

"Said....shall he not do?" Num. 23.
19.

"Faithful God, keeping covenant." Deut.
7. 9.

III. GOD'S MAJESTY.

Heaven of heavens cannot contain thee.
v. 27.

"Whither...from thy presence?" Psa.
139. 7.

"Do I not fill heaven and earth?" Jer.
23. 24.

IV. GOD'S ACCESSIBILITY.

Have thou respect unto the prayer. v. 28.

"His ears are open...cry." Psa. 34. 15.

"He shall call....I will answer." Psa.
91. 15.

V. GOD'S MERCY.

When thou hearest, forgive. v. 30.

"If ye forgive....Father will." Matt.
6. 14.

"The Lord God, merciful and gracious."
Exod. 34. 6.

VI. GOD'S JUSTICE.

Hear thou....and do, and judge. v. 32.

"Judge of all the earth." Gen. 18. 25.

"Doth the Almighty pervert justice?"
Job 8. 3.

ADDITIONAL PRACTICAL LESSONS.

Public Prayer.

1. There should be public prayer to God in the presence of the congregation of the Lord's people. v. 22.

2. Public prayer should be before the altar, in the sense of a recognition of the great sacrifice of Christ through whom our prayer avails. v. 22.

3. Public prayer should be offered by those high in position as leaders of society. Solomon before the altar was more honourable than upon the throne. v. 22.

4. Public prayer should be offered in a becoming attitude, either kneeling or standing, but in reverential posture. v. 22.

5. Public prayer should be abundant in praise to God for his mercies and adoration of his attributes. v. 23. 27.

6. Public prayer should plead God's promises, and ask for their fulfilment. v. 24-26.

7. Public prayer should have broad petitions, expressive of the wants of the worshippers, and bring those wants to the throne.

8. Public prayer should be humble, confessing sin, and imploring pardon.

CATECHISM QUESTION.

2. Why did God create all things?

For his own pleasure: To show forth his glory, and to give happiness to his creatures.

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power;

for thou didst create all things, and because of thy will they were, and were created.—Revelation 4. 11.

Of him, and through him, and unto him, are all things. To him be the glory for ever. Amen. Romans 11. 36.

The heavens declare the glory of God; and the firmament sheweth his handywork.—Psa. 19. 1.

The earth is full of the goodness of the Lord.—Psa. 33. 5.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

IN commencing this lesson the teacher should supplement the pictures presented to the mental view of the class on the previous occasion by a final picture of the completed temple. Let him imagine the small area on the summit of Mount Moriah, where the threshing-floor of Araunah the Jebusite had stood, now enlarged by the huge stone walls which had been built up to its level from below, the intervening space being filled up with masonry. Then the temple itself, in the centre of the area, with the chambers on either side for the priests; the porch in front, with its two brass pillars, Jachin and Boaz; the court, where stood the brazen altar and the molten sea; the inside of the temple, adorned with carving and covered with gold and precious stones, etc.—such a building as, for cost and for splendour, a nation might well be proud of.

Now notice two things about this temple.

1. No building exists or is created for its own sake. The most wonderful, the most magnificent, is intended for use of some kind. The vast hall is built for a place of assembly, the noble church for worship, the luxurious mansion for dwelling. What was the temple built for? The area and courts round about it were for the assembling of the people and for worship. But the interior no worshipper might enter, save the high-priest who penetrated once a year into the "holy of holies," and the priests who had charge of the "holy place." The temple itself was meant for a dwelling—not for man, but "for the Lord." 1 Chron. 29. 1. David had desired to build such a house (Psa. 132. 1-5,) and the Lord, who accepted his desire, had chosen Solomon his son to carry it out. After several years of preparation, and seven years of actual building, the house is at length complete. The utmost pain and skill have been expended on it. No labour, no cost has been spared to make it unique in its magnificence. But as he stands there before the great brazen altar in the outer court, with the priests and the elders of the people gathered around him, is Solomon proud of what he has achieved?