

and workers of stone for walls." Solomon also called in the help of Phœnician architects and workmen for his buildings. 1 Kings 5, 6; 7, 14. **They built David a house.** He called it in chap. 7, 2, a "house of cedar." This verse is evidently the briefest possible outline of great and interesting events of David's reign, the details of which are passed over in silence.

12. David perceived. Divine revelations may be given in and through the experiences of an eventful life. Many are the providences in which the devout man clearly recognizes the hand of God. David could not look back on his early training, his anointing by Samuel, his signal deliverances from Saul, his numerous victories, and finally his conquest of Zion and negotiations with the king of Tyre, and fail to see that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. The divine favor was evidently upon him and the kingdom and the people to whom he had become the leader.

In connection with this lesson it is fitting:

1. To study the exaltation and power of David as a remarkable character in history.
2. To recognize the hand of God in the removal of kings and in the setting up of kings.
3. To observe that all righteous governments show deference to the consent and choice of the governed.
4. To remember how the wise location of the seat of government tends to ennoble and consolidate a nation or people.
5. To notice how enterprising movements at home and prudent foreign relations build up a kingdom.
6. To appreciate the beauty of deep and intelligent piety in the ruler of a great nation.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

AN iron church which was wanted in West Africa was ordered from England and duly shipped for its destination at Liverpool. It was, of course, sent in different pieces to be put together after it arrived, according to the plan of the designer. Until this was done it could not serve the purpose for which it was intended. Now imagine that, on its arrival, the purchasers had attempted to put it together after their own fancy, without regard to the plan of the maker, what utter confusion would have followed. The different parts, put in the wrong places, would not have fitted one into the other. There would have been no beauty, no harmony, no coherence, and the structure would have failed to answer to its design.

Not altogether dissimilar was the confusion which existed in the land of Israel during the first seven years that succeeded the death of Saul. There was one king reigning over the tribe of Judah at Hebron, and another over the remaining tribes at Mahanaim. Comp. 2 Sam. 2, 9, 23. There was constant warfare between the followers of the one and the other, and the period was marked by disorder, bloodshed, and treachery. As a divided nation Israel could offer no bold front to their enemies around, and were powerless to attain the position God had intended them to occupy.

What was the reason of this? God had a plan for Israel, but they had not followed it. It was no secret that David was the divinely chosen head of the nation; but the greater number had chosen their own way and placed Ishbosheth on the throne. We read to-day how the failure was set right; how Israel at length adopted the plan designed for them by Jehovah, and took as their sovereign lord the man whom he had chosen. And in

this story we see a type of what takes place in the human heart when its willfulness is given up, and Christ, the divine Lord and Saviour is at length enthroned as king.

Notice first the acknowledgment which accompanies the recognition of the rightful king. It is threefold:

1. "We are thy bone and thy flesh." They had treated David before as an alien with whom they had nothing to do. Now at length they remember that he is their kinsman, their brother. And they put the fact forward as their claim upon him.

2. "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel." They at length call to mind what he had done for them even while they were yet subject to another—the victory over Goliath—and the subsequent occasions on which he had overcome their enemies.

3. "The Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." The recognition seems a tardy one. Had they only acted on it before they would have escaped those seven troublous years. But David does not reproach them for it. He is ready to take his place as monarch of all Israel, not for his own sake, but for the people's. See ver. 12.

Christ is our near Kinsman. Some hearts partially recognize this truth without going any further. But he not only took on him our nature, and was "in all things made like unto his brethren," he took up our cause as lost sinners, and won the victory over Satan and death and hell for us. And he must be acknowledged as sole and all-sufficient Redeemer. The soul that recognizes him truly as such will not stop there, but will receive him as divinely ordained Lord and King.

Notice, secondly, the consequences which followed the recognition of the rightful king. I have only space to indicate these very shortly:

1. There was peace. No more sad and weakening warfare between the tribes of Israel. No more unrest and unsettlement, for all "were of one heart to make David king." 1 Chron. 12, 38.

2. There was victory. The first event of the undivided reign was the conquest of the "stronghold of Zion," which until then had remained in the hands of the Jebusites, a heathen fortress in the heart of God's own land. Deut. 32, 43; 2 Chron. 7, 20.

3. There was increased prosperity. The city of Jerusalem was enlarged and fortified to be the capital of the country, and the kingdom flourished and grew great, not only as to its internal condition, but in the eyes of the nations around.

There is no rest, no victory, no sure and lasting increase in any life until the design of God has been carried out and the Lord Jesus, the Son of God, is enthroned in the heart as supreme and only Potentate.

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

After Saul's death the brave and capable Abner had to a certain extent reclaimed from the Philistines the country called "Israel," as distinguished from Judah, and so after five years of fighting had established Saul's fourth son, the feeble Ishbosheth, as king over the Ten Tribes. Ish-baal was his real name, but when "baal" (lord) was identified with idolatry "bosheth" (shame) was substituted. He reigned about two years, and then David united the whole country under his rule. It is important to remember that what we are accustomed to regard as the disruption was only the resolution of element which had never very

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