

V. 9.—Accordingly he gives the child direction how to act if the voice should be heard by him again.

V. 10.—The voice was heard again, and the Lord who uttered it is represented as coming and standing before Samuel. Samuel gives the answer that Eli had told him to give. He omits but one word, and the omission of that word—Lord—indicates his agitation.

The message that God brought was for Eli, whom because of his sinful negligence he would not favor with a personal interview.

LESSONS.

(1.) Even children can minister unto the Lord, and minister acceptably.

(2.) Children may receive communications from God. No one in our Sabbath Scholars is too young to receive the Holy Spirit.

(3.) Young and old alike should listen attentively when God speaks. The promptness of Samuel's replies is worthy of imitation. God calls now though not by an audible voice. We should obey.

(4.) If one call serves not another is given; God continues to call till he receives an answer.

(5.) God may pass by those who are high in office, and manifest Himself to the humble and lowly. He spoke to the child Samuel, not to the High Priest, Eli.

FIFTH SABBATH.

SUBJECT—*Death of Eli*, 1 Sam. 12-18.

As God is faithful to His promises, he is also true to His threatenings. Israel sinned, and God gave them into the hand of the Philistines. Eli's sons followed evil courses, and brought the judgment of God on themselves and the people. To what did the elders attribute Israel's defeat? V. 3. What was contained in the ark? Mention wonderful things done before when the ark was carried by holy men at God's command. The ark had no virtue in itself, any more than one of our churches, or any of the ordinances of religion has. What was the character of the two men who carried the ark at this time? The result of the experiment was disastrous and terrible.

Now look at poor Eli, the venerable Judge. His heart was full of anxiety for his people, and his family, but especially for the ark of God.

V. 12.—Shiloh was chosen as the capital by Joshua.

V. 17—See how the good old man receives and sustains blow after blow, till the climax of disaster is reached in the loss of the ark. The shock was too severe for him; he fell down and broke his neck and died. "His death under a divine rebuke for his sins, has been a salutary warning to others even to the present day; yet even in his dying moments he showed his supreme regard for the honour of God and the interests of religion above all personal and relative considerations; and notwithstanding all his faults he died in a lively exercise of love to God and his ordinances."

1. Eli's sin was neglect to train his sons in the way of the Lord. This neglect brought shame and disaster on himself and his children, and on the nation.

2. See what evils flow from the bad conduct of children—evils on themselves and on others. You may make yourself and others very happy or very miserable.

3. Good men, like Eli, may die in an awful man as a warning to others; but this is totally different from dying in impenitence.

4. From Eli's sin and punishment let parents learn to watch and check the beginnings of vice in their children. From his affecting regard for the ark let us learn to prize the ordinances of religion.

5. The fate of Hophni and Phinehas is a warning to all to beware of sin and vice. Even the children of good men may go to everlasting ruin.

FAR AND WIDE.—The Free Church Record says:—"It is extremely interesting and striking to notice that the wave of revival still continues to sweep over the English-speaking world. Witnesses of the soberest and most trustworthy type testify to the reality of the work which Mr. Moody has been honored to do in Scotland, Ireland, and England; and we are sure our readers will pray for a very special blessing on the effort which is shortly to be made to awaken the attention of the teeming multitudes of London to the claims of the gospel. Last month mention was made in these pages of a revival in New Zealand, and it is cheering to hear that the signs of a revived interest continues in Canada. "It is our privilege," says the Record of the Presbyterian Church, "to rejoice, not only at the tidings of spiritual good which come to us from a distance, but at tidings which come from less remote places, from various localities within our own borders."

CALABAR.—Rev. Dr. Robb has been compelled by frequent attacks of severe illness to retire from this field, one of the oldest and most interesting stations of the U. P. Church.

OVERDRESS is said to keep many persons from church: that is, the class that cannot compete with its well-dressed neighbour class stays from church rather than endure the provoking comparison. There is truth in this. And since excessive dressing is always vulgar, and especially so in the house of God, Christians should study plainness and simplicity. On the other hand there are those who despise the vanity of good clothing to such an extent that they grow proud of their shabbiness. As a Christian is denied the purple and fine linen, so he is also forbidden the rags and dirt. He who refuses an improved toilet on the Sabbath is showing a disrespect to the sanctuary and its ordinances.