

A God of truth and without iniquity, just and right is he.—Deuteronomy 32. 4.

God, who cannot lie.—Titus 1. 2.

If we confess our sins, he is faithful and righteous to forgive us our sins.—1 John 1. 9.

ENGLISH TEACHER'S NOTES.

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In the old days when the Moors had rule over Spain, there lived two princes, one of whom had usurped the kingdom that ought to have been his brother's. The latter, whose name was Yusuf, was shut up in prison, where he used to beguile his time by playing chess with his friendly jailer. One day a messenger arrived at the prison with orders that Yusuf should be put to death. The doomed prince was in the middle of a game of chess, and he quietly asked for permission to finish it before he died. Leave being granted, the game went on slowly, but at last "checkmate" was given, and the messenger demanded immediate execution. At that moment a second messenger, panting and excited, rushed in with the news that the usurper had suddenly breathed his last, and jailer and messengers fell at the feet of the man who but a moment before was doomed to die, and did him homage as their sovereign. A wonderful change—from the sword of the executioner to the throne of the land. Nor was the change that had befallen the usurper less striking—from the throne to the grave. Dark as was the lot of Yusuf at the beginning of this story, who would not prefer it to the lot of his brother? For who is there that does not believe in the saying: "All's well that ends well?"

A very similar reverse of fortune is shown us in the passage for to-day. We see David, old and infirm, paying apparently little heed to what is passing around him. While he is resting quietly in his chamber, his son Adonijah has been setting himself up as king. Adonijah has laid his plans carefully, assuming beforehand a royal state, (ver. 5,) in order to familiarize the people with the idea of his exaltation. He has won over the most powerful man in the kingdom, Joab, as well as Abiathar the priest, (ver. 7,) and has taken into his counsel all his younger brothers, with the exception of one. There is a grand coronation feast held at En-rogel, and Adonijah is saluted king of all Israel. Everything looks bright before him, and he has not a suspicion of failure. Ver. 42.

But the triumph of Adonijah means loss and destruction to others. Why has Solomon alone of the sons of David not been invited to the feast? Because he is Adonijah's rival; the kingdom of right belongs to him,

by the choice of God, and the appointment of his father. And what will be his fate, and that of his mother, when King David is no more, and the usurper in full possession of the throne? We have but to call to mind the fate of Prince Arthur under his uncle, King John; of the two little princes in the Tower under Richard III.; of the Duc d'Enghien under the first Napoleon; and of the innumerable younger brothers of Eastern potentates, sacrificed to the jealousy and fear of their relatives, to understand what a dark day had dawned for Solomon and for Bath-sheba. Vers. 12, 21.

But in a few short hours a great change has taken place. Solomon, anointed with the sacred oil, sits on the throne of his father, and all Israel rejoices (vers. 40, 47) in the accession of the king chosen by God, the king under whom they have been promised peace and prosperity. 1 Chron. 22. 9. Truly a great change for Solomon.

But not less great is the remorse that has fallen upon Adonijah. Instead of a sovereign he is a fugitive and a suppliant; instead of sitting on a throne he clings to the horns of the altar, deserted by all his friends. Ver. 49-51. The day ends "well" with Solomon, but it closes in defeat and shame for Adonijah.

How were these changes brought about? By the watchfulness of Nathan the prophet, by the interposition of Bath-sheba, and by the prompt action to which King David was roused. But underlying all these was the purpose and word of God. By what means this change was effected could not have been foreseen. But the change was bound to take place, for God had declared that Solomon should be king.

Life is full of reverses, great and small, but the great change comes at the end—either a change like that which came to the Moorish prince Yusuf, and to Solomon, or a change like that which fell on the usurpers. There will be the ending well, or the ending ill. Which would we prefer? There is no doubt about the answer. There is no one who would not choose the lot of Solomon before that of Adonijah. The thing to be noted is that the great change will take place in harmony with the word of God.

Look at that young man, proud of his health and vigour, making out his own path, assuming the sovereignty over his own life, determined at all costs to please himself. What has God said about him? "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine own heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11. 9. Will that