

all the more useful to the ordinary reader from the fact that all the Greek notes are translated by Rev. A. N. Arnold. In these days when a slipshod infidelity is rampant in certain quarters it would do young men a world of good to read this work carefully and weigh its evidence with candour. It is published at a price within reach of the poorest.

**THE LIFE AND WORK OF WILHELM AUGUSTUS MUHLENBERG.** By Anne Ayres. (New York: Anson D. F. Randolph & Co.)—The success that this excellent biography met with when first published was a tribute to its genuine merit. It is now republished in cheap form so that it may be within the reach of a far more extended circle of readers. The story of a noble, laborious, and philanthropic life is admirably and appreciatively told by the author.

**THE EXPOSITOR IN THE PULPIT.** By Marvin R. Vincent, D.D. (New York: Anson D. F. Randolph & Co.)—This is a neat reprint of Dr. Marvin Vincent's racy and instructive lecture on Expository Preaching delivered to the students of the Union Theological Seminary. This style of preaching, when well done, gives variety and interest to the service of the sanctuary, is refreshing to the preacher and most instructive to hearers. This little treatise gives several admirable hints.

**HAND-BOOK OF CHRISTIAN EVIDENCE.** By Lawrence W. Scott. Revised Edition. (St. Louis: John Burns.)—In his introduction the author states the threefold object of his work: to aid preachers, strengthen believers, and convince sceptics. It is admirably fitted to accomplish these objects. It is thoroughly popular in style, clear, logical, and convincing in its reasoning and contains a repertory of facts against infidelity. Such works as these are specially valuable at the present time and ought to have a wide circulation.

**THE POOR MAN'S PRESERVATIVE AGAINST POPERY.** By John Strachan, D.D., LL.D. Toronto: G. B. Bull, 1834.—This was the first publication printed in the city of Toronto. It is now re-issued in a neatly designed cover as a semi-Centennial memento. In more ways than one the little book is a curiosity. It was written by Dr. Strachan before his elevation to the episcopate. Though an eager advocate of Church and State connection, the first bishop of Toronto was a sound Protestant. In case intending purchasers cannot find the publisher whose name is in the imprint, we may add that copies may be had from James Bain & Son.

**LAUDES DOMINI.** A Selection of Spiritual Songs, Ancient and Modern. (New York: The Century Co.)—This is one of the best treasures of sacred song we have seen. Its purpose may be learned from a brief introductory note. "The latest addition to the Spiritual Songs Series will be found, as its name implies, especially rich in hymns of praise to Christ our Lord. It is designed to lead the taste of congregations and choirs towards a higher class of lyrics and music than has hitherto found acceptance in the churches. To this end, a large selection from the wealth of newer hymns and modern American, English, and German choral music has been included with the best of the old and familiar hymns and standard tunes in common use." The selection of hymns and tunes is large and varied. The latter have been harmonized with exquisite musical skill and taste. The printing is clear and beautiful. The utility of the work is enhanced by the addition of valuable indices, viz: index of tunes; metrical index; index of Scripture texts; index of subjects; index of authors and index of first lines. The binding is substantial, elegant, and appropriate.

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A Scotch preacher once said: "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with thread. So I think, when we're dealing w' sinners, we maun aye put in the needle o' the law first; for the fact is there's sleepin' sound, and they need to be awakened up w' something sharp. But when we've got the needle o' the law fairly in, we may draw as long a thread as we like o' Gospel consolation after't."

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

July 13, 1884. **THE ARK IN THE HOUSE.** {2 Sam 6: 1-12.}

**GOLDEN TEXT.**—"Ho visiteth the habitations of the just."—Prov. 8: 38.

**TIME.**—B.C. Four years later than last lesson.

**PLACE.**—Jerusalem and Baale.

**INTRODUCTION.**—During the interval from the last lesson the arms of David had been successful and he was firmly established on the throne of Israel. It was characteristic of him that he should seek to identify in a more special and emphatic way than had yet been done, the worship of Jehovah with the capital of the Kingdom. The artisans of King Hiram had built David an house, but he would feel that there was a greater King over Israel than himself, he was but the representative of Divine sovereignty, and it was eminently fitting that the visible symbol of that power should be fixed in the capital, and the realization of that idea is the subject of our lesson. Apart from the religious aspect of this event, it was in the highest degree wise politically. Jerusalem, because of this, became the centre of worship, the objective spot of the pious Israelites prayers and pilgrimages. The great importance attached to this aspect of the question is manifested by the action of Jeroboam the son of Nebat, when after the revolt of the ten tribes from the rule of Rehoboam, he set up the worship of the golden calves in Dan and Bethel. (1 Kings 12: 26-29.) We are sure, however, that the one supreme thought in David's mind was honour and reverence for the God of Israel; in fact some have thought from Psalms 132: 2-5, that it was a dream of David's youth, and a vow of his early manhood, that the ark of God should be brought to that place where it would please Him to record his name. Call attention to the fact that the ark had remained at Baale (or Kirjath-Jearim), since the incidents narrated in 1 Sam. 4: 11; 7: 1, 2, though occasionally brought out for special purposes. (1 Sam. 14: 18.) It had therefore been in this state of seclusion during the leadership of Samuel, the reign of Saul and the eleven years of the reign of David.

