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BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson II. July 14. 1 Samuel 1: 1-18.

THE SORROWFUL DEATH OF ELI.

GOLDEN TEXT.

EXPLANATORY.

I. THE SONS OF ELI AND THEIR CRIMES.

II. THE SIX OF ELI.

III. THE SONS OF THE PEOPLE OF ISRAEL.

IV. WARNINGS OF DANGER AHEAD.

V. THE PUNISHMENT OF THE PEOPLE; DEVIATION.

VI. HIS ENDEAVORS TO BE SAVED BY RELIGIOUS CEREMONIES, WITHOUT REPENTANCE.

VII. A COMPLETE OVERTHROW.

ness of guilt, while the Philistines had the ark meant far more than the loss of a sacred symbol. It meant the withdrawal of God's peculiar presence. Hophni and Phineas were slain: probably in defending the ark. The punishment for their sin thus came in connection with the holy service they had defiled.

IX. THE DEATH OF ELI. 12. And there ran an attendant of Benjamin in or near whose territory the battle was fought. He was probably a professional runner attached to the army. "Such persons attended all Eastern armies to bring intelligence to their own camp." (See 2 Sam. 18: 19-21; 2 Kings 11: 4, 6, 19).

X. THE DEATH OF ELI. 12. And there ran an attendant of Benjamin in or near whose territory the battle was fought. He was probably a professional runner attached to the army.

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turbed thoughts. "I never talk in that way, but certainly the words fit the tone, precisely. It is interesting that the little mind interprets the tone rather than the words? It seems as if she had read my very feelings."

For several days Mrs. Flanders made a great effort to speak cheerfully, and as she noticed the quick surprised smile in the upturned faces of her children, when the same commands were given with a different inflection of voice, her heart smote her that she had so long clouded their lives by her careless petulance.

But the habit of years is not easily overcome, and as she sat sewing and thinking one evening she was startled, as she remembered that the old fretfulness had seldom been out of her voice that day. Just then George passed through the hall, singing.

"What a privilege to carry Everything to God in prayer."

And to God Mrs. Flanders did carry her trouble, not for the first time, by any means, but with such a sense of her own weakness, and such faith that His strength, and His alone, could enable her to conquer as never fails to find a speedy answer of relief.

When Mrs. Flanders dreamed that as she went about the usual work, the next day, she was constantly followed, or accompanied, by a presence unperceived by all but herself, who noted every word and tone. Not once did she allow herself to speak to the children in any but the choicest manner, although often in her heart feelings of impatience had been cherished. At night she was quite happy over her victory, and as day after day of a week went by, and she still succeeded in controlling her voice, she ventured to inquire of the angel (for such she had concluded her visitor must be) if he did not think her bad habit entirely cured. He shook his head sadly. As he did so, although he did not apparently speak, these words were revealed with dazzling clearness to her mind. "Out of the abundance of the heart the mouth speaketh," and awaking, she understood that if she did not pull the root of impatience from her heart, and plant the bulb of thankfulness, all her cutting off, and breaking down, would not prevent new sprouts from unexpectedly and persistently springing up.

O fathers, mothers—husbands, wives—sons, daughters—brothers, sisters—guard the tones of your voice, as well as words, most carefully in your daily conversation; but above all, "keep your selves in the love of God" and "each other, and your 'good words' will 'make glad the hearts' of those about you."—Mary E. Sweetser, in Watchman.

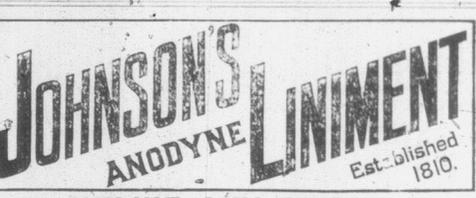
A Mr. Knapp was sent as a missionary to Japan by the Unitarians of the United States, a year or two ago. He has returned, and made an address at the Unitarian anniversary. The Congregationalist refers, in the following semi-sarcastic way, to his utterances:

Our Unitarian friends were always great on improvements. And they kept at it one of the old chanting Unitarians told us the other day that they are only two or three persons, known to him, of the original stamp left, the rest of the "denomination" having become so "advanced" that Henry Ware and Dr. D. D. Dewey, and their like, would shrink with horror from the awful negotiations, and sometimes—he was irreverent enough to suggest—the solemn nonsense which they preach.

These brethren had a foreign missionary, a few years ago, in India, who was quite active and zealous, until, it was said, the Brahmins converted him. Last year they sent out another. He went to Japan. He has come back. He has professed in "an abbreviated form," his report. He is very much encouraged. In fact, he has succeeded wonderfully. He began at the top. He has reached the upper classes. He has gained intercourse with the educated and intelligent masters of thought and affairs. Nobody else has done this. The "Orthodox" missionaries are "looked upon with almost absolute indifference in intelligent and cultivated circles." No messenger carrying to that country "Christianity as ordinarily preached" has the ghost of a chance. The work must be done by an improved process. One must set out to make converts to Christianity, but simply "co-operate with the leaders of Japanese thought and life in solving the problem of their land by the application of Unitarian principles." It is surely a great country for Unitarianism—so far as it is an instrument in its history books that it is "hampered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

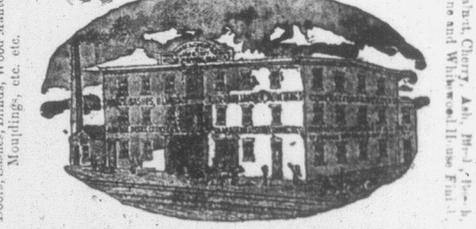
He has, in fact, discovered that Japan does not need conversion for the sake of that; that its intelligent classes are already by nature and training, in substantial sympathy with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own labors. He felt assured of help from high sources in the empire. Some missionaries would have named a higher source as the spring of their enthusiasm of hope. That is, surely, a new way of preaching the gospel. We were going to say, when we mentioned that our Unitarian friends do not regard anybody as lost, and, of course, do not look upon the missionary work as one of salvation. It is a little difficult to see what they are driving at, and precisely in what way the upper classes of Japan are to be benefited by their labors. Nor are we clear why they do not send a similar envoy to those old time Unitarians, the Mahomedans, who appear to be essentially right in their theology—barring some small surplusage about Mohammed—but who need a little mellowing and polishing by contact with modern Unitarian ideas. Where are the men for such enterprises, and where the Unitarian money to sustain them?

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