SUNDAY SCHOOL LESSON

Lesson V. Aug. 1, 1920.

DAVID BRINGS THE ARK TO JERUSALEM.

2 Sam. 6: 11-19; Psa. 24: 7-10.

Commentary—1. The Ark Removed From Kirjath-Jearim (1 Sam. 6. 1-11). 1-5. The ark of the covenant had not occupied its proper position in Israel for many years. It had been taken by the Israelites into battle, had been captured by the Philistines and had been returned to Israelitish territory (1 Sam. 4-7). After David had become established king over all Israel and was prosperous, he determined to remove the ark of the covenant from Baale of Judah, or Kirjath-jearim, to Jerusalem, where he had erected a tabernacle for its reception. The ceremony of removing the ark was to be national in character and was to show the devotion of all Israel to God, whose presence the ark signified. The ark was placed upon a new cart, one that had never been profaned by any other service; yet this was not in accordance with divine directions, for the ark was to be carried by Levites only (Num. 3: 29-31; 7: 9). Uzzah and Ahio, the sons of the priest Abinadab, had immediate charge of the ark. There were demonstrations of joy as the procession moved toward Jerusalem.

6-10. The rejoicing suddenly ceased as the ark reached the threshing-floor of Nachor, a few miles from its destination. Either because the oxen stumbled or the road was rough, the ark seemed likely to fall and Uzzah reached out his hand and touched it to steady it. This was unlawful and he was stricken dead by the hand of the Lord. This punishment was to show Israel the sacredness of the ark of the covenant and to teach respect for God's law. David was afraid to have the ark carried to Jerusalem, and decided that for a time it was better to have it kept in the house of Obed-edom. 11. Obed-edom—Obed-edom the Gittite was born in the Levitical city of Gath, rimmon in the tribe of Dan (Josh. 19: 45; 21: 24). He was a Levite a descendant of Kohath (1 Chron. 26: 8). He was one of the "doorkeepers for the ark" (1 Chron. 15: 24). The Lord blessed Obed-edom, and all his household—This devoted Levite welcomed the ark of the covenant, the symbol of the divine presence, and reverenced it. The Lord made it a blessing to his home. The true worship of God in the home is always of untold value to the household.

II. The ark brought into Jerusalem (6: 12-19). 12. the Lord hath blessed the house of Obed-edom—Obed-edom had devoutly performed a sacred duty in receiving the ark of the covenant into his home and caring for it. The blessing of the Lord is upon all who perform loving service for Him. So David went—Seeing the blessing that came to Obed-edom on account of the presence of the ark in the house, David was encouraged to complete its removal to Jerusalem. 13. had gone six paces—The requirements of the law were now duly observed, as is recorded at length in 1 Chron. 15, where further details are given about the preparation of a tent to receive the ark, the number of Levites who took part in the ceremony, and the arrangements for the music which accompanied the procession.—Cam. Bib. The removal of the ark was successfully begun and at once David arranged for the offering of sacrifices. 14. David danced before the Lord—From the most ancient times, both among the Jews and other nations, dancing formed a part of the ceremonies of religious processions and festivals, but the performers were usually a band of females. (Exod. 15: 20; Judges 11: 34; 21: 21: 1 Sam. 18: 6). When persons of different sexes engaged, they seem always to have kept in separate companies, and never to have danced promiscuously.—Whedon. David's joy was great and he gave expression to it by dancing "before the Lord with all his might." Girded with a linen ephod—This was a garment worn distinctively by the priest, but upon this special religious occasion David put one on. From the account in 1 Chronicles we learn that David was clothed in a robe of fine linen and also an ephod of linen. The ephod was a shoulder garment and was girded under the arms. 15. With shouting, and with the sound of the trumpet—This was an occasion of great religious interest. Throughout history times of special outpourings of the Holy Spirit have been characterized by demonstrations of deep emotion, either of burden of soul for sinners or of holy joy. 16. Michal Saul's daughter—Saul gave his daughter Michal to David as his wife, and later took her from him and gave her to another man. Still later she was returned to David. Despised him in her heart—Michal was displeased with the course David was taking, for she did not think it was becoming to a king.

