

3. Solomon gave to the seeking queen what he himself had learned of knowledge; but the King upon whom we call is the original Fountain, the Truth itself, the Word of God.

4. The wisdom of Solomon might direct the life and enlarge the intellectual powers; that obtained from communion with Christ alone renews the heart and transforms the character.

5. The queen found Solomon's glory greater than her anticipation; how much more rich, and joyous, and abundant is the kingdom of Christ in realization than in expectation.

6. Solomon received gifts, but gave her more; so our King accepts our little offering, and then returns it to us tenfold, so that we are enriched through his bounty.

CATECHISM QUESTION.

3. *When did God create man?*

After the creation of the earth, God made man to be the chief of his creatures upon it.

Thus saith the Lord, . . . I have made the earth, and created man upon it.—Isa. 14. 11, 12.

The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zechariah 12. 1.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

IN the days in which we live, travelling has become a common thing, and although the chief rulers of a nation cannot roam about like their subjects, yet crowned heads do occasionally pay a visit to other countries. In England we have had within the last few years the Khedive of Egypt, the Shah of Persia, the Sultan of Zanzibar, and at the present moment a Maori king from New Zealand is enjoying the sights of London. But in the days of Solomon it was a rare thing for a king to leave his dominions, except on an expedition of conquest; and strong indeed must have been the desire which impelled the queen of Sheba to undertake the toilsome journey from what appeared to a dweller in Syria "the uttermost parts of the earth," the shores of the Indian Ocean, to Jerusalem.

It was not the report of Solomon's greatness which attracted her, but that of his wisdom. She had heard of his fame "concerning the name of the Lord," and the "hard questions with which she desired to "prove him" were probably such as concerned the deepest mysteries of human existence and of the unseen world. We may believe that she sought for light, for truth, for comfort.

Imagine the royal traveller arriving at Jerusalem, the city "compact together," (Psa. 122. 3,) "beautiful for situation, the joy of the whole earth;" (Psa. 48. 2,) the home in Solomon's time of wealth, peace, and prosperity. Every fresh sight reveals to her something of the wisdom and magnificence of its ruler. She sees a people rich, powerful, and happy, dwelling "every man under his vine, and under his fig-tree," feasting no envious foe. Chap. 4. 24, 25. She admires the splendid palace of the king, thirteen years in building, (chap. 7. 1,) and the throne of ivory and gold, with its six steps. Vers. 18-20. She marks the daily "meat of his table," truly a princely supply, (chap. 4. 22, 23,) which gives some idea of the number of his household; "the sitting of his servants and the attendance of his ministers," each with proper dignity performing his allotted work, none overburdened and none idle; their apparel, gorgeous as became the attendants of such a monarch, the fine living, the rich colouring, the costly adorning; and his cup-bearers, the courtiers of highest rank, and those admitted to the greatest intimacy. Then, on Mount Moriah, rising yet higher than Zion, the "city of David," she sees the "house of the Lord," elevated above all other buildings and surpassing all in splendour; and day by day she sees Solomon traverse the wonderful "ascent" from his palace to the height of Moriah, that viaduct, perhaps, spanning the valley, of which a slight trace remains to the present day.

And yet, though when she had seen all this there was "no more spirit in her," it is not on these things that she lays the greatest stress. "Thy wisdom and prosperity," she tells Solomon, "exceedeth the fame that I heard." But which of these is it that attracts her? She does not call his servants happy because of their state, their costly apparel and abundant provision, nor because of the magnificence around them. She says: "Happy are . . . these thy servants which stand continually before thee, and that hear thy wisdom." The wonderful things she saw astonished and dazzled her, but the wisdom she heard—such, doubtless, as we find in the Book of Proverbs, of the Lord's overruling providence. (Prov. 15. 3; 16. 4; 19. 21; 20. 24;) of the safety of those who trust in him, (Prov. 3. 5, 6; 16. 20; 28. 25; of the place of refuge for his children, (Prov. 14. 26; 18. 10,) etc., etc.—sank into her heart. For this she felt that it was more than worth her while to have taken the long journey to Jerusalem, and this was the best thing she could carry back with her.

The queen of Sheba is cited by our Lord as one whose example is worth following.