

king of their own, as the other nations had, who dwelt around them. They were not content with knowing that the unseen hand of Almighty God would always be before them, and defend them; but they wished to behold the splendour of an earthly king. God granted their request; and from this time, the Israelites continued for a long period to be governed by kings.

The first three were—

Saul, who began to reign 1095 years before Christ.

David, } (these each of them reigned for 40 years.)
Solomon, }

After the death of Solomon his son Rehoboam became king. Now Rehoboam was a very weak young man, and when the people came to him to beg him to relieve them from some oppressions which they had suffered during the reign of his father, he, being led away by the counsel of his young and foolish companions, roughly refused to listen to their requests.

The children of Israel (that is, the descendants of Jacob, whose name had been changed by God himself to *Israel*.) had up to this time been divided into tribes or families.—There were twelve of these tribes, each tribe being descended from, and called by the name of, one of the twelve sons of Jacob. Thus, there was the tribe of Judah, the tribe of Benjamin, the tribe of Simeon; and so with the others. King David, whose grandson Rehoboam was, belonged to the tribe of Judah. This tribe therefore, together with the tribe Benjamin, remained faithful to king Rehoboam, but the other ten tribes, being offended at his refusal of their requests, revolted from him, and set up a king of their own, whose name was Jeroboam. The two tribes, Judah and Benjamin, remained in the city of Jerusalem, while the other ten, departed, and set up a place of worship in another part of the country called Samaria.—They from that time continued to be two distinct nations, each having kings and laws of their own, the two tribes being called the kingdom of Judah, and the ten tribes being called the kingdom of Israel. The history of these kings of Judah and of Israel is given us in the two books of Kings, and again, in the two books of Chronicles. Their names were these—

Kings of Judah.	Kings of Israel.
Rehoboam,	Jeroboam,
Ahijah,	Nadab,
Asa,	Baasha,
Jehoshaphat,	Elah,
Jehoram, (or Joram)	Zimri,
Ahaziah,	Omri,
Queen Athaliah,	Ahab,
Josh,	Ahaziah,
Amaziah,	Jehoram (or Joram)
Uzziah,	Jehu,
Joram,	Jehoahaz,
Ahaz,	Joash,
Hezekiah,	Jeroboam II.
Manasseh,	Zachariah,
Amon,	Shallum,
Josiah,	Menahem,
Jehoahaz,	Pekahiah,
Jehoiahkim,	Pekak,
Jehoiachin,	Hoshea.
Zedekiah.	

As a punishment to the kingdom of Israel for their rebellion, and a refusal to submit to their lawful king God suffered them to fall into great wickedness. He also gave them kings, who did not fear or love Him. These, one after another, were permitted to reign in idolatry and sin,

till at last this miserable people had filled up the measure of their iniquities. So long as they had obeyed God, they had strength and power to put down all their enemies. But now He had departed from them, they were weak and helpless. Shalmaneser, the King of Assyria, came against them, and carried multitudes of them away from their native land. These unhappy people were scattered over the face of the earth, and though ages since then have passed away, the Israelites remain unknown to all but that God who is still watching over them in mercy,—an awful warning to those that would reject Him?

The two tribes, however, of Judah and Benjamin, or the kingdom of Judah, remained. God had mercy on the people for the sake of holy David. He gave them kings who would fear Him, and walk in his ways; yet even Judah soon began to forget Him, and to walk after other gods. They did not profit by the example of the kingdom of Israel. God, therefore, suffered Judah also to be carried captive. Nebuchadnezzar, king of Babylon, took their king, and carried him, together with the greater part of the people to Babylon. They remained there for seventy years, but were then permitted to return to their own country. The Bible tells little more of the history of the kingdom of Judah. After their return from Babylon, they were no longer governed by kings, but generally by high priests. These remained till the coming of our Saviour into the world. The people were grievously oppressed, from time to time, throughout this long period, by different nations, but still continued to be governed by their own laws until, about sixty years before the coming of Christ, they were subdued by the Roman nation, and were thenceforth governed by Roman officers. Pontius Pilate, who crucified our Lord, was one of these governors. Reader, I need scarcely finish the history. You well know how God sent his Son into the world to save sinners; how He sent him to his own favoured people of Judah; how "He came to His own, and his own received Him not." Judah refused to receive Him, and they cried, "Crucify Him, crucify Him!"

Judah is now a by-word and a proverb, cast out and trodden under foot of men. Israel is unknown, and sought for in vain. Yet Judah and Israel are not forgotten in the sight of God. There will be, the Bible tells us, a day when they shall be gathered from east and from west, from north and from south, repenting, and seeking for mercy in the name of Jesus, whom they now reject and despise. But that day is not yet come. We know not when it may come; but it is our own delightful duty to pray for these poor benighted people, that God would be pleased to make known to them, as He has made known unto us, the unsearchable riches of Christ.

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In answer to our correspondent W. I.'s kind inquiry, we are sorry to have to state that the circulation of the *Young Churchman* is not increasing so rapidly as we could wish—could not our friends use a little exertion in our favour?

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