17. they brought in the ark of the Lord—It was brought into the city of Jerusalem. This was the nation's civil centre since David had made it his capital, and it now became the religious centre. the tabernacle that David had pitched for it—The old tabernacle was at Gibeon, in charge of Zadok, whom Saul had annointed high priest. It had been moved about and repaired so much that it had measurably lost its sacredness. David thought best to construct a new one after the pattern of the first and erect it in Jerusalem for the reception of the ark. offered burnt offerings and peace offerings—Abiathar was the high priest in charge of the new tabernacle, and under him the offerings were made. The burn-offerings were made for the removal of sin, and the peace-offerings indicated thanksgiving for mercies received. 18. blessed the people in the name of the Lord—David pronounced a blessing upon the multitudes who were present on this important occasion. 19. he dealt among all the people—This was a time of great gladness, and the bringing in of the ark was celebrated by a feast that David furnished to "the whole multitude of Israel."

III. The king of glory (Psa. 25:7-19). 7. lift up your heads, O ye gates—The psalm of which this is a portion is declared in its title to be one of David's. It appears to have been written to be sung on this occasion. It is full of spiritual significance and it presents an exalted view of Jehovah. The thought throughout is reverential. God is the proprietor of the earth and all that is in it. David was king, but he recognized the fact that God's right to any part of the earth was prior to his own. 8. the Lord mighty in battle—Referring to the great victories the Lord had given to Israel. 9. the Lord of hosts—The God of the universe. The God of angelic hosts and of men.

Questions—Where had the ark of the covenant been for many years? What great religious movement is described in this lesson? Describe the removal of the ark to the house of Obed-edom. How long was it there? Describe its removal to Jerusalem. What expressions of joy were made? What parts of Psa. 24 indicate that it was written for this occasion?

PRACTICAL SURVEY.

Topic.—Making religion central.

I. The ark profaned.
II. The ark a blessing.
III. The ark removed.

I. The ark profaned. Upon David's accession to the throne of a reunited Israel, a two-fold task awaited him. First to establish the worship of Jehovah in the place chosen above all others to put his name there; and second, to extend the kingdom to the bounds embraced in the promise to the fathers. The ark had rested in the house of Abinadab since its return by the Philistines, a period varying in the opinion of commentators from forty to seventy years. In the lesson, the long-desired opportunity had presented itself for the removal of the sacred chest to the capital and metropolis of the kingdom, which David would make also the centre of national worship. In nation, city, household the high places should be religiously strong. A right thing can be attempted in a wrong manner. The first attempt to remove the ark proved disastrous, not because of a wrong purpose, but because of a wrong method. The manner in which it was attempted was in direct violation of the divine precept designed to preserve its inviolate sanctity. Unto the sons of Kohath, of the tribe of Levi, belonged the service of bearing the sanctuary.

II. The ark a blessing. The signal expression of Jehovah's jealous care for his honor and its symbol stayed for a time the execution of the cherished purpose. After the breaking forth at Perez-uzzah, the ark was hastily carried aside into the house of Obed-edom, where it rested three months. The name signifies "obedience," and in this lies the secret of blessing. The mere presence of the ark was not of necessity a benediction. It might prove a curse, as in the case of the Philistines, who were glad to rid themselves of its presence and with valuable presents, returned it to its rightful possesors. We do not read of any particular blessing attending its long sojourn in the house of Abinadab. It may receive mere lodgment or a hearty, appreciative welcome. So with truth. To one man the Bible may be a mere ancient document; to another it is a living message with instruction and comfort. Attendance at the house of God may be a form or a sacrament. The ark brought blessing upon Obed-edob and all that he had.

