

to this personal realization of Christ as his Savior, and he exclaimed, "My Lord and my God!"

VI. *Christ is a sympathizing Savior.* He took our nature when He came to earth, and wears it still in heaven. He was tempted in all points, like as we are, and therefore He can sympathize with us.

"He is touched with the feeling of our infirmities." He rejoices with them that rejoice, and weeps with them that weep, "if souls can weep in bliss."

"So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast,
Who knows and pities all."

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

David King over all Israel.

(Lesson for July 6, 1884.)

By NEWMAN HALL, D.D. [INDEPENDENT],
LONDON, ENGLAND.

*The Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. * * * And they anointed David King over Israel.*—2 Sam. v: 2, 3.

THE valor and generosity of David had united all the tribes in his favor. They gathered together to him at Hebron (v. 1); reminded him of the promise of God (v. 2), and made him king by mutual covenant and anointing. (v. 3.) He was thirty years old when he began his reign of forty years. (vs. 4, 5.) He at once obeyed the divine command to drive out the idolaters remaining in the land. He laid siege to the strong fortress of the Jebusites on Mount Zion. Confident in the strength of a position which had so long defied the Israelites, the Jebusites taunted David by saying that he could not take the fort if merely the blind and lame defended it. (v. 6.) David retaliated by calling the enemy themselves blind and lame, perhaps in reply to the Jebusites, thus defying the Israelites, and declaring that they should never enter the fortress. (v. 8.) And David took the stronghold. (v. 7.) He made it his home, and enlarged it. (v. 9.) He became prosperous through the presence and help of God. (v. 10.) The king of Tyre helped him to build his palace (v. 11.) And David was assured that God had established his kingdom. He got it, not by his own strength, nor for his own purposes, but God had exalted him for the sake of his people Israel.

David, as king, was an illustrious type of Christ. "I have set my king

upon my holy hill of Zion." (Ps. ii: 6.) "All Israel shall be saved, as it is written. There shall come out of Zion the deliverer." (Rom. xi: 26.) Jesus was recognized as "The Son of David"; He is "King of the Jews"; "King of kings," and "of his kingdom there shall be no end." This passage suggests several analogies between King David and King Jesus.

Small, and perhaps fanciful, is the comparison of the forty days of Christ's temptation with the forty years of David's regal conflicts and toils; and the forty days of Christ's triumphant sojourn on earth after His resurrection, with the victories that attended those forty years of David's reign. There are more substantial analogies.

1. David was king by divine ordination. (vs. 2, 12.) And so Christ was elected from eternity to be the Monarch of mankind, was predicted of old. "His kingdom is an everlasting kingdom." (Dan. iv: 3, 34.) It was asserted by Himself, "My kingdom is not of this world." He claimed kingship of divine origin and authority.

2. David was ordained to be king for two purposes: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." It is the function of a shepherd to feed; of a captain to guide and protect. So Christ is the good Shepherd and the Captain of Salvation. He supplies the need of His people, and leads them to victory.

3. David was qualified by kindred relationship. "We are thy bone and thy flesh." So Jesus took our nature, "in all things was made like unto his brethren." "He is not ashamed to call us brethren." His humanity, linked with His deity, qualified him to