philistines destroyed? Did Samson wish to die, or was this an act of heroism? How would this event honor Jehovah among the heathen? What lessons do you learn from Samson's career?

IV. NEW TESTAMENT LIGHT.—Of what is Samson spoken of as an example in the New Testament? (Heb. 11: 32, 33.) Were his deeds the fruit of faith? Is it our duty to be strong? (Eph. 6: 10; 1 John 2: 14.) Who is the source of true strength? (Col. 1: 11; 1 Pet. 1: 5.) How may we overcome temptations? (1 John 4: 4; Jude 24, 25; 2 Pet. 1: 3-8.)

## LESSON XII.—DECEMBER 23.

RUTH'S CHOICE.—Ruth 1: 16-22.

COMMIT VERSES 16-17.

GOLDEN TEXT.

Thy people shall be my people, and thy God my God.—Ruth 1: 16.

CENTRAL TRUTH.

The reward of devotion to duty and to God.

DAILY READINGS.

M. Ruth 1: 1-22.  
T. Ruth 2: 1-23.  
W. Ruth 3: 1-18.  
Th. Ruth 4: 1-22.  
F. Rom. 8: 31-39.  
Sa. Phil. 4: 1-13.  
Su. Rom. 12: 1-21.

TIME.—Ruth lived probably at the time of Gideon, B. C. 1222-1182.

PLACE.—Bethlehem, six miles south of Jerusalem. The birthplace of Christ and of David, and the home of Ruth. Moab, east of the Dead Sea, and south of the river Arnon. This was the part where Naomi went. The whole of Moab extends east of the Dead Sea and the Jordan as far north as the river Jabbok.

THE BOOK OF RUTH.—(1) The author is unknown. (2) It was probably written during the reign of David.

THE STORY.—During the times of the judges a great famine arose in Israel, and Elimelech of Bethlehem emigrated with his wife and two sons to Moab beyond the Dead Sea. Here his sons married two Moabitish women. In the course of ten years all three husbands died. The mother, Naomi, proposed to return to her early home, and the daughters-in-law proposed at first to go with her, and went a little way. Orpah kissed her mother-in-law and returned home to her heathen worship and idolatrous friends. It cost too much to leave home and join her fortunes with a poor widow in a strange country, even though it be to do good and to serve God.

## HELPS OVER HARD PLACES.

16. *Entrust me not*, etc.: Ruth chose the people of God and his service at every cost of self-sacrifice. Her choice was a type of the choice of all who become Christians. 20. *Call me Naomi: i. e., pleasant, happy*. *Call me Mara: i. e., bitter*. 21. *Hath afflicted me*: for distrustful God and going to a heathen land for help. 22. *Barley harvest*: the middle of April. The story of Ruth goes on to relate how she was rewarded for her faithfulness in cleaving to her poor widowed mother-in-law. She marries a rich kinsman, and is the mother of the ancestors of King David and of Christ.

## SUBJECT: LESSONS FROM THE STORY OF RUTH.

## QUESTIONS.

I. THE EMIGRANTS.—Who was Naomi? Her husband's name? Where was their home? Why did they leave it? Where did they go? Was this emigration to a heathen land a proof of their lack of faith in God? How long did they remain in Moab? What took place during these two years?

II. THE TWO CHOICES (vs. 16-18).—Who were Ruth and Orpah? Why did Naomi propose to go home? Why did Ruth and Orpah start to go with Naomi? Which one was persuaded to return? From what motives? To what did she return? What did she lose by her choice? What was Ruth's choice? Did it show faith in God? What would make it hard for Ruth to choose thus? Who, in relation to the Christian life, are like Orpah? How does each part of Ruth's reply to Naomi apply to those who choose the Christian life? "Where thou goest, I will go;" "thy people shall be my people;" "thy God my God;" "where thou diest, I will die;" "What do we learn from Naomi's ceasing to object when she saw that Ruth's resolution was fixed?"

III. BLESSEDNESS OF THE RIGHT CHOICE (vs. 19-22).—What were Naomi's circumstances on her return? To what would she change her name? Does she acknowledge that she had done wrong in going away? What qualities are shown in Ruth from her accompanying a sad and poor mother-in-law? At what time of the year did they reach Bethlehem? Relate the subsequent history of Ruth. Was she well rewarded? Do those who choose the Christian life ever regret their choice? What reasons would lead you to become a Christian? Can you use toward Christians the words of Ruth to Naomi?

IV. NEW TESTAMENT LIGHT.—What young man in Christ's time made a choice like Orpah's? (Matt. 19: 16-22.) Between what must we choose? (Matt. 6: 24.) What promise is made to those who make the right choice? (Matt. 6: 33; Mark 10: 28-30.) Is it just and reasonable that we should choose God as our portion? (Rom. 12: 1.)

## LESSON CALENDAR.

(Fourth Quarter, 1888.)

1. Oct. 7.—The Commission of Joshua.—Josh. 1: 1-9.
2. Oct. 14.—Crossing the Jordan.—Josh. 3: 5-17.
3. Oct. 21.—The Stones of Memorial.—Josh. 4: 1-9.
4. Oct. 28.—The Fall of Jericho.—Josh. 6: 1-16.
5. Nov. 4.—Defeat at Ai.—Josh. 7: 1-12.
6. Nov. 11.—Caleb's Inheritance.—Josh. 14: 5-15.
7. Nov. 18.—Helping One Another.—Josh. 21: 43-45 and 22: 1-9.
8. Nov. 25.—The Covenant Renewed.—Josh. 24: 1-28.
9. Dec. 2.—Israel under Judges.—Judg. 2: 11-23.
10. Dec. 9.—Gideon's Army.—Judg. 7: 1-8.
11. Dec. 16.—Death of Samson.—Judges 16: 21-31.
12. Dec. 23.—Ruth's Choice.—Ruth 1: 16-22.
13. Dec. 30.—Review, Temperance, Num. 6: 1-4.