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The Child-Like Heart.
Lord, Thou wast made a child and why should I
Think honour only due to hoary age?
Give me a child-like heart, wherewith to try
The doubts and changes of my pilgrimage.
Yet Thou didst grow in stature, day by day
Unto Thy perfect manhood, undefiled.
So let me profit, Lord, upon my way,
In wisdom's growth a man, in love a child.
For, when I look for wisdom, Thou art wise,
If I would love, Thy love perfection is.
Come, weary heart, out of thy place arise!
Thy life, thy love, thy service, all be His!
—Isaac Ogden Rankin

The Sabbath-School
INTERNATIONAL LESSON.

Fourth Quarter-Lesson II.—Oct. 13.

THE ARK BROUGHT TO ZION.—2 SAM. 6:1-12.

GOLDEN TEXT.—The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Ps. 87:2.

THE ARK AT KIRJATH-JEARIM.—The Ark. This was a chest of acacia wood, 2½ cubits (3 feet 9 inches) in length, and 1½ cubits (1 foot 3 inches) in height as well as width, plated within and without with gold. It was encircled with a band of solid gold, wrought into figures of leaves and flowers, and had at each corner a ring of solid gold. Through these rings passed bars of acacia wood, overlaid with gold, with which to carry the ark; and these bars were never taken out. The lid of the ark was of solid gold, and was called the mercy-seat. Upon it were two golden figures of winged cherubim, with their wings stretched out over the ark and their faces turned toward one another. Within the ark were deposited the two tables of stone engraved with the ten commandments (Deut. 10:2). According to Heb. 9:4, the ark also contained Aaron's rod that budded, and a golden pot of manna. It belonged in the holy of holies, the innermost room of the tabernacle, and was to be visited only by the high priest, and by him only once a year, on the day of atonement.

Its Religious Meaning. (1) The ark was the symbol of the divine presence. The living God was abiding with his people, their Strength, Defender and King. (2) The law in the ark taught that "the centre and heart of all things is righteousness." God ruled his people according to righteousness; and there was no true worship of God except by righteousness. (3) The mercy-seat, over the law, and shadowed by the cherubim, revealed Jehovah as a God "pardoning iniquity, transgression and sin." How the Ark came to be at Kirjath-jearim. About 70 years before, Eli's sons had carried the ark into a battle against the Philistines. It was captured by them, and after a peculiar experience for seven months it was ultimately received by the men of Kirjath-jearim, where it remained till the time of our lesson.

THE PROPOSAL TO BRING THE ARK TO JERUSALEM.—VERS. 1-5. It is thought from the allusion in Ps. 132:2-5, that the restoration of the ark had been a dream of David's youth. Accordingly "he prepared a place" for it in Jerusalem, "and pitched for it a tent" similar to the Mosaic tabernacle.

Why the Ark was not put in the Old Tabernacle. (1) The Mosaic tabernacle was now 450 years old, and during the religious declension of Saul's time must have become greatly damaged. (2) There were two high priests, Zadok, the priest under Saul, and the descendant of Aaron's third son, and Abiathar, descendant of Aaron's fourth son, who had acted as the friend and councillor of David in his adversity. David reconciled the rival claims by leaving the Mosaic tabernacle and altar in its accustomed place, under Zadok, placing the ark in Jerusalem, under the care of Abiathar. (3) The change was in preparation for concentrating the worship of Israel into the magnificent temple David proposed to build.

Reasons for bringing the Ark to Jerusalem. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis. Moreover, at the great annual religious festivals the men from all over the land were required to present themselves before the Lord at the central place of worship. (2) From this centre, where the religious ritual could be shown in all its splendour, there would radiate a religious power over all the land.

Again, David gathered together all the chosen men of Israel. David designed that the return should be a grand religious pageant. Thirty thousand. But there were 339,000 at his coronation. The 339,000 were probably the more prominent men, representatives of the different tribes; perhaps the "captains of thousands and hundreds and every leader" mentioned in 1 Chron. 13:1. And David arose and went... from

Beale of Judah. Beale is an ancient name for Kirjath-jearim. Whose name is called, the Lord of hosts (see last lesson, under ver. 10). Wherever Lord is written in capitals it is the translation of Jehovah. That dwelleth between the cherubim; i.e., the abiding manifestation of whose presence was from between the cherubim on the mercy-seat over the ark. And they set the ark of God upon a new cart. Their procedure was in violation of an express statute (see Num. 4:15; 7:9). If David had had a golden chariot to offer, it would have been equally unlawful. The ark should have been carried by hand, by its staves, and by the Levitical family of Kohathites. David should have known the law. Brought it out of the house of Abinadab; in whose sons' care the ark had been placed 70 years before. That was in Gibeon; an eminence near Kirjath-jearim. The sons: descendants; Abinadab was doubtless dead. And Ahio went before; probably to guide the oxen, while Uzzah walked by the side of the cart. And David and all the house of Israel played, on all manner of instruments made of fir wood &c. In this catalogue of instruments there were some which only the skilled performers could play on, such as harp and lute; while others could be used by any willing hand; so that David's exhortation could be carried out: "Let all the people praise thee."