III. The ark removed. David prepared for the final transport of the ark with a care suitable to the awful lesson received. There were no oxen or wagons in this second procession. The priests and Levites sanctified themselves for the sacred task. They "bare the ark of God upon their shoulders with the staves thereon" (1 Chron. 15:15). David's joy on this second occasion expressed itself in enthusiastic demonstrations. Without the warmth and fervor of enthusiasm religion is but formality. A passion of love accompanies the spirit of Jesus. There is nothing undignified in the grand Amen of hearts moved with gratitude and delight. There are always critics, who would suppress all religious fervor. Michal was a true daughter of Saul. When the ark was brought into the citadel of Zion, Psalm 24 was sung. All interests, individual, domestic, social, and civic, find their security in true religion.

W.H.C.

Rheumatism

Now is the time to get rid of it!
Nature is pulling for you—
The warm weather's here—
This is your chance—
grasp it—take

Templeton's Rheumatic Capsules

Get it out of your system the easiest way!

Sold by reliable druggists for a dollar. Ask our agent or write us for a free sample. Templeton's, 142 King St. W., Toronto. 32

RED HOT JULY DAYS HARD ON THE BABY

July — the month of oppressive heat; red hot days and sweltering nights; is extremely hard on little ones. Diarrhoea, dysentry, colic and cholera infantum carry off thousands of precious little lives every summer. The mother must be constantly on her guard to prevent these troubles or it they come on suddenly to fight them. No other medicine is of such aid to mothers during the hot summer as is Baby's Own Tablets. They regulate the bowels and stomach, and an occasional dose given to the well child will prevent summer complaint, or if the trouble does come on suddenly will banish it. The Tablets are sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

SCENES OF SINN FEIN ACTIVITIES.

Above, a traveler being searched by British troops for concealed arms, before being allowed to enter Derry. Below, the house near Fermoy, where Brig.-Gen. Lucas was captured by the Sinn Fein. Inset in the circle above is Gen. Lucas, while the lower figure is that of Lt.-Col. Farrell, who was left by the Sinn Fein to attend a wounded officer, when Gen. Lucas was captured.

EDISON'S MESSAGE.

Sends Telegram for Imperishable Record.

New York, July —.—Gripping a telegraph key for the first time in 19 years, Thomas A. Edison sent a message to posterity to-day from his home in Orange, N. J. The rattle of the instrument as it clicked off the inventor's message was inscribed on an imperishable phonograph record and placed in the archives of the Historical Association here. The message was sent directly to a committee of the old-time telegraphers, and was:

"Amid the activities of a busy life, full of expectations, hopes and fears, my thoughts of early association with my comrades of the dots and dashes have ever been to me a delight and pleasure. I consider it a great pleasure to record in Morse characters on an indestructible disc this tribute to my beginnings in electricity through the telegraph, and with it a Godspeed to the fraternity throughout the world."

WILL PHOTO GRAVES

Of Our Heroes Who Fell Overseas.

Ottawa, July —.—Emphatic denial is given to a statement appearing in certain Canadian newspapers to the effect that no more photographs of soldiers' graves would be supplied to relatives owing to a shortage of funds supplied for that purpose by the Red Cross and other patriotic organizations.

At the Militia Department it was explained to-day that a Canadian photographic staff is still maintained overseas. Every Canadian grave in France and Belgium is to be photographed and copies of the photograph is each case will be sent automatically to the next of kin through militia headquarters at Ottawa.

To date, it was further stated, approximately four thousand photographs have been taken and it is hoped that shortly the relatives will be supplied with photographs in every case where a grave exists. Owing to the small staff employed and weather conditions on the continent, however, the work must proceed slowly.

WASTE HEAT.

(Bay City Times-Tribune.)

One ton of coal ought to heat your house all winter. It should provide twelve and one-half times as much energy as man has as yet been able to get from it.

The average efficiency of coal for heating, whether to keep folks warm or to be transmitted into power, is only 8 per cent, combustion engineers say. And this after at least three centuries of more or less constant research and endeavor to make the crystalized heat o' the sun work harder.

