

appears to be charged with the ammunition of heaven's artillery after a long, steady calm. In youth David trusted not to his own arm, nor to the armour of Saul. When the mighty giant stood before him he seized the weapons that God and nature had furnished him, and trusting in the arm of omnipotence he battled successfully. It was ever so with him when he trusted in the Lord by doing his will in his own way. By his God, he ran through a troop and leaped over a wall. But when his enemies were all subdued before him—when not a dog moved his tongue; safely seated upon the throne of Israel in a time of her greatest prosperity—he is fascinated by the charms of Bathsheba; he covets his neighbor's wife, he violates the seventh commandment, commits murder to hide his iniquity; and in one hour from the height of honor, glory and prosperity, he plunged himself into an abyss of crime! How soon the whole scene is changed. His son usurps his kingdom, and he who a short time before reigned without a rival over the most prosperous kingdom in the world, like a fugitive, with only a few faithful followers, he flees to the wilderness to save his life. In adversity David was triumphant, but in prosperity he fell. "They who will live godly in Christ Jesus shall suffer persecution." Let reformers remember this, and only look for their rest and reward when this mortal shall have put on immortality. The Church of God should never rest or be off her guard until the eternal hills of Canaan are gained.

Reformers should also study the history of David's favored Son. How prosperous and happy were the children of Israel when their king chose wisdom as his chief good. When Solomon was young, and zealously devoted to the honor and interests of God's people, Israel saw her palmy days. When he imagined his work complete—when the lusts of the flesh—the lust of the eye and the pride of life occupied his mighty mind, he became an idolater and lost the favor of God. All histories—sacred and secular—confirm the fact that a state of trial and opposition is necessary to a development of God's truth. The world, the flesh, and the devil, are the combined enemies of God and his people: no one successfully advances the interests of the Redeemer's kingdom but he who views them as such. The Christian must consider all the chameleon hues and protean forms which the fashions, vanities, and worldly societies assume, as so many temptations to seduce him from his allegiance to Christ: he should, in the spirit of his master, wage an uncompromising war with every thing of human device that turns his eye from the cross of Calvary. Many Societies, forms and ceremonies, are as deceptive as Satan clothed as an angel of light. And then there are the human passions, often strong and turbulent like some of the demons which in the Saviour's day possessed men, they can be subdued and made subservient to God's will and our happiness only by prayer and fasting. And these the devil uses to keep us in his power. The Christian reformer should remember that he is a soldier, and that he is to keep at his post, warring manfully until he comes to the very banks of Jordan.

Glance for a few moments at modern reforms—political, moral, and religious. Less than a quarter of a century has brought them all to their full growth; beyond this no one dare advance on pain of being denoun-