THE ARK AT THE HOUSE OF OBED-EDOM.—VERS. 6-11. And when they came to Nachon's threshing-floor. The place is unknown, but probably it was not far from Jerusalem. Uzzah put forth his hand to the ark of God; to steady the ark and keep it from falling. For the oxen shook it; by stumbling in the rough road. The ark was on the point of being thrown off the cart, and liable to serious injury. And the anger of the Lord was kindled: not passion, but indignation,—that feeling which makes him hate sin and compels him to punish it. Uzzah was not merely doing a wrong, but was injuring God's influence and religion among the whole people. And God smote him there: on the spot, as with a flash of lightning. For his error. The error consisted in touching the ark, which as a symbol of God's presence, none could look at, much less lay hold of it, without peril of life. For transportation, therefore, it was covered up by the Levites to whom it was committed, and that with faces covered and carried on staves. Reasons for this severity. In considering the severity of this judgment, we must keep in mind (1) that as an individual Uzzah was without excuse; for as a Levite he ought to have known the law; especially as the custodian of the ark, he ought to have known it; if long familiarity with the neglected ark in his house had bred indifference, he was responsible for this degeneracy. (2) That Uzzah stood in a representative position. That which was a judgment: to Uzzah was a merciful call to repentance to king and people.

It was needful at the outset to prove to the people the necessity of exact obedience, and hence a careful study of God's law. A neglect now would lead to greater neglects, and thus the sacredness and teachings of the divine institutions be lost. And David was displeased: disturbed at the breakings up of his plans on perhaps the greatest day of all his life, and the disappointment of his hopes about the ark. And David was afraid of the Lord. David was afraid lest in his ignorance he should commit some other error and bring destruction on other persons besides Uzzah. Carried it aside into the house of Obed-edom. A Levite belonging to the family of Kohath, who was appointed to have charge of the tabernacle and ark. The Gittite: Gathite, so called because he was a native of the Levitical city Gath-rimmon. The ark... continued in the house of Obed-edom... three months. Long enough for the people to learn the law of God about its care, and to take to heart the lessons the judgment on Uzzah was intended to teach them; long enough also to show its effects in the house of Obed-edom. And the Lord blessed Obed-edom, and all his household. This would show to all Israel that the ark itself brought blessing, and death. The death came from disobedience, not from the ark. Another lesson was also taught. "The ark of the Lord had been in the house of Abinadab 70 years," and we do not read of any particular benediction falling upon that house. The reason must have been in the difference between the two homes and the spirit with which they received the ark.

THE ARK BROUGHT TO MOUNT ZION, IN JERUSALEM.—VER. 12. And it was told King David, etc. The fact that God blessed the place where the ark was, impressed David with the truth that while it was dangerous to disobey God, yet it was the greatest blessing possible to have near him the ark of God and his manifest presence. So David went and brought up the ark of God

into the city of David with gladness. It was the greatest day of David's life. It was felt to be the turning-point in the history of the whole nation.

SONGS AND MUSIC OF THE TRIUMPHAL PROCESSION.—The song especially written for this occasion is found in 1 Chron. 16:7-36. But several other psalms belong to the same occasion; the fifteenth as the procession first started; the one hundred and thirty-second, after leaving the house of Obed-edom; the sixty-eighth, at intervals on the way; and the twenty-fourth, in alternate solos and chorus as the ark entered Jerusalem.

PRACTICAL HINTS.

The greatest blessings may be close by us and yet we not receive the benefit from them, because we do not receive and use them aright.

The neglect of Bible study is dangerous, because it leads to wrong ideas about duty and to wrong actions.

Good intentions are no substitute for obedience to God's law.

We must take good care not to do good deeds in a wrong manner. Steadying the ark of God's truth and religion by worldly hands and methods contrary to the spirit of the word of God will bring disaster instead of safety.

God's sudden punishments of sin awaken the people to a consciousness of their guilt and urge them on to reform.

Verbal Contradictions.

Many a true Hibernicism is uttered by other than Irish lips, for the Irish bull is common in more countries than one. It was a literal-minded young lady who made the declaration:

"If I am going to have a bonnet at all, I see plainly that I must buy it and pay for it myself, or go without!" and so much clearer was her idea than this expression of it, that she looked about in surprise when her hearers smiled.

A high-flown and romantic story informs us that Juliet's baby eyes first saw the light after the birth of her elder sister. What a strange event it would have proved had Juliet been born before her elder sister, and how relieved some younger sons of royal houses would be if such an adjustment of affairs were possible! "No mam! I haven't any foreign birds, except canaries," said a proprietor of a bird-store to a customer, "and they were born in America!" This, however, was paradoxical only in sound, and not in sense.

A farmer's wife, in discussing a recent cold with a neighbor, made the assertions, "That day I couldn't speak above a whisper, and when I called the men to dinner, it most killed me to holler loud enough so't they could hear."

"Take it twice during the night, if you wake up," said an unprofessional nurse, as she left a bowl of gruel by a patient's bedside, "and once if you don't."

Old Trees.

The old oak-tree at Waltham, which so excellent an authority as Prof. Alexander Agassiz said was 700 years of age, has been cut down. It has been dead for some time, and stood in the path of modern improvement. Part of the venerable tree will be preserved in the library.

The great oak at Woodbridge, which has been cut down after an existence reckoned at from 1500 to 2000 years, is to be made into chairs for the members of the Quinipiac Club of New Haven. This tree was doubtless the oldest along the Atlantic coast, although the authorities differ as to its age, and the largest oak in the world. Oliver Wendell Holmes said the tree was at least 1800 years old; and Prof. Abbot of New York, who made a careful examination of the monster eighteen years ago, said it could not be less than 2000 years old, while Prof. Eaton stands with these authorities by stating the age of the tree as ranging from 1500 to 2000 years.—Selected.

WHAT! will you not believe anything you cannot explain? Have you finger nails! You say, "Yes." Explain why, on the tip of your finger, there comes a nail. You cannot tell me. You believe in the law of gravitation; explain it, if you can. I can ask you a hundred questions about your eyes, about your ears, about your face, about your feet, that you cannot answer, and yet you find fault that I cannot answer all these questions you may ask about this Bible. I would not give a farthing for the Bible if I could understand everything in it. I should know that the heights and depths of God's truth were not very great, if, with my poor, finite mind, I could reach everything.—Our Young People.

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