St. Ambrose the Fearless

St. Ambrose, one of the most able, fearless and transparent men that ever graced episcopal authority, was the John Knox of the early church. This man who dared openly to rebuke his sovereign for his since and heresies has had few successors in any age. Chrysostom, Luther and Knox come readily to the mind, but Ambrose stands almost unique in this, that he not only reproved, but he punished, and brought the greatest emperor since Constantine "to the stool of penitence." He is paralleled only by Hildebrand and Becket.

Ambrose, a noble youth of the Roman Empire, had been appointed governor of Milan at the age of 34, and that very year, A.D. 374, an event occurred that changed the whole current of his life. Archbishop Auxentius died and the See of Milan became vacant. It was an age of factions, heresies and tumults and the sudden death threw the whole city into the wildest excitement. The emperor wisely declined to interfere with the election. Rival parties could not agree on a candidate. A tumult arose. Ambrose had at that time little interest in the issue except to keep order and prevent bloodshed. It was for this purpose that he went to the cathedral church, where the election was going on. His appearance produced a momentary calm, when a little child cried out, "Let Ambrose, our governor, be our bishop." That voice, regarded as a voice from heaven, was at once caught up as the slogan of the distraught and deadlocked assembly. The people caught the words and shouted with great enthusiasm. "Yes. Let Ambrose, our governor, be our bishop."

The event was an index of the times, and shows the enormous strides the church had made as one of the greatest institutions of power when it is recalled that Constantine had seen the blazing cross only sixty years ago. It was thought a greater honor to be a bishop than a governor.

That Ambrose was a layman and not even baptized at that time seemed to be no bar to the office. The history of the times is eloquent of the the post to be found in Italy.

Selected, not because of his learning fact that he was the ablest man for or eloquence, but because he was just and virtuous, he nevertheless became eminent as a theologian and was one of the most eloquent defenders of the early faith. Charity allied with poverty was the great test of practical Christianity in those days, and Ambrose met it by scattering his princely fortune among the poor.

But it was in the Arian controversy which involved the divinity of Christ and raged for a hundred years, that he achieved undying fame. It is said of him "that he contributed more than any man who preceded him to raise the power of the bishop as one of the controlling agencies of societies for more than a thousand years.

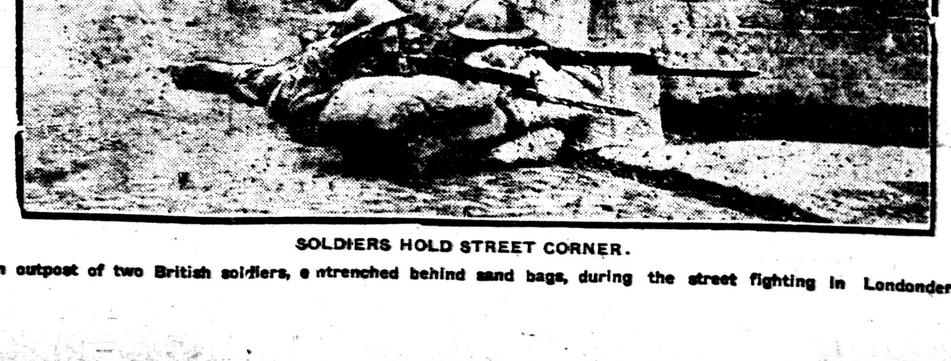
The Empress Faustina was an open advocate of this sect, and her son, Valentinian, a sympathizer and patron. Ambrose did not shun the conflict and danger. Into this struggle between principles and principalities he threw himself with reckless abandon; he, a defenceless priest, defied a powerful emperor with an army at his back. He successfully resisted Caesar on his own ground, and resisted him, too, not as a martyr, but as a conqueror. He made the bold claim that in all spiritual matters emperors were subordinate to bishops, not bishops to emperors.