**Notes and Comments.**—Ver. 1. "Again:" after the successes recorded in the preceding chapter. "Chosen men:" the chief men, most influential from the tribes this was for the purpose of taking counsel with them on the subject of bringing up the Ark, thus interesting the whole kingdom in the movement. (See 1 Chron. 13: 1-4.)

Ver. 2. "With all the people:" we suppose the thirty thousand of ver. 1, and a large number beside who would gladly join in this great religious ceremony. Nothing is said of the soldiers though doubtless an armed force accompanied the king and those with him to protect them from an attack of the Philistines, to which they would be exposed. For the journey to Baale, see 1 Chron. 13, this was the same as Kirjath-Jearim, (the old Canaanitish name having continued with the Israelitish one. (See 1 Sam. 6: 21; 7: 1; Josh. 15: 9, 1 Chron. 13: 6.) "The ark:" made in the wilderness under the direction of Jehovah, it was the most sacred thing in the tabernacle and its place was in the Holy of Holies. "Uzzah—Cherubim:" thus because they were always associated with the presence of God (Psa. 18: 10; Ezek. 11: 22) and the Shekinah was here.

Ver. 3. "New cart:" or covered waggon, as did the Philistines. (1 Sam. 6: 1 on), this was not the divinely appointed way, it should have been carried by the chosen family of Levites. (Num. 4: 15.) "House of Abinadab:" where it had remained since it was sent back by the Philistines. "Gibeah:" or "in the hills." Uzzah's strength. "Ahio:" brotherly, "sons" or descendants, possibly three or four generations back, we are not told that Abinadab was alive even when the Ark was taken to Kirjath-Jearim, and there is no such mention now.

Ver. 4. "Brought it out:" doubtless to the shout of the words which Moses uttered when the Ark was moved forward in the wilderness. (Num. 10: 35.) "Went before:" to guide the oxen.

Ver. 5. "David—played:" this was a glad day for the king and his people, and they express their gladness as has been done by all people in all ages by musical instruments. "Instruments made of fir-wood:" rather as in the parallel passage in 1 Chron. 13: 8; "Wita all their might and with songs." "Harps, psalters:" a stringed instrument of a triangular form. "Timbals:" resembling our modern tambourine. "Cornets:" a loud sounding kind of instrument generally made of the horn of some animal. "Cymbals" resembling our modern instruments of the same name only smaller.

Ver. 6. "Nachon's threshing floor:" Nachon is not a proper name, it is rather a prepared, a fixed place, a place always used for the same purpose, in 1 Chron. 12: 9 it is called the "threshing floor of Chidox:" it may have been that this latter was the name of the owner, some, however, interpret both names as having reference to the tragedy of the next verse, here, "Nachon's threshing floor" is translated "the threshing floor of smiting," and in 1 Chron., "the threshing floor of the dark." "Uzzah—his hand:" which even the priests might not do. "Shook it:" a rude, heavy cart without springs on a rough road. The act of Uzzah was not sinful in its intention but in its disobedience (possibly through forgetfulness, as there seems to have been strange forgetfulness on all the party, king, priests and people alike), of a divine ordinance.

Ver. 7. "Anger—kindled—died:" why? Was it not a very slight offence to receive so severe a punishment? It may appear so, but apart from the assurance that the Judge of all the earth must do right, we think that we can see reasons for the severity. The ark was the symbol of the Divine presence, and as such was to be held in the deepest reverence, none might look at it much less touch it without danger of death. Uzzah was a Levite, and as such knew the commands of God respecting the ark. It

is more than likely that long familiarity had bred contempt—but freedom and carelessness with reference to the divine symbol; and it was evident that king and people alike needed the lesson which the judgment conveyed. Did we know better the spirit of the times we should likely understand better the Divine act.

