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We all must bear them. Vain regret
Love's longing for some dear lost face
Which even sleep cannot forget,
Or yet the coming years replace;
The disappointment all must know,
When hope's mirage proves but a dream,
The finding Marah's waters flow
Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
And hide their burden in a song;
And others may be silent while
They learn to suffer and grow strong.
We find no balm in Gilead's vale,
No recompense for pain and loss,
And oft our weary efforts fail
To lift the pressure of the cross.

We all must bear them. Why despair?
The wine-press is not trod alone,
The promise is, that He will care,
As doth a father, for his own.
Our burdens may become our wings,
For underneath, His arms will be;
And through our sighing sweetly rings,
"Sufficient is my grace for thee."

—Selected.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson II.—July 14.
THE SORROWFUL DEATH OF ELI.—
1 Sam. 4: 1-18.

GOLDEN TEXT.—His sons made themselves vile, and he restrained them not.—1 Sam. 3: 13.

The fearful doom of the house of Eli, revealed to Samuel in our last lesson, was not fulfilled for twenty years; but the influences which brought it about began immediately to work out its destiny. Soon after the prophecy was uttered, the forty years' oppression by the Philistines began, which led to the exploits of Samson and to the battles which ended the career of Eli and his two sons, as described in to-day.

THE SONS OF ELI AND THEIR CRIMES.—Eli, the high priest, had two sons, Hophni and Phinehas. They were grown men and as the heirs and successors of the high priest, were performing the duties under his supervision. They were men of profligate disposition and conduct. The story of their crimes is told in 1 Sam. 2: 12, 17, 29. This course they continued many years. They hardened their hearts against every good influence.

THE SIN OF ELI.—The high priest Eli had many good qualities. He was amiable and kind. Eli placed the honor of God and his kingdom beyond his own most precious interests, as is shown by his supreme care for the ark in the day of his calamity (vers. 13, 18). But Eli was morally weak of will. The great accusation against him was that knowing his sons' ungodly behavior, he did not restrain them. He gave them a mild reproof and let them go on in their crimes.

Parental Neglect. Weak, indulgent, and neglectful fathers sow ruin for their children and sorrow for themselves. Eli's public position may have had much to do with his failure in family discipline. Perhaps public duties so engrossed his attention that he neglected the proper training of his children. Many a man is so absorbed in public affairs, or in the business of money-making, as to be entirely ignorant of the habits they are forming. Whatever may be its cause, whether it spring from weakness or neglect, we may rest assured that the lack of constant, wise, and firm parental training in the family is the fruitful source of sorrow for the parents and ruin for the children.

THE SINS OF THE PEOPLE OF ISRAEL.—The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years. The evil seems to have been idolatry and licentiousness, learned from their heathen neighbors. Eli's neglect of family government and the actions of his sons were doubtless but specimens of the prevailing iniquities.

WARNINGS OF DANGER AHEAD.—For at least 20 years before their punishment the people were warned of the danger of their sin. Eli warned his sons. A man of God warned Eli. God spoke to Eli through Samuel. The people were warned not only by knowledge of these prophecies, but by their past history. And all this was to lead them to repentance.

THE PUNISHMENT OF THE PEOPLE; DEFEAT.—Vers. 1, 2. And the word of Samuel came to all Israel: he spoke God's word and was the recognized prophet. His influence during the 20 years had extended over the nation. Now Israel went out against the Philistines to battle. This was near the middle of the forty years' oppression by the Philistines. The battle was probably on account of a revolt of the Israelites against their oppressors.

The Philistines. Their name means "Immigrants," and they came from Captor which was either Crete or a part of Egypt. They occupied the southern portion of the plain stretching along the western coast of Canaan. It was famous for its fertility. At this period the

five great strongholds of Gaza, Gath, Ashkelon, Ashdod, and Ekron were united in a formidable confederacy. They were not only a farming, but also a commercial and a warlike people. They were rich, strong, and flourishing. And the Philistines pitched (their camp) in Aphek. Aphek is a name applied to any fort or fastness. There were several Apheks in Palestine; but the mention of Ebenezer determines this "Aphek" to be among the mountains of Judah, at the western entrance of the pass of Beth-horon, on the borders of the Philistine territory. Israel was smitten before the Philistines. Not because the Philistines were braver or stronger than the Israelites, but because the Israelites had not repented and forsaken their sins. The loss of 4000 men was very severe. It was as defeat, not destruction, to give further time for repentance.

VAIN ENDEAVORS TO BE SAVED BY RELIGIOUS CEREMONIES, WITHOUT REPENTANCE.—Vers. 3-9. The elders of Israel said, Wherefore hath the Lord smitten us? Strange that they were so blind to the real cause of the disaster. Let us fetch the ark of the covenant of the Lord. They turned not to the Lord, but to forms and ceremonies. Out of Shiloh. The religious capital, where were Samuel, and Eli and his sons. That it may save us. They felt that God would rather preserve them, all unrepentant as they were, than let his sacred symbol fall into the hands of the heathen. So the people sent to Shiloh. There was, no doubt, in the minds of the elders, the memory of many a glorious victory gained in the old heroic days of Moses and Joshua in the presence of their sacred ark. The Lord of hosts which dwelleth between the cherubim. The place where God especially manifested himself, in the radiant glory of the Shekinah, was between the cherubim on the mercy seat over the ark. Hophni and Phinehas were there with the ark. Omit "there." They went as priests with the ark. When the ark came into the camp Israel shouted with a great shout. The grand battle-hymn of Israel was raised as in the old days when the ark set forward: "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." And the Philistines were afraid. Whatever was joy to Israel, was a cause of fear to the Philistines. Who shall deliver us out of the hand of these mighty gods? They remembered what God had done for Israel in former times. They did not know that Israel had forsaken the God of their fathers. Quit yourselves like men. They were brave men, and the very desperation of their situation moved them to do their best.

A COMPLETE OVERTHROW.—Ver. 10. (Two or three days after the last battle.) And Israel was smitten. They had the weakness of guilt, while the Philistines had the courage of despair. Every man into his tent; i. e., home, not to the camp as before. A very great slaughter. They had not learned their lesson when 4000 were slain, and now 30,000 fell. The punishment touched almost every family. And yet it required another 20 years before the people fully learned their lesson, and gained their great victory over these same enemies, in this same place, and named it Ebenezer, "stone of help," because the Lord helped his people when they repented.

THE DEATH OF ELI'S FAITHLESS SONS.—Ver. 11. And the ark of God was taken: and placed in the temple of Dagon, the Philistine fish-god, as a token of the superiority of Dagon to Jehovah, but God soon showed them how mistaken they were; he turned defeat into victory, and taught the heathen concerning the one true God. The loss of the ark meant far more than the loss of a sacred symbol. It meant the withdrawal of God's peculiar presence. "The Tabernacle was no longer God's dwelling-place after the removal of the ark," and the ark was never restored to its place there, but was at length established on Mount Zion. Hophni and Phinehas were slain: probably in defending the ark. The punishment for their sin thus came in connection with the holy service they had defiled.

THE DEATH OF ELI.—Vers. 12-18. And there ran a man of Benjamin: He was probably a professional runner attached to the army. Such persons attended all Eastern armies to bear intelligence from point to point. Such runners are still seen in Egypt; they run for many hours, and, indeed, it is said, all day, without exhaustion. And came to Shiloh the same day. The distance from Ebenezer to Shiloh was probably not more than twenty miles. There is a strange Jewish tradition that the man was Saul, who seized the tables of the law out of the hand of Goliath and fled. With his clothes rent: an Oriental mark of grief. And with earth upon his head: another token of deepest mourning. Eli sat upon a seat (or throne). The Hebrew term denotes a covered seat or an elevated chair with a canopy over it. It was an official chair, similar to those of the ancient judges. By the wayside. On the street, and, (ver. 18.) by the gate at the entrance of the city, where public business was ordinarily transacted. Watching: for his heart trembled for the ark of God. He may not have been quite sure that he did right in permitting it to go. He remembered the judgments that had been foretold about his sons, and they were in the battle; but he cared most for the ark itself. All the city cried out. The usual Eastern wail in time of calamity. And when Eli heard the noise. The people doubtless went some distance down the road when they saw the messenger coming, and were now returning with him, assembling around the market-place at the gate. And the man came in, and told Eli. If Eli was by the gate of the tabernacle, the messenger would go there. And his eyes were dim: rather, set. I fled to day. The battle must have taken place in the morning. And the messenger answered. He told the aged priest the whole sad tale. When he made mention of the ark of God. The venerable man heard the direful message with growing pain and horror. He bore tranquilly the news of disaster and defeat; he maintained his composure when his fatherly heart was crushed by the intelligence of the death of both his sons; but when he heard that the ark was taken, comprehending that this meant the Lord's desertion of his people, and knowing why he had deserted them, the good old high priest, who had so often stood before the ark to intercede for Israel and make atonement for them, could bear no more. He swooned, and, falling backward from his seat, broke his neck and died.

Thus did Eli's sin set under a cloud; thus were the folly and wickedness of sons, whom he had indulged, his ruin at last. Thus does God sometimes set marks of his displeasure on good men in this life, who have misconducted themselves, that others may hear, fear, and take warning.

PRACTICAL HINTS.
In disorderly families it is likely that both parents and children will have to divide the blame. Indulgent parents are cruel to themselves and their posterity. Good men may have very serious faults. Religious forms, even the most sacred religious things, are no substitute for a true religious life. God cares more for the worshippers than for the temple. In times of darkness and danger "quit yourselves like men." If God is so strict in punishing the sins of the good, what will be the end of the wicked. The honor of God and the welfare of his kingdom should be more desired by us than the most precious interests of our own.

A Wise Mother.
A good New Jersey mother thus prepared her daughters to enter upon the duties of married life as housekeepers. This mother, a widow, was in good circumstances, continuing a prosperous business her husband had left her, and she had four daughters, to all of whom she gave the best education the city she lived in afforded. As it was the seat of a college the schools were unusually good, and so was the society of the place. When the eldest daughter was graduated from school, her mother took her into the kitchen and initiated her into all the arts and mysteries of that department, and from that to upstairs work, to the providing the supplies—in short, to everything pertaining to housekeeping, even to presiding at the table. After she was thoroughly instructed in all this, and perfectly competent to do it, she and her mother took turns in having the entire charge of the house, a week about. When the other girls were graduated they went in turn through the same course of instruction, and when they married, housekeeping was no bugbear to them!—New York Christian Advocate.

How to Win.—In Chicago, a few years ago, there was a little boy who went to one of the mission Sunday-schools. His father moved to another part of the city, about five miles away, and every Sunday that boy came past thirty or forty Sunday-schools to the one he attended. One day a lady who was out collecting scholars for a Sunday school met him, and asked him why he went so far, past so many schools. 'There are plenty of others just as good,' said she. 'They may be as good, but they are not so good for me,' he said. 'Why not?' she asked. 'Because they love a fellow over there,' he answered. Ah! love won him. 'Because they love a fellow over there!' How easy it is to reach people through love.—D. L. Moody.

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CURES
A certain and speedy cure for Cold in the Head and Catarrh in all its stages.
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J. VANKOUGHNET,
Deputy Superintendent-General of Indian Affairs.
Department of Indian Affairs,
Ottawa, 11th May, 1889.

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is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not. CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold everywhere, or sent by mail.
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