And what was the response of the empress, who ruled in the name of her son? The haughty and insolent priest should be exiled, should be imprisoned, should die. But he seeks the shelter of his church and prays to Almighty God. His friends in large numbers resolve to stay with him—die with him, if need be. The soldiers surround the spacious basilica in battle array, but dare not enter. Why? Because the church had become a sacred place and "they were afraid of the wrath of Fausina or Valentinian." What a striking example of the power of ideas. They lay siege to the place, however, to starve him out or frighten him into surrender. Then it was that the resources of this wonderful man appeared. Day after day, night after night, he stuck to his post. He preached and the people prayed and sang Psalms. History tells us that in that long protracted meeting was instituted the beautiful antiphonal chant of Ambrose which was sung in all the churches and cathedrls of Europe for over a thousand years.

At last there were signs of rebellion among the soldiers. They hated the job to begin with, and were tired and disgusted. Moreover, a new spiritual power was felt even among them. Finally Ambrose conquered, or it would be more proper to say the ideas of Ambrose conquered. But the empress was a woman, and if we are to believe the poet, "Hell hath no fury like a woman scorned." She renewed the attack again and again, and on each succeeding occasion she met a more and more humiliating defeat. At length, fearing absolute mutiny among the soldiers, the court became alarmed; but it was not until the officers of the palace sided with the bishop that the crestfallen and defeated monarch said in words of bitterness: "I perceive that I am only the shadow of an emperor, to whom you dare dictate my religious beliefs."

Three English Institutions.

Wherever the sons of Britain may roam, three great and unmistakably English institutions set them apart from other races and creeds: Tea in the afternoon, handkerchiefs pushed up the sleeves and "dress" for dinner.



SOLDIERS HOLD STREET CORNER.

An outpost of two British soldiers, entrenched behind sand bags, during the street fighting in Londonderry.

MARKET REPORTS

TORONTO MARKETS

FARMERS MARKET.

Dairy Produce—		
Butter, choice, dairy	$ 0 55	0 60
Do., creamery	0 65	0 70
Margarine	0 37	0 40
Eggs, new laid, doz.	0 55	0 65
Cheese, lb.	0 40	0 45
Dressed Poultry—		
Chickens, Spring, lb.	0 60	0 70
Fowl, lb.	0 38	0 45
Chickens, roasting	0 45	0 60
Ducks, Spring, lb.	0 60	0 70
Turkeys, lb.	0 50	0 60
Live Poultry—		
Fowl, lb.	0 32	0 38
Chickens, lb.	0 32	0 37
Roosters, lb.	0 22	0 27
Ducks, Spring, lb.	0 45	0 67
Fruits—		
Apples, doz.	0 40	0 80
Cantaloupes, each	0 10	0 15
Cherries, bkt.	0 90	2 00
Blueberries	1 75	3 00
Currants, bskt. red	0 85	1 50
Do black, bskt.	1 75	3 00
Raspberries, box	0 30	0 35
Gooseberries, bkt.	1 00	2 75
Rhubarb, doz.	0 35	0 45
Strawberries, box	0 25	0 30
Vegetables—		
Asparagus, 3 bunches	0 25	—
Beans, bkt.	0 40	0 75
Beets, new 6 for	0 20	—
Carrots, new 6 for	0 20	—
Cabbage, each	0 10	0 15
Cucumbers	0 10	0 25
Horseradish, bunch	0 15	—
Lettuce, leaf, doz.	0 25	0 30
Lettuce, head, each	0 10	0 15
Onions, Bermudas, measure	0 30	—
Do., green, bch.	0 05	0 10
Potatoes, bag	6 00	7 50
Do., peck	1 25	—
Do., new, peck	0 60	1 40
Parsley, bunch	0 10	—
Peas, bkt.	0 75	1 10
Radishes, bunch	0 05	—
Spinach, peck	0 25	—
Tomatoes, lb.	0 25	0 30

MEATS—WHOLESALE.