Ver. 8. "David—displeased:" the word elsewhere translated "Grieved:" he was afraid lest the divine anger should extend to himself and the people, the whole arrangement of the journey which had stopped so disastrously was his planning. "Perez-Uzzah:" the breach, or the rent of Uzzah.

Vers. 9, 10. Not only did this sad incident interfere with the procession, but it stopped the journey. David feared to go on lest a greater catastrophe might happen, so he determined to leave the ark where it was, and not bring it up, as he had intended, to Mount Zion, until he had more explicit Divine direction on the matter, which had he sought at first would have guarded him against the sin that brought the judgment. "So the ark was carried into the house, nigh at hand, of Obed-Edom:" i.e. serving Edom. He was a Levite, descended from Kohath to whose family the duty of caring for the ark was originally assigned. (Num. 3: 27-31.) "Gittite" so-called from the place of his birth, the Levitical city of Gath-remmon in the tribe of Dan.

Ver. 11. Obed-Edom showed the courage of true faith in receiving the ark when the king feared to continue his journey with it, and he reaped the reward, for "the Lord blessed Obed-Edom." how, we do not know but evidently in a manner that proved to all that it was because of the abiding with him of the Ark of God.

Ver. 12. Three months care of the Ark by Obed-Edom taught David more than one lesson; he found out not only that there was no danger when the Divine commands were obeyed, but that abundant blessing followed. When this was told to him, he went down and brought the ark "unto the city of David:" this time—as we learn from the fuller account in 1 Chron. 15, followed closely the Divine directions as to its transport. "With gladness:" the servile fear that had filled his soul was gone, and he could rejoice in the assurance that now there would be a blessing indeed to the whole House of Israel.

#### HINTS TO TEACHERS.

**Topical Analysis.**—(1) The journey with the Ark. (Vers. 1-5.) (2) Sin and judgment. (Vers. 6, 10.) (3) Faith and blessing. (11-12.)

On the first topic let us teach that it was a right thing to do, though unhappily done in a wrong way. The ark was not only the symbol of the Divine presence, it was the especial token and sign of God's headship of the nation; the people were His, He was their king. David reigned, it is true, but it was under, and as the representative of God, so it was right and fitting that the ark of the Divine presence should be in the capital of the kingdom. It would be to the people a constant lesson on their relations to Jehovah, a constant assertion of their subjection to the laws of the King of Heaven, and it was a worthy at for David to plan and accomplish; preserved by God through long years of wandering and exile, and finally brought, in a wonderful way to the throne what more fitting public manifestation of the gratitude of his heart than to bring back the ark and thus centre the nation about the recognition of God. It was also a grand thought of the king's to make it a national and not simply a personal movement, and by enlisting all the tribes in the ceremony to let it be the work of the people. Let us teach here that it is a right thing publicly to profess our reverence for God and the things of God, and our determination to serve Him openly and at all times.

On the second topic recall the previous judgments which had followed irreverence to the ark, the Philistines so sorely smitten that they were glad to send it away and the men of Beth shemesh, slain in large numbers. Thus ought to have taught all how terrible a thing it was to treat it carelessly or with disrespect. So we may learn reverence for the things of God. We have no visible symbol of the Divine presence in our midst, nor do we need it. In the childhood of the race men needed object lessons to teach them Divine things; but we who live in the latter daylight should rejoice to be able to put away childish things and to live as in His sight. Yet there are things which from their connection demand respect. The Bible is but a printed book, yet it contains the revelation of God to men and is filled with the highest and grandest truths of which it is possible to conceive. If our scholars realized this would they treat the book as sometimes we see it treated? So also God's house, the place of prayer, so also the gatherings of His people. Well would it be for our young people to grow up with a spirit of earnest reverence for all these things. No better lesson can be taught them here than the lesson of reverence in the heart of holy fear towards holy things.

On the third topic point out that the humble faith of this unknown villager brought a blessing to himself, and the whole nation. When the scared king and his great host took the ark into the house of Obed-Edom he did not cry out, "Ye have brought the ark to slay us," but humbly and reverently gave it a place in his house, making, as we doubt not, of a special chamber a holy place, and so it was manifested at once that the blessing of God was upon him, and the spreading story brings back faith to David, and he leads the nation back to God. Let us teach how God honours obedience, how His blessing will always rest upon the devout and faithful, and that even the humblest in station who has true faith, may be a blessing to thousands.

**Supplementary.**—One thought as illustrating the better dispensation must not be omitted. In those days there was but one Ark with its mercy-seat, and one place for its dwelling. Now the mercy-seat is everywhere, and the Divine presence will fill every house where it is humbly and reverently sought.