

ing out of his instrument the melodies of a great composer, we are tempted to feel like the great preacher, who said in such circumstances, "I ask to know neither you nor your father and mother, nor your name; I know what you are by the way you conduct yourself here". There are people who will joke in the presence of Niagara's stupendous cataract, and who see nothing to solemnize them in the majestic Alps. But nowhere is irreverence so foolish and wicked as in the house of God and in connection with His worship. Professing themselves to be wise, the irreverent become fools, and they make one think of Burns' famous wish:

"O wad some power the giftie gie us
To see oursel's as ithers see us."

David was afraid of the Lord that day, v. 9. The Scotch laddie who was asked if he would like "to be born again", expressed a very decided reluctance to the suggestion; and when pressed for the reason for this unexpected attitude, said he "was feared he might be born a lassie". Many people are afraid to be converted for a like reason. They think it soft to be religious. They suppose the love of God to be an effeminate thing. They think they will have to give up all their manly

sports and lose their liberty, and so they would rather stay as they are. They are as much deceived as was David, when he feared the ark of God might bring him loss.

Lesson Points

By Rev. J. M. Duncan, B.D.

Saved by grace; serve from gratitude. v. 1.

The nation with God at the centre of its life need fear no foes. v. 2.

Gladness springs up in our hearts, like flowers in the spring, when God's face shines upon us. v. 5.

There can be no true worship without an obedient heart. v. 6.

God's anger is a lightning flash, by which we see the hatefulness of sin. v. 7.

Divine judgments are like beacon lights, warning us away from dangerous courses. v. 8.

No one need dread God who is willing to forsake his sin. v. 9.

To those who reject Him, Jesus is the Stone against which they stumble: to those who receive Him, He is the Rock upon which they may build. v. 11.

A right-about-face repentance will bring the worst sinner into the light and joy of the Father's welcoming love. v. 12.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of the Older Scholars and Bible Classes

By Rev. John H. MacVicar, B.A.

The Ark of the Covenant enshrined the divine will (Heb. 9 : 4), as revealed in the tables of the law (1 Kgs. 8 : 9), in providence (Ex. 16 : 15), and in personal acceptance for God's service, Num. 17 : 5. It was a kind of visible pledge that all life was bound up in, and bound over to, God.

1. *David's desire to honor the divine will*, vs. 1-5. Sure of his throne (see Lesson X., Sept. 13th, 2 Sam. 2 : 1-7; 5 : 1-5), he wants to make sure that his reign will be in accordance with the divine will. The ark cannot have too prominent a place in his realm. Accordingly a notable multitude is gathered to bring it up (v. 1), a procession formed (v. 2),

arrangements made to convey it to its appointed place of conspicuous recognition in the land (v. 3), and the actual conveyance began (v. 4), with musical accompaniments, v. 5. In national life, the conscientious, enthusiastic recognition of God and His will is not a duty merely for the few, but for the many. The official head of the realm and the humblest subject are alike bound over to regard the divine will, Col. 1 : 9, 10. Press home the need of individual reverence. This commendable attempt to honor the divine will failed through irreverence, a besetting sin of our own day (see Heb. 12 : 28, 29).

2. *David's quarrel with the divine will*, vs. 6-10. Go back to point out the first evidence of discord in the very departure from the divinely appointed method of conveying the ark (v. 3), substituting the Philistine precedent (1 Sam. 6 : 7, 8) for the Mosaic requirement of sacred attendants to carry it, 1 Chron.