Beef, forequarters, cwt.	18 00	20 00
Do., do., medium	16 50	18 50
Do., hindquarters	28 00	34 00
Do., do., medium	26 00	30 00
Carcasses, choice, cwt.	26 00	27 50
Do., medium	23 00	27 00
Do., common	19 00	23 00
Veal, common, cwt.	14 00	16 00
Do., medium	18 00	20 00
Do., prime	22 00	26 00
Heavy hogs, cwt.	20 00	20 00
Shop hogs, cwt.	25 50	27 50
Abattoir hogs, cwt.	25 00	27 50
Mutton, cwt.	14 00	18 00
Lamb, Spring, lb.	0 34	0 36
St. Lawrence granul'd, 100-lb bags	21	21
Do., No. 1 yellow, 100-lb. bags	20	21
Do., No. 2 yellow, 100-lb.bags	20	21
Do., No. 3 yellow, 100-lb. bags	20	61

SUGAR—WHOLESALE.

The wholesale quotations to the retail trade on Canadian refined sugar, Toronto delivery, are now as follows:—

Wholesale quotations to the retail trade on Canadian refined sugar, Toronto delivery, are now as follows:

Acadia, granulated, 100-lb. bags	$24 21
Do., No. 1 yellow, 100-lb. bags	23 71
Do., No. 2 yellow 100-lb. bags	23 71
Do., No.3 yellow, 100-lb. bags	23 61
Atlantic granulated, 100-lb. bags	24 21
Do., No. 1 yellow, 100-lb. bags	23 81
Do., No. 2 yellow, 100-lb. bags	23 71
Do., No. 3 yellow, 100-lb. bags	23 61
Redpath granulated, 100-lb. bags	24 21
Do., No. 1 yellow, 100-lb. bags	23 81
Do., No. 2 yellow, 100lb. bags	23 71
Do., No. 3 yellow, 100lb. bags	23 61
Do., No. 4 yellow, 100-lb. bags	23 51

FIRED ON LYNCHERS.

N. C. Machine Gunners Kill One, Wound One.

Greensboro, N.C., July —.—One person is reported to have been killed and another wounded at Graham, N.C., to-night, from a machine gun company of the North Carolina National Guard on duty at the county jail here, where three negroes are held on charges of having attacked a white woman.

Reports received here from Graham to-night said the shots were fired by the machine gun company when a crowd in the darkness approached the jail. Threats of lynching yesterday had caused Governor Bickett to order the company to Graham, with instructions "to shoot straight if an attempt on the lives of the prisoners is made."

WEST NEEDS RAIN

Or Prairies Will Lose 15,000,000 Bu. Wheat.

Winnipeg, July —.—If a heavy rain does not fall in the next ten days, the prairie provinces will lose 15,000,000 bushels of wheat. More than 500,000,000 bushels of wheat have been lost in the three provinces from a lack of moisture since 1910.

This statement was made by Robert Magill, secretary of the Grain Exchange, to-day, at the Kiwanis Club. Mr. Magill urged the Kiwanians to start a movement to investigate the water supply of the wheat country.

"Europe in the next 12 months must depend upon the North American continent for its wheat," he said, "and the only country to-day with high-grade, hard, spring wheat is the Dominion.

"Where is the price of wheat going? Well, it cannot go down much. The world, you know, is short on wheat and very long on paper money and credit. Canadian farmers this year will make fine profits for all the wheat they harvest."

300,000,000 BUSHELS

Calgary, July —.—Three hundred million bushels is the estimate at present placed upon the wheat crop of the three Western Provinces by J. M. Cameron, General Superintendent of the Alberta division of the Canadian Pacific Railway, who returned to Calgary this morning after a close inspection of some portions of the Province.

Alberta's quota, he said, would be somewhere about seventy million bushels.

Soldiers Walked On Diamonds.

Two detachments of British troops literally walked on diamonds for a week or so during a trek they made in Southwest Africa during the war days. The march was through a famous gem field, and at every halt the Tommies sought for precious stones, many really valuable ones being found.