

And between the two, and because of the unsettled state of the country, the divinely commanded worship had fallen into much desuetude and confusion.

But David is now established King of Jerusalem. He is universally recognized. The times are settled. The land is at peace. He will make Jerusalem the religious centre as well as the political. Wise King David!

With fitting ceremony and with appropriate praise David opens the gates of his capital for the ark's permanent resting-place.

Then David rescues from disorder the religious ritual.

Before the Shekinah of Jehovah, gleaming between the outstretched wings of the ark's golden cherubim, he institutes perpetual and ordered worship. This chapter in which our Scripture stands gives a slight account of it. To various families of Levites are committed different parts of the worship, which is henceforth steadily to go on.

To Asaph and his family of Levites is committed mainly the duty of music and of praiseful song.

"So he left them there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually *as every day's work required.*" Notice specially, each day did require some work; and each day's work was to be done steadily and regularly.

All this is Old Testament, and prophetic, and shadowy, and for a time. The New Testament is fulfilment and substance, and perpetual. In the New Testament we do not have any special and particular and sacred place or shrine, like the ancient ark of the covenant; but since Christ has come and the Holy Spirit has been poured out, all places are sacred, and all times, and any lowliest place where sincere knees are bended or holy thought takes heavenward wing is oracle and mercy seat.

And also, in the New Testament, we do not have any particular and special and separated class of priests, like Asaph and his brethren; but all Chris-

tians are God's priests, and are to do priestly service (1 Pet. xi. 9).

So we are priests as much as Asaph was, and are as much called to sacred ministry, and we as well have our daily duty. *As every day's work required.*

1. The Christian's day ought to be one of *daily service*. Only as the Christian does daily ministry can he do the commanded and sufficient ministry. What a thankful thing it is that our time comes to us broken into days, so that the service of each day may find recuperative rest on the grateful cushion of each steadily recurring night!

(a) Every day comes to us proffering choice. Spend it you must; time is inexorable. As to the spending of the day you are slaves. But as to how you will spend it you are kings. You can choose. That is the choice which every day proffers—how will you spend it? As certain as the arrival of the day, so certain is the arrival of the choice.

(b) Notice that each life is but the sum total of its days. What use we make of the days determines the use we have made of life.

(c) Notice that the gift of each day is the gift which shall never be repeated. There may be the gift of another day. There never can be again of the same day.

So each day makes appointment with us. If we meet it with priestly ministry it is well. But if we have failed to meet it with service for our Lord, so far as that day is concerned we have failed forever.

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2. To specify more particularly what ought to be the Christian's day:

(a) The Christian's day ought to be one of the *reading of the Scripture*. For knowledge (Acts xvii. 10, 11); for atmosphere; the kind of moral air we breathe makes great difference with our moral health. There is no such helpful atmosphere for the Christian as that which blows its winds of grace through