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JUNE 26, 1889.

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BREEDER OF
CLEVELAND BAY AND TROTTER BRED HORSES,
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Dr. R. J. KENDALL CO.
Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best remedies on earth. I have used it on my stallions for three years.

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Search It Out.

Here is an alphabet which will make you study. Get out your Bibles and turn to the places. When you have found them, read and remember:—

A was a monarch, who reigned in the East. Esther i. 1.

B was a Chaldee, who made a great feast. Daniel v. 1-4.

C was voracious, when others told lies. Num. xiii. 30-33.

D was a woman, heroic and wise. Judges iv. 4-14.

E was a refuge, where David spared Saul. 1 Sam. xxiv. 1-7.

F was a Roman, accuser of Paul. Acts xxvi. 24.

G was a garden, a frequent resort. John xviii. 1-2; Matt. xxvi. 36.

H was a city where David held court. 2 Samuel ii. 2.

I was a mocker, a very bad boy. Genesis xiv. 16.

J was a city, preferred as a joy. Psalm cxxxvii. 6.

K was the father, whose son was quite tall. 1 Sam. ix. 1, 2.

L was a proud one, who had a great fall. Isaiah xiv. 12.

M was a nephew, whose uncle was good. Col. iv. 10; Acts xi. 24.

N was a city, long hid where it stood. Zech. ii. 13.

O was a servant, acknowledged a brother. Philemon i. 16.

P was a Christian, greeting another. 2 Tim. iv. 21.

R was a damsel, who knew a man's voice. Acts xii. 13, 14.

S was a sovereign, who made a bad choice. 1 Kings xi. 4-11.

T was a seaport, where preaching was long. Acts xvi. 6, 7.

U was a teamster, struck dead for his wrong. 2 Sam. vi. 7.

V was a cast-off, and never restored. Esther i. 19.

Z was a ruin, with sorrow deplored. Psalm cxxxvii.

The Sabbath-School

INTERNATIONAL LESSON.

Third Quarter-Lesson I.—July 7.

SAMUEL CALLED OF GOD.—1 Sam. 3:1-14.

GOLDEN TEXT.—*Then Samuel answered, Speak, for thy servant heareth.*—1 Sam. 3:10.

With this Quarter we again take up the story of the Jewish nation, beginning where we left it at the close of 1888. We enter upon the study of a new era of Jewish history, the dawn of the kingdom and its rising into noontide glory.

THE CONDITION OF ISRAEL WHEN SAMUEL WAS BORN. Israel has been in Palestine now for more than three centuries.

The Jews were a nation of farmers, and each farmer the proprietor of his own farm, averaging at first from 20 to 50 acres. The houses were built, not on the farms, but, for the sake of security, in villages and cities. The lands were adapted chiefly for grain, fruit, and pasture.

The government closely resembled a Republic. The people were divided into hereditary clans, something like the clans of the Scotch Highlanders. Each village was complete and independent. But there was this great difference between Israel and all other nations—its government was a theocracy; i. e., God himself was the chief ruler, and there was no visible central supreme power, either in king, president, or congress. The laws were God's laws as given to the people through Moses. The priests were the ultimate appeal in cases of dispute. The high priest was a kind of prime minister of God. There was no provision for war. Professional soldiers did not exist.

There was a central place of religious worship at Shiloh for the whole nation. Here were the tabernacle, the ark, the altar for daily sacrifices; and at this place the tribes were to assemble three times a year for the great feasts. The Levites were intended to be scattered through the nation, as its religious teachers. In Samuel's times there were schools of the prophets in various places. The religious institutions bound the people together into one nation; and the Mosaic laws separated them from all other nations.

The ceremonial law of Moses was probably in full operation during the periods of religious faithfulness, and there was piety prevailing in the land. But on the other hand, the wickedness of the sons of the high priest Eli shows a looseness of morals and a low state of religion, which repelled the people from the worship of God. They were continually prone to fall into idolatry.

THE CHILD SAMUEL.—Samuel was the fifteenth and last of the judges; the first in the regular succession of prophets. Samuel means "Asked of God," and he was so named because his birth was in answer to his mother's prayer. He was a Levite. His father's name was Elkanah, and his mother's, Hannah. They were pious people. Samuel was born about B. C. 1146, at Ramah about 4 miles north-west of Jerusalem. For a long time Samuel had his official residence at Shiloh but his home was at Ramah, where he married and had two sons,

Samuel was judge from the death of Eli, 56 years, and died aged 80.

EARLY INFLUENCES. THE MAKING OF A MAN. Samuel was the child of pious parents. He was dedicated to God from his birth, and he knew it. Next to his home he spent his youth in the temple service, with the good old high priest Eli. He was not without great temptations. The active sons of Eli were ever setting him a bad example. But he was uncontaminated, for "the child Samuel grew on, and was in favor both with the Lord and also with men."

A true home—with pious parents, filled with love, deeply religious, cultured, with pure pleasures, with wise guidance and training, a centre of usefulness—is the greatest safeguard against the perils of the young.

THE CALL OF GOD.—Vers. 1-10. And the child Samuel. Josephus says that Samuel's call to the prophetic office happened when he had just completed his twelfth year. This was the age at which Jesus went up to the temple at Jerusalem. Ministered unto the Lord: in such services as a child could perform, such as lighting the lamps, and opening the doors of the tabernacle. He was also the personal attendant and aid to the aged and dim-sighted Eli. Before Eli. In his presence and under his direction. And the word of the Lord. Not the written book, but messages from God through prophets. During the three centuries of judges, God had taught his people chiefly through events, through providence; by blessing the nation when faithful or repentant, and punishing them when they departed from his service and laws. After this he tried another dispensation, that of the prophets. Was precious in those days. Rather, was rare. In the general decay of religion, prophetic communications from God had almost entirely ceased. We read of two prophets only in the days of the judges. There was no open vision. Rather, there was no vision published abroad. There was no publicly acknowledged prophet, whose "word came to all Israel." And it came to pass at that time. On that day,—the memorable day (on which Samuel was called to be a prophet) which left such a deep mark upon Samuel's life. When Eli was laid down. Eli slept in one of the rooms surrounding the tabernacle. And his eyes began to wax dim, that he could not see. It does not intend to make the dimness of Eli's vision the effect of sleep, but is a statement of the condition of Eli at this time. And ere the lamp of God. The seven-branched golden candlestick, now mentioned for the last time, stood on the south side of the holy place, opposite the table of shewbread. It was lighted every evening, and was extinguished in the morning. Went out. This marks the time of night as shortly before daybreak, when the sacred light in the sanctuary would burn dim or be put out. In the temple. "The temple" denotes the whole tabernacle, the tent with its court. Where the ark of God was. The ark is expressly mentioned because it was the visible symbol of the presence of him from whom the voice proceeded. The ark was a chest of acacia wood overlaid with gold. It was about 4 feet long, and 2½ wide and deep. Over it was the golden mercy-seat and the cherubim, and within were the two tables of the law, the golden pot of manna, and Aaron's rod that budded. For a description, see Ex. 25. Its place was in the holy of holies, where the high priest alone could enter, and he but once a year. That the Lord called Samuel. By an audible voice. And he answered, Here am I. Behold me. And he ran unto Eli. He took that to be Eli's call, which was really the call of God. He went and lay down. Thinking, probably, that he had been dreaming. Now Samuel did not yet know the Lord. He did not recognize his call, he did not know how God communicated his will to his prophets. This was his first experience. The third time. God kept repeating his call. For he knew it was not from unwillingness to hear and obey that Samuel did not answer him. And Eli perceived that the Lord had called the child. Because there was no other explanation of the repeated calls. And the Lord came, and stood. A personal presence, not a mere voice or impression upon Samuel's mind, is thus distinctly indicated. A vision. In all the visible appearances of Jehovah, it is probable that it was Christ, the second person of the Godhead who appeared. Speak; for thy servant heareth. This implies his readiness to obey God. God calling the Young. God is calling every child as he called Samuel. He calls by his Word; by his loving, attractive character; by what he has done for us in Jesus Christ; by the influences of the Holy Spirit; by providences; by conscience; by Sabbaths and religious services; by the invitations and influence of friends; by the living water which satisfies every thirst of the soul; by the attractions of goodness and of

heaven; by warning, and the fruit of a life of sin. Like Samuel we should answer God's calls by, "Here am I." It is easier to be a Christian in youth. It gives us a much longer time in which to serve God. We may not live to be old, and thus by putting off our duty we may fail altogether. We escape many evils and dangers. No one can sow wild oats in youth, and not reap a harvest of evil. There are some spiritual blessings which can come only to those who have grown up in the Christian life.

GOD'S MESSAGE THROUGH SAMUEL.—Vers. 11-14. And the Lord said to Samuel. Through Samuel, whom Eli loved, God sent a terrible message, similar to one which he had previously sent by a holy man, but which did not have sufficient effect to enable Eli to compel his sons either to live a different life, or to leave the pure service of God. At which both the ears... shall tingle. With horror and alarm. The appalling catastrophe predicted was the impending defeat of Israel by the Philistines, the death of Eli's sons and Eli himself, the capture of the ark, and the desolation of the national sanctuary. All things which I have spoken. By the mouth of the man of God. When I begin, I will also make an end. I will perform thoroughly. For I have told him. I gave him warning and an opportunity to change. For the iniquity which he knoweth. Eli's guilt becomes greater from the fact that it was known to him how shamefully his sons behaved, and he did nothing to remove this abomination. Made themselves vile: brought curses upon themselves. Eli's sons had blasphemed God and made light of him by their infamous conduct. He restrained them not. By this weak indulgence he became partaker of their sins. Shall not be purged with sacrifice nor offering for ever. Shall not make atonement for itself. The sons of Eli had sinned "with a high hand" against light and warnings, and for such presumptuous offenders the law had no atonement. A Hard Duty. It was a very hard thing for Samuel to make known to the aged Eli the message God had delivered to him. He would have to give great pain to one who loved him and had done much for him. But Eli pressed and even abjured Samuel to tell him all, and Samuel "told him every whit."

God often lays hard duties upon us at the very threshold of the new life. They are needful as a test, a revelation, and a defence; a test to God and man whether we really have given ourselves wholly to God; a revelation of our true condition to ourselves; and a defence against temptation. So now the best defence of the young against intemperance is to set them actively at work for temperance. The best defence against the temptations to any evil is to marshal them to an attack upon that evil. Hence God sets his children to work against evil; he gives them hard duties to perform, hard battles to fight. And this prepares them for their life's work.

PRACTICAL HINTS.

It is a great blessing to have pious parents and a religious home. The parent who does not daily dedicate his children to God, and pray for their salvation, is neglecting a most solemn duty, and trifling with immortal souls committed to his charge. Parents should fully surrender their children to God, and be willing for him to use them in his service. Children should be taken early to the house of God, and trained in His worship. The smaller and less important services for God are preparations for larger service. God is calling children now as he called Samuel. God will reveal himself to those who are ready to obey. Children should listen for the voice of God. God gives even young disciples some hard duties to perform. Indulgent parents are cruel to themselves and to their posterity. Eli could not have devised so sure a way to have plagued himself and his house as by his kindness to his children's sins. There are sins whose evil consequences in this world no repentance or sacrifice can avert.

"NOT IF IT WAS MY BOY."—Years ago the late Horace Mann delivered an address at the opening of an institution for boys, during which he remarked that if only one boy was saved from ruin it would pay for all the cost and care and labor of establishing such an institution as that in any part of the land. After the exercises had closed a gentleman rallied Mr. Mann upon his statement, and said, "Did you not color that a little when you said that all the expenses and labor would be repaid if it saved only one boy?" "Not if it was my boy" was the solemn and convincing